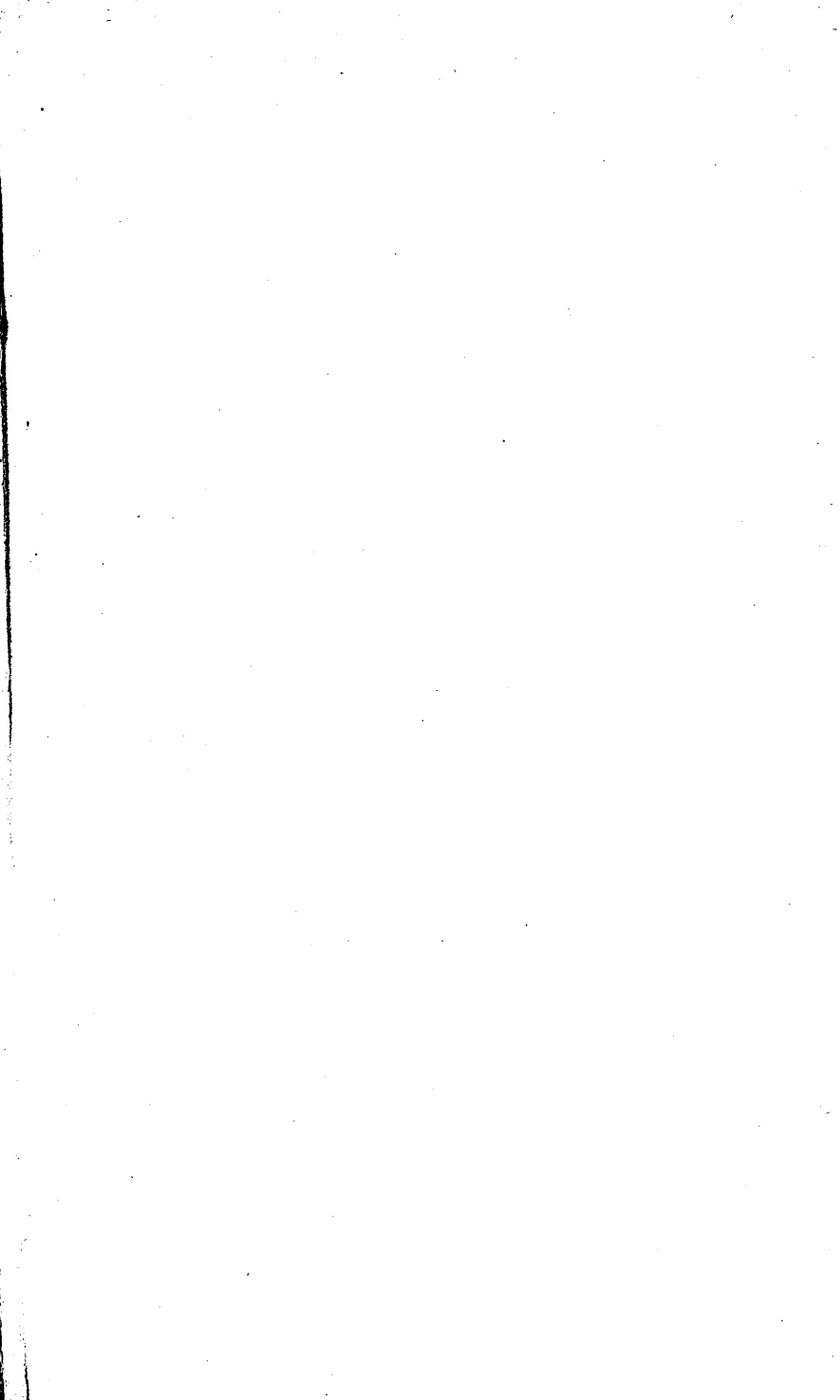
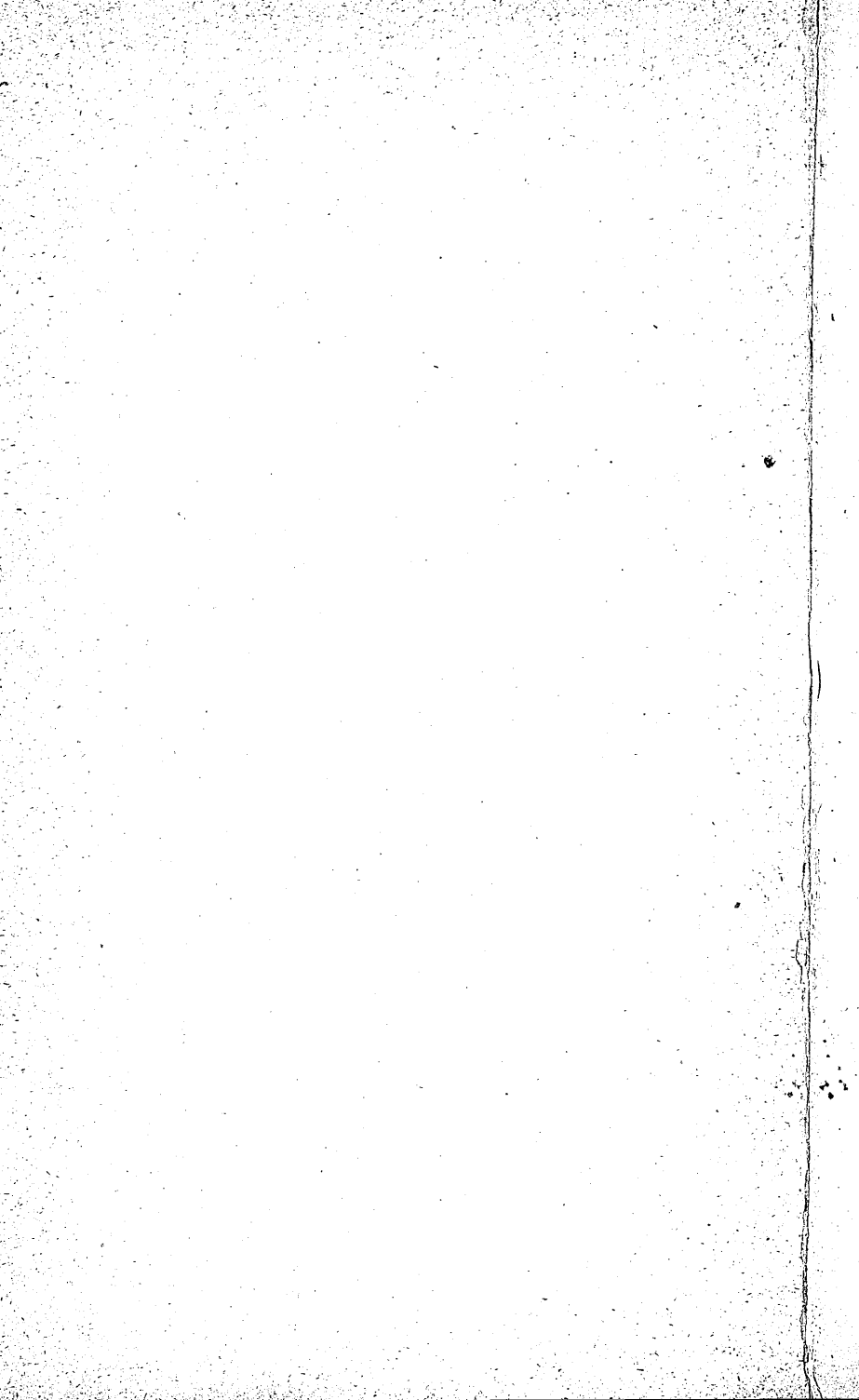


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# THE GOSPEL

ACCORDING TO

# MATTHEW,

TRANSLATED FROM THE ORIGINAL GREEK, AND ILLUSTRATED BY

## EXTRACTS

FROM THE THEOLOGICAL WRITINGS

OF

## EMANUEL SWEDENBORG,

TOGETHER WITH

NOTES AND OBSERVATIONS OF THE TRANSLATOR,

ANNEXED TO EACH CHAPTER.

BY THE LATE REV. J. CLOWES, M.A.,

RECTOR OF ST. JOHN'S CHURCH, MANCHESTER, AND FELLOW OF TRINITY  
COLLEGE, CAMBRIDGE.

THE FOURTH EDITION,

THOROUGHLY REVISED, WITH ADDITIONAL EXTRACTS, ETC.

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"WHOSO READETH, LET HIM UNDERSTAND."—MATT. XXIV. 15.

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## P R E F A C E.

THE design of the following work is to collect and bring into one point of view, the scattered expositions of the Evangelical History, which are given in the various Theological Writings of that distinguished servant of the Lord, the Honourable Emanuel Swedenborg, and thus to supply the reader with fuller and more decisive proofs of the Divine Original of the sacred pages, and at the same time to conduct him to a clearer and more instructive view of their bright and interesting contents.

The Editor is well aware of the general prejudices which have, heretofore, opposed the important testimony of the illustrious author, whose interpretations of the Gospel pages are here intended to be introduced to public notice; but he is aware also of the sources of those prejudices, whilst he observes that they are frequently most violent amongst those who are least acquainted with their object; and that, of the multitudes who unite in the common cry of abuse and invective, there are scarce any who have ever seriously perused the volumes against which they take the liberty of pouring forth their blind and, therefore, unwarrantable censure. Nevertheless, all this was perhaps to be expected from the general corruptions of the human heart, so unhappily fallen and separated from its God, and, consequently, disposed to resort to any subterfuge, howsoever groundless, and to adopt any opinion, howsoever erroneous, rather than listen to that voice of the Eternal Truth, which would awake it out of its sleep of sin and death, to regain its lost righteousness and life, by a return to the bosom of its CREATOR and SAVIOUR. And it was

perhaps still more to be expected from that quarter of the general corruption where, to the native defilements of polluted and unrighteous love, are added what are commonly called the advantages of a learned education, the splendour of brilliant talents, the accomplishments of classical taste, the dignity of high and lucrative employments, and especially the reputation of all that critical skill and sagacity, which at this day are unhappily regarded as the only keys to unlock, and the only lights to explore, the vast and valuable cabinet of the Divine Wisdom, or WORD OF GOD.

For the mischief is, and a more serious one can hardly be supposed to exist, that "from the beginning of the world (as it is well expressed by a celebrated writer) nothing extraordinary in the way of instruction ever came from God, but met with its chief opposition from that which was the reigning wisdom and learning of the time: therefore the ground and reason why the *wise* and *prudent* of every age have less disposition and fitness to receive Divine light and instruction than *babes* and *sucklings*, lies in the nature of things, and will be always as true as when CHRIST said it of the doctrines which He Himself preached to the world."\*

Nor is there anything unaccountable, or of difficult solution, in this phenomenon, if we suffer our eyes to be opened by the light of the eternal truth of GOD'S MOST HOLY WORD. For whilst men regard the Revelation of the MOST HIGH merely as a *plaything* to amuse their understandings, or as a *riddle* for the trial of their skill of interpretation, or as a *rattle* to sound more loudly and widely the renown of their critical sagacity; whilst they go, therefore, to the WORD OF GOD, in the same temper and spirit that they apply to the writings of *Hesiod*, of *Homer*, of *Pindar*, &c. &c., without an idea of the superior sanctity of the HOLY BOOK, or of any qualification needful for its interpretation but what is to be derived from Hebrew and Greek Lexicons, or from the labour of learned

\* Law's Letter to the Bishop of London.

commentators who have studied it in the same temper and spirit with themselves; and whilst in the perusal of the sacred History they seek for themselves, not so much the amendment of the heart, the reformation of the life, the removal of corruption, and the recovery of a Divine image and likeness, as to secure the name and reputation of sagacious critics, of eminent theologians, or even of orthodox divines, is it at all to be wondered at that they should either overlook or misinterpret the wisdom of the HOLY BOOK? For will not its DIVINE AUTHOR, as He hath declared by His prophet, "*answer them according to the multitude of their idols, and set His face against those men, and make them a sign and a proverb, and cut them off from the midst of His people?*"\* So true it is, and must ever continue to be, that "*the fear of the LORD is the beginning of wisdom;*"† and that "*He shutteth the eyes of others that they cannot see, and their hearts that they cannot understand;*"‡ consequently, that none can ever expect to be enlightened with the knowledge of the Eternal Truth stored up in the WORD of the MOST HIGH, only so far as he regards and pursues the blessed ends for which that WORD was dispensed, viz., the improvement of the heart and amendment of the life, by eradicating the corruptions of proud nature, and implanting in their place the evangelical graces and virtues of humble and heavenly innocence, love, and charity, from the GREAT INCARNATE GOD. For, were the truth to be discovered to man whilst he is under the dominion of his passions, how plain is it to see that it would only add to his greater condemnation, agreeably to the testimony of the SAVIOUR, where He says, "*This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil;*" and again, "*If ye were blind, ye should have no sin; but now ye say, We see, therefore, your sin remaineth.*"§

\* Ezech. xiv. 4, 8. † Psalm cxi. 10. ‡ Isaiah xlv. 18. || John iii. 19.  
§ John ix. 41.

The Editor of the following work thinks it expedient to preface it with the above observations, in order to secure the reader against the mischief to which he is exposed, by reading it in a wrong temper and spirit. For perhaps on no occasion whatsoever are we more in the way of danger than in the study of books, and especially of those which treat on serious subjects; yet perhaps on no occasion whatsoever is the danger so little suspected and guarded against. We amuse our imagination with reading, and we not unfrequently cherish our vanity in judging, but we too often forget that truth is a *two-edged sword*, which will certainly *pierce us through*, or *divide us asunder*, if we either judge it amiss, or neglect to form our lives according to the tenor of its purities. We forget, therefore, that every good book has more or less in it both of the nature and the effect of the *ark of the God of Israel* of old, of which it is written, that when it was brought into the land of the Philistines, "*The hand of the LORD was against the city with a great destruction, and He smote the men of the city both small and great.*"\* Such is still, and ever will be, the terrible operation of the eternal truth on the thoughtless and impenitent.

Impressed with the force of these observations, the Editor most earnestly and devoutly entreats the reader, for his own sake, instantly to close the following pages, and proceed no farther in the perusal, unless he be of an humble, penitent, and teachable spirit, sincerely desirous of applying what he reads to the purification of his heart, and reformation of his life, before the Great and Holy God. For the grand and principal tendency of the following work is to convince the simple and the sincere that the LORD and SAVIOUR JESUS CHRIST is the MOST HIGH and ONLY GOD; and that the book called THE BIBLE is HIS ETERNAL and LIVING WORD, replenished throughout with His Divine Love and Wisdom in undivided Union; and that through this living Word that great Incarnate God gives

\* 1 Samuel v. 9.

life everlasting to all those who do the work of repentance, and keep the precepts of love and charity, by departing from sin, believing in Him, and living good lives. To oppose these, or even to make light of this testimony, is to oppose and make light of the testimony of the Eternal Truth, and thus to incur the tremendous sentence denounced by the Divine Giver of that testimony, and still in force against all who reject it, "*It shall be more tolerable for Tyre and Sidon in the day of judgment than for you.*"\*

But it may be urged by some, and even by the sincere,—We do not oppose this testimony, so far as it insists on the Divinity of the Redeemer, the sanctity of the Sacred Scriptures, and the necessity of repentance and a good life—we only oppose the testimony of the Swedish Theologian, when he pretends to interpret the Sacred Scriptures according to new laws and rules of his own invention, which were never before heard of in the Christian church, and which tend to produce a fanciful, visionary, and uncertain mode of expounding the Divine Oracles.

In reply to this objection, the Editor wishes to observe that the laws and rules of interpreting the Sacred Scriptures, adopted by the Swedish Theologian, are neither *new* nor of *his own invention*, since, it is plain to see, they were long ago applied in part by the Apostle Paul, who testifies to the *allegorical, figurative, and typical* sense of the Scriptures of the Old Testament,† which is the same thing that Swedenborg calls their *internal* and *spiritual* sense. And in regard to what is further objected, that this mode of interpretation tends to introduce a fanciful, visionary, and vague exposition of the Holy Records, it may be remarked that the objection will equally apply against every other mode of interpretation, since there is none but what may be most fanciful, visionary, and vague, unless it be conducted under a serious and enlightened idea of what the Word of God really *is*, and of what it *contains*.

\* Matt. xi. 22. † See 1 Corinth. x. 1—12; Galat. iv. 22—31; and the Epistle to the Hebrews throughout.

Here, therefore, arise the grand questions, the answers to which can alone direct to the right mode of interpreting the Sacred Scriptures, or Word of God. What is this Word of God? what are its *contents*? and what its *essential characteristics*, whereby it is distinguished from all other books? For if the Word of God, according to the sentiments of many of the learned at this day, is to be regarded merely as a history of human events, without reference to any higher sense and meaning: if its *contents*, too, be thus supposed to be merely human, as they needs must be if none but human ideas and human transactions are involved in them: if the *characteristics*, therefore, which distinguish the Bible from all other books, are not seen to be Divine characteristics, which they never can be whilst a Divine meaning, a Divine wisdom, a Divine power, and a Divine life, are not ascribed to it: if the speech and language of the ALMIGHTY be thus reduced to the level of the speech and language of His creatures, and He who is called INFINITE in deed, be rendered finite in word: in this case we may safely, and even prudently, apply merely human modes of interpretation to the holy volume, and without a charge either of folly or of impiety, may adopt the well-known maxim of a Right Reverend Prelate, and say, "That, with the apostles of old, divine inspiration supplied the place of human learning, but, with the apostles of modern times, human learning supplies the place of divine inspiration."

But then, on the other hand, if the Word of God be not a Word of mere history and expressions only, but of *meaning* and of *ideas* also, and if the meaning and ideas of God must needs be divine: if the Almighty has thus been pleased, in His most adorable mercy and wisdom, to clothe His Divine meaning and Divine ideas in human language, and to embody them in an historical form, in order to render them at once comprehensible and delightful to His creatures: if, therefore, the book, which we call the Bible, is that clothed and embodied Word of the Most High, by which the heavens and

the earths and all things therein were originally made,\* and by which human minds are regenerated, and thereby restored to the order of heaven:† if, consequently, the *contents* of this Most Holy Book must needs partake of the Divinity of its Author, and consist of all those eternal principles of divine love and wisdom, which first gave birth to the universe, and are the continual mediate causes of its preservation and well-being: if thus the *essential characteristics* of the speech of God, as distinguished from the speech of men, are manifestly these, that as the speech of men contains and conveys the *ideas* of men, which are human, so the speech of God contains and conveys the ideas of God, which are divine; and, as in the speech of men, if it be grounded in sincerity, is involved the whole of their love and wisdom, thus the whole of their life, so in the speech of God is involved the whole of His love and wisdom, and thus the whole of His life. If such be the *substance*, such the *contents*, such the *characteristics* of the Word of God, then how plain it is to see that the mode of its interpretation must be adapted accordingly, and that, therefore, (in agreement with its own repeated testimony,) it is not human learning alone but a *divine and heavenly temper*;‡ not the spirit of the worldly wise, but of *penitence* and of *prayer*;|| not self-derived intelligence, but *heaven-derived wisdom and understanding*, which are alone qualified to comprehend the deep and mysterious arcana of the Divine speech and language.

Again, if all rational speech must needs consist of two distinct parts, viz., *meaning* and *expression*, since the expression of speech is not its meaning, but only serves to contain and to convey it, neither is the meaning the expression, but only that which gives birth and life to the expression; and if this must needs also be the case, in a super-eminent manner, with the Divine speech: if the letter, or expression, therefore, of the

\* See Psalm xxxiii. 6; John i. 1, 2, 3; 2 Peter iii. 5.

† See John i. 13; iii. 5; xvii. 17; 1 Peter i. 23. ‡ See Matt. xi. 28.

|| See Psalm cxix. 18, and throughout. § See Luke xxiv. 45.



Word of God be perfectly distinct from its spirit or meaning, yet connected with it as that which contains and conveys is connected with the thing contained and conveyed : if there be thus some secret agreement existing between the expression or letter of the HOLY WORD and the meaning or spirit involved in it and manifested by it ; and if this agreement must of necessity be supposed to be constant and invariable, since otherwise it would be impossible to interpret the Divine language according to any fixed determinate rules or laws : then how plain is it to see further, that the only solid mode of interpretation of the Sacred Scriptures must needs be grounded in the science or knowledge of the agreement existing between the expression and meaning of God in HIS HOLY BOOK, in like manner as the only solid mode of interpreting the speech of man, so as to discover his meaning, is to learn first the sense and force of his language, or what ideas are meant to be conveyed by the terms in which he expresses himself.

Again, if the WORD of God, as was just now hinted, contains His Divine Love and Divine Wisdom in close undivided union ; and if these Divine Principles, though united and making one in God and HIS HOLY WORD, are yet perfectly distinct from each other, as goodness and truth, will and understanding, affection and thought, charity and faith, are distinct, and yet intended to make one : if, too, it be of the utmost importance to man that those Divine Principles should be seen and apprehended by him both in their union and distinctness, since his salvation depends upon the measure in which they are united in himself, and they cannot be united in himself, until he sees and apprehends them in their distinctness : and if neither the distinctness of those principles could ever have been seen by man, nor their union have been effected in him, unless they had first been marked in the expression, and thus revealed to him in the WORD of the MOST HIGH : then it is still further evident that it is impossible for any one to attain a just idea of the contents of the Sacred Scriptures, and still more so to interpret them

aright, only so far as he respects the distinctness and the union of those two eternal principles which must needs enter into the composition of the speech of God, and influence its expression, in like manner as it is absolutely impossible to comprehend fully the meaning of a man, unless *joint* attention be paid to the *affection* and the *thought* which influence his discourse, and are combined in it.

And lastly, if the natural terms and history, in and by which the WORD of GOD is expressed, must needs in many cases present scattered and unconnected ideas, when interpreted only according to their natural or literal sense, whilst yet the spiritual ideas involved in them are connected together in the fullest concord and most perfect beauty of arrangement and order: if the WORD of GOD be thus to appearance rude, discordant, and frequently contradictory in the letter, when yet, in its internal spirit and meaning, it is altogether polished, harmonious, and in unison with itself: then, who can pretend to interpret faithfully, and to edification, the Divine sense and purpose of the HOLY BOOK, unless he be attentive to this circumstance of its composition, and be enlightened at the same time to discern and develope the beautiful arrangement of its interior and spiritual contents, under the apparent vulgarity and dissonance of the letter?

It was in agreement with the above reasonable views of the WORD of GOD, and its sacred contents, that the following expositions of the Gospel History were first given to the world by their enlightened author; and it is under a full persuasion of the truth and importance of those expositions, that they are now presented to the humble and devout reader, as highly conducive to supply him, according to what was above observed, with *fuller and more decisive proofs of the Divine authority of the sacred pages, and at the same time to conduct him to a clearer and more edifying apprehension of their bright and interesting contents.*

The fuller and more decisive proofs of the Divine authority of the sacred pages will be found to result principally from

these three distinct considerations, suggested and confirmed both in the following expositions, and in all the other theological writings of the illustrious author:—

First. That every part of the Sacred Scriptures contains an internal and spiritual sense distinct from that of the letter, and is written according to the doctrine of correspondences between things spiritual and things natural, agreeably to which doctrine the latter things are applied constantly and uniformly to express the former, this mode of expression being the peculiar and appropriate language of the Godhead.

Secondly. That it is written also with reference to the Divine and spiritual marriage of the Good and True, which marriage has place supremely in the Lord Himself, and derivatively in heaven and in the church, and is marked in the Holy Word throughout by characters the most discriminate and decisive.

Thirdly. That it is written with a view to a connexion and harmony of ideas in the internal or spiritual sense, although no such connexion and harmony are discoverable in the sense of the letter.

For if it can be made appear (as the Editor humbly trusts it will in the following work,) that the evangelical history here treated of, as well as every other part of the Holy Word, is written throughout in reference to and in agreement with the above three distinct considerations, then the devout reader will not fail to recognize, in such a circumstance, an additional and extraordinary evidence in favour of the Divine origin and authority of the sacred pages. For no human writing, it is plain, has the slightest pretensions to such a singular mode of composition and design, because no human writer, until instructed by revelation, ever yet conceived the most distant idea either of the above correspondence, or of the above heavenly marriage, or of the above connexion of ideas in the spiritual sense, where no such connexion appears in the letter. If, then, these striking characters of distinction are found to concentrate exclusively in the volumes of the Eternal Truth,

and to form a line of the most marked discrimination between the Scriptures attributed to the Most High, and those which bear the stamp of human fabrication and authority, they must needs be allowed to supply, at the same time, the most convincing and unquestionable evidence of a Divine Original. For how else can we account for the *singular uniformity* in this respect observable amongst the sacred penmen? These writers, it is well known, lived in different ages and places, and in many instances had no sort of communication with each other, and yet they are all agreed in adopting a similar mode of conception and of expression peculiar to themselves, and such as no other writer in any age or any place had either constructed or devised. For it deserves to be considered, that the above characters of a supernatural and Divine meaning and language may be traced, not only through all the books of Moses, and through every psalm, but likewise through all the prophets both greater and less, through the four evangelists, and also through the Apocalypse. And, further (what is equally wonderful and worthy of attention) unless those several writings be interpreted with a reference to those characters, it is impossible to comprehend their full scope and edifying tendency, or even to reconcile their apparent inconsistencies, apparent contradictions, and apparent futilities, with that Divine and heavenly wisdom in which they originate: whereas, no sooner are they interpreted in reference to those characters, and in agreement with the rules of interpretation thence deduced, than a most luminous, harmonious, and important sense and signification is immediately discoverable, which at once reconciles every apparent inconsistency and contradiction, and communicates the highest degree of dignity and of Divinity to what before seemed trifling and insignificant.

The Sacred Scriptures, therefore, according to this view of their distinguished characteristics, present us with the following curious and interesting facts: I. That more than twenty different writers, living in ages and places remote from each other, are found to agree in expressing themselves

in conformity to certain given laws and rules of speaking and writing, which it was absolutely impossible they could learn from each other. II. That those laws and rules never entered into the thought or imagination of any writer, either ancient or modern, until he discovered them from the compositions of the above writers. III. That those laws and rules involve in them points of most singular wisdom and edification, at once worthy of God to impart, and of the utmost importance to man to comprehend and obey. IV. That unless those laws and rules be seen and applied to the interpretation of the writings which are constructed in agreement with them, it is absolutely impossible for any one to discover the various sublime and instructive truths contained in those writings. V. But that if those laws and rules be seen and applied, out of a real sincere desire to understand the will of the MOST HIGH, they are as a golden key to unlock the immense stores of heavenly-wisdom, mercy, and truth, treasured up in His Holy Word.

If, then, there be one question of more concern to man than another, it is this—Are the above facts true and well grounded? For if they are, then the Sacred Scriptures must be acknowledged to contain in themselves the most decided and indisputable proofs of their Divine original, since it is impossible, on any other idea than that of a Divine agency and inspiration, to account for such a combination of extraordinary and important particulars. And in this case, too, the writings of the Swedish Theologian, in which, and in which alone, the above facts are pointed at, and applied to the interpretation of the Holy Records, must be allowed to derive from this circumstance a claim to more than ordinary consideration and respect, since it must be manifest to the most common observer, that, in establishing those facts, they tend at once to exalt, explain, and enforce the Divine Oracles of the Eternal Truth.

But the following expositions are not only conducive to the confirmation of the Divine authority of the sacred pages, but

also to their illustration, by conducting the reader to a clearer and more edifying view of their most holy and heavenly contents.

It is lamentable to observe in these latter days; how, on the one hand, the testimony of the Eternal Truth has been *slighted* and *rejected*, and, on the other, how it has been *misconceived* of and *misunderstood*; and whilst charity sheds perpetual tears over that growing *infidelity* which in so many instances leads to a *denial* of revealed wisdom, she is no less painfully affected by that *misinterpretation*, which, in instances equally numerous, betrays the unwary into its *perversion* and *falsification*. For what eye of penitence and of piety has not wept in secret, at noticing some of the generally received doctrinal tenets circulating at this day in the Christian church, and all recommended under the venerable names of scriptural and evangelical? It would perhaps be an endless task,—it would certainly be a painful and invidious one,—to note each particular ground of mourning and of woe presented on this occasion to the disgusted sight; but some of them, from their pernicious tendencies, are so peculiarly affecting, that it would be criminal not to caution the reader against their malignant poison. Such is the lamentable and awful dogma, which, by dividing the DIVINE BEING into three eternally distinct and separate personalities, and ascribing to each a distinct and separate essence, office, and character, has introduced a dreadful perplexity into the human mind respecting the true and proper object of its worship, and by establishing a speculative Tritheism, has cast a veil of impenetrable darkness over the bright face of the ONE, ETERNAL, and TRIUNE God, so that not a single ray of His Divine Majesty and Splendour can be transmitted to enlighten the understanding and console the heart of the distressed and distracted worshipper. Such, too, is that other dogma, in close connexion with the former, that redemption consists in the vicarious sacrifice of one person in the Holy Trinity, to appease the wrath, or, as some express it, to satisfy the justice of another

Divine Person, or, as it is otherwise expressed by some, to make manifest the extreme malignity of human transgressions against the holy law of an infinitely pure and perfect God. Such, likewise, is that other pestilential doctrine, by which it is asserted that man is *justified and saved by faith alone*, and that charity and good works are not to be supposed as the producing causes of that faith, but merely as its manifestations and proofs. Such, again, is the doctrine of *the imputation of the righteousness and merit of Christ*, whereby salvation is rendered a mere arbitrary act on the part of God, independent alike of the co-operation or non-coöperation of man. And, lastly, such is the direful phantasy of *predestination*, by which the freedom of the human will in spiritual concerns is totally annihilated, and whilst man is thus converted into a stock or a stone as to all things appertaining to repentance, regeneration, and consequent salvation, the God of Mercy Himself is changed into a terrible tyrant, foolishly indulgent to some, cruelly and causelessly indignant against others, and odious to all, since it is impossible to love a Being who is capricious, arbitrary, vindictive, and inexorable.

It is in detecting the mistaken ideas and dangerous consequences of the above errors of doctrine, and, at the same time, in developing the beautiful, grand, convincing, and saving forms of the Eternal Truth stored up in its Sacred Repository, that the testimony of the following expositions, as well as of the writings from which they are selected, principally consists. Accordingly, it is a fundamental article in the Christian faith presented to view in those writings, and confirmed by the multiplied and united declarations of the sacred penmen, that God is One in Essence and in Person, and that the LORD JESUS CHRIST is that One God, who is at once the Creator, the Redeemer, and the Regenerator of man, containing in Himself the whole Divine Trinity of FATHER, SON, and HOLY SPIRIT; the FATHER being His hidden soul or essence, the SON His manifested form or existence, and the HOLY SPIRIT His Divine energy or operation. By derivation from, and in

agreement with, this *Corner-Stone* in the spiritual building of the Lord's temple or church, all the other stones that enter into the construction of the sacred edifice are shewn to have their origin, their fitness, and their consistence. Redemption, therefore, is exhibited as a Divine work, not of one Divine Being to appease another, but of One Divine Being, the Creator of the Universe, to satisfy the requirements of His Own infinite and Divine mercy, which could never rest until every requisite and possible exertion had been made to restore His sinful and otherwise lost creatures to the purity, the blessedness, and the stability of that conjunction of life, with Himself, from which they were miserably fallen. For this purpose the God of Heaven was pleased to appear here upon earth in a body of flesh and blood, because, to effect the redemption of man, and his restoration to the order of heaven from which he had departed, two things were principally necessary; *first*, that the infernal powers of sin and darkness should be combated, overcome, and removed, which could only be effected by an INCARNATE GOD; and, *secondly*, that the Divine and heavenly powers of life and light, or, what is the same thing, of goodness and truth, should be made known and brought near to man, which could not have been the case unless the hidden and unmanifested FATHER had descended into the lower sphere of nature, and thus, accommodating Himself to the infirmities of His creatures, and supplying them in HIS GLORIFIED HUMAN ESSENCE with a medium of approach, had at once invited them to His bosom, and presented them with the necessary means of returning to it.

Having thus established on scriptural and rational ground the Divine Nature of the Christian REDEEMER, His oneness with the ETERNAL FATHER, and the true meaning of that redeeming work which He came to accomplish, the same enlightened scribe proceeds to point out, in its genuine purity, brightness, and simplicity, that doctrine or rule of life, which is necessary to be observed on man's part, in order to conduct him to re-conjunction with his HEAVENLY FATHER, and thus



put him in possession of all the blessings and advantages procured for him by the work of redemption. And here the futility of a merely speculative faith, and of an imputed righteousness, is fully exposed, whilst it is shewn, with all the clearness of a noon-day sun, that nothing can possibly save man, because nothing can lead him to conjunction with his God, but a *good life*, and that a good life is a life of charity, of faith, and of good works united. By *charity* is meant that holy principle of love towards God and from God, which inclines man to respect whatsoever is of God in another, as well as in himself, and restrains him from loving or doing what is evil, because all evil is against God, and leads to separation from God. By *faith* is meant that holy principle of wisdom or truth from God, which disposes man to believe in and approach to JESUS CHRIST the incarnate or visible God, in whom dwelleth the invisible, and by or through whom alone the invisible can be either seen or approached. And by *good works* is meant the operation of such *charity* and *faith* in man's life, by virtue whereof he is led to respect the GREAT INCARNATE GOD, His Word and kingdom, in every business, employment, and engagement of moral and civil life, and thus to acknowledge in devout humiliation, that all the good which he does, or is capable of doing, is not from himself but from God, consequently that all the merit of it belongs properly unto God, and not unto himself. But whereas it is impossible for man thus to shun what is evil, and to love and to do what is good, unless he be convinced that he has the most perfect freedom given him from God to do so continually, therefore, this liberty of the human will is perpetually inculcated in all the writings of our enlightened author, whilst it is demonstrated that without it man would not be a *man*, but a *machine*, and that, consequently, it is this heaven-born faculty which alone renders him a human being, capable of *co-operating* with his God in the great work of his salvation. Nevertheless, this wonderful faculty, it is shewn, is not properly of man, but of God; and

though it *appears* to be of man, since without such *appearance* it could not be exercised by him, yet it for ever remains the sole gift and most merciful communication of the GREAT CREATOR, reserved to every child of Adam, even under every possible degree of corruption and disorder.

Such is the general outline of some of the more important doctrines inculcated in the writings which it is the intention of the present work to bring into public view. But to obtain a clear and distinct idea of all the particular truths which enter into the composition of those doctrines, and which at the same time render them luminous, consistent, harmonious, and edifying beyond any other, it will be necessary for the reader to have recourse to the writings which contain them, and to peruse them with diligence, candour, and in the fear of the MOST HIGH. And if he read in such a temper and disposition, he may then indulge the reasonable hope that he will soon be convinced of the vast importance of what he reads; and will give perpetual thanks and praise to the ALMIGHTY for having made so plain the way of salvation, in these last days of darkness and of error, by *destroying in His holy mountain the face of the covering cast over all people, and the veil that is spread over all nations*;\* by *rolling away the stone* which the misinterpretations of men had laid upon "the mouth of the well" of the Eternal Truth; by enabling the humble and the penitent to drink again *of the water of life freely*; and by thus fulfilling His own blessed predictions that when the infernal powers of evil and error had filled up their measure of mischief, in *deceiving the nations which are in the four quarters of the earth, and in compassing the camp of the saints about, and the beloved city*,† then should be seen *the great white throne and Him that sat on it*,‡ together with the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband; and then *the tabernacle of God shall be with men, and He will dwell with them,*

\* Isaiah xxv. 7. † Rev. xx. 9. ‡ Rev. xx. 11.

*and they shall be His people, and God Himself shall be with them, their God.\**

The chief design and purpose of the following work being thus explained, it only remains to make a few observations on its component parts.

And, *first*, in regard to the translation of the Gospel from the original Greek, the Editor wishes to remark that he has endeavoured to make it as literal as possible, consistently with the different idioms of the two languages, and, therefore, the English reader will not be surprised at finding some deviations in this respect from the common version, especially where a regard to the internal sense made it necessary to adhere closely to the letter of the original. Nevertheless, the Editor must still lament the imperfection of his translation, arising in some cases from the want of English terms to express the Greek ones, and in other cases from the undefined and indistinct sense of the English terms, which, on that account, are inadequate to express the distinct ideas suggested in the original Greek. As for example; in the original Greek there are *three* distinct terms to express a *net*, and *two* to express a *basket*, whereas in English we have only *one* term to express a *net*, and *one* to express a *basket*. So again, in the original Greek there are at least *five* distinct terms to express the communication of thought by speech, and there is every reason to believe that they are all applied to express a distinct meaning in regard to the nature of speech, as arising from the several degrees of affection and thought, in which all speech originates: but in the English tongue, although we have a variety

\* Rev. xxi, 2, 3.

It is strange that it has been so little seen in the Christian world, that the *descent of the New Jerusalem*, and the *LORD'S Second Advent*, are events in connexion with each other, and may be considered as one, consequently, that as the former event is manifestly to *restore* the earth, or the church, by opening a new dispensation of heavenly truth amongst men, and thus leading mankind to re-conjunction with GOD, so the latter event must needs be for the same blessed end and purpose, and neither event can have any tendency to *destroy* the earth, according to the common notion of destruction.

of expressions to denote the communication of thought, such as *saying, speaking, declaring, telling, reporting, &c.*, yet all these expressions are undefined in their signification, and, therefore incapable of expressing the distinct idea of the degree of affection and thought in which the speech originates. The same observation will apply equally to the terms in the original Greek expressive of *joy, of sorrow, of sickness, repentance*, and of several other ideas, as noted in the following Table :—

Various expressions to denote the communication of thought by speech .....	$\left\{ \begin{array}{l} \rho\acute{\epsilon}\omega. \\ \xi\acute{\iota}\rho\omega. \\ \xi\pi\omega. \\ \lambda\acute{\epsilon}\gamma\omega. \\ \lambda\alpha\lambda\acute{\epsilon}\omega. \\ \phi\eta\mu\acute{\iota}. \\ \phi\rho\acute{\alpha}\zeta\omega. \end{array} \right.$
Various expressions to denote command .....	$\left\{ \begin{array}{l} \pi\rho\omicron\varsigma\acute{\alpha}\sigma\sigma\omega. \\ \delta\iota\alpha\tau\acute{\alpha}\sigma\sigma\omega. \\ \sigma\upsilon\upsilon\tau\acute{\alpha}\sigma\sigma\omega. \end{array} \right.$
Various expressions to denote knowledge or knowing .....	$\left\{ \begin{array}{l} \gamma\acute{\iota}\nu\omega\sigma\kappa\omega. \\ \nu\omicron\acute{\epsilon}\omega. \\ \sigma\upsilon\nu\acute{\iota}\eta\mu\iota. \end{array} \right.$
Various expressions to denote the act of seeing.....	$\left\{ \begin{array}{l} \epsilon\acute{\iota}\delta\omega. \\ \omicron\pi\tau\omicron\mu\alpha\iota. \\ \beta\lambda\acute{\epsilon}\pi\omega. \\ \theta\epsilon\acute{\alpha}\omicron\mu\alpha\iota. \\ \theta\epsilon\omega\rho\acute{\epsilon}\omega. \end{array} \right.$
Various expressions to denote the sensation of pain or trouble.....	$\left\{ \begin{array}{l} \tau\alpha\rho\acute{\alpha}\sigma\sigma\omicron\mu\alpha\iota. \\ \pi\epsilon\nu\theta\acute{\epsilon}\omega. \\ \kappa\omicron\pi\tau\omicron\mu\alpha\iota. \\ \theta\rho\epsilon\nu\acute{\epsilon}\omega. \\ \lambda\upsilon\pi\acute{\epsilon}\omega. \end{array} \right.$
Various expressions denoting the sensation of joy or delight.....	$\left\{ \begin{array}{l} \chi\alpha\acute{\iota}\rho\omega. \\ \acute{\alpha}\gamma\alpha\lambda\lambda\acute{\iota}\acute{\alpha}\omega. \end{array} \right.$
Various expressions denoting the passion of anger.	$\left\{ \begin{array}{l} \theta\upsilon\mu\acute{\omicron}\omega. \\ \omicron\rho\gamma\acute{\iota}\zeta\omega. \end{array} \right.$
Various expressions denoting the act of repenting...	$\left\{ \begin{array}{l} \mu\epsilon\tau\alpha\nu\acute{\omicron}\acute{\epsilon}\omega. \\ \mu\epsilon\tau\alpha\mu\acute{\epsilon}\lambda\epsilon\omicron\mu\alpha\iota \end{array} \right.$

- Various expressions denoting man, or a human being ..... { ἀνθρωπος.  
ἀνὴρ.
- Various expressions denoting excellence ..... { καλὸς.  
ἀγαθός.
- Various expressions denoting sickness or infirmity of body..... { νόσος.  
μαλᾶκία.  
ἀσθένεια.  
ἀρρώστημα.
- Various expressions denoting light..... { φῶς.  
λύχνος.
- Various expressions denoting sin or transgression... { ἀνομία.  
παράπτωμα.  
αμάρτημα.
- Various expressions denoting a person of wisdom or prudence ..... { σοφός.  
συνετός.  
φρόνιμος.
- Various expressions denoting the affection of love or friendship ..... { ἀγαπάω.  
φιλέω.
- Various expressions denoting hell ..... { γέεννα.  
ᾠδης.
- Various expressions denoting nets to catch fish..... { ἀμφίβλησπον.  
δικτυον.  
σαγήνη.
- Various expressions denoting a servant..... { δοῦλος.  
διάκονος.  
υπηρέτος.
- Various expressions denoting a place of habitation.. { δῶμα.  
οἰκία.
- Various expressions denoting a gate or door..... { πύλη.  
θύρα.
- Various expressions denoting clothes or dress ..... { ἱμάτιον.  
ἱματισμός.  
ἔνδυμα.
- Various expressions denoting a place of burial ..... { τάφος.  
μνημεῖον.

From the above Table, the reader will at once discern the difficulty, not to say the almost impossibility, of finding appropriate English terms to express intelligibly all the distinct ideas intended to be suggested by the original Greek, especially when it is considered that we have not yet sufficient light to enable us to discover, in all cases, what those distinct ideas are. Suffice it, therefore, to observe in general, that wheresoever two expressions occur, of nearly the same signification, one has reference more to the things of the *will*, and the other more to the things of the *understanding*, and if a *third* be adjoined, it usually refers to the conjunction of those principles. But more will be seen on this subject in the *Translator's Notes and Observations*, to which the reader is, therefore, referred for further information.

*Secondly*, in regard to the *Internal Sense in a connected series*, which immediately follows every chapter to which it refers, the Editor is desirous to inform the reader, that it appearing to him of importance that such a connected sense should be given, he endeavoured himself to collect and arrange it, partly from the explications given in the Extracts, and partly from the author's general doctrine of correspondence, where the Extracts supplied no information. The reader, therefore, is not bound to receive the whole of that sense on the authority of the enlightened author of the Extracts. Nevertheless, since by far the greater part is selected from the Extracts, and since the remainder is supplied from the laws and rules of correspondence, signification, and representation, made known by the writer of the Extracts, the Editor flatters himself with the hope that the whole will have its proper weight and influence on the reader's mind and life. Perhaps the Editor ought to apologize to the public for blending anything of his own with the expositions of an interpreter so eminently enlightened, and for assuming to himself an office of such considerable responsibility as that of connecting the internal sense of each chapter in a series. But he trusts that a sufficient apology will be found in the general harmony of

the whole, and that he cannot justly be charged with having blended anything of *his own*, when it is observed that the tendency of every part is to exalt the LORD'S DIVINE HUMAN [principle], HIS WORD, HIS KINGDOM, and HIS LIFE in man, by leading man into states of humiliation, charity, good works, and thanksgiving, through sincere repentance and self-denial, before that GREAT GOD and SAVIOUR.

*Thirdly*, as to what concerns the *Extracts*, &c., which follow the internal sense in a series, the difficulty was to avoid repetition, and, at the same time, to omit nothing of importance; and the Editor humbly trusts that he has surmounted this difficulty, by selecting such passages as contain the fullest and clearest expositions of the texts to which they refer, and at the same time by suppressing such others as could only tend to increase the bulk of the volume, without adding at all to the store of the reader's information. Nevertheless, in a work of such magnitude and extent, it is very possible that some things of importance may have been overlooked, and that some may have been needlessly repeated, in which case the Editor trusts he is willing to confess his fault, and gratefully to acknowledge the kindness which will point it out to him, that it may be corrected in a future edition, if it should ever be called for.

*Lastly*, of the *Notes and Observations*, the Editor has only to observe, that they are not intended to display critical skill, or to make a show of human learning, but principally to note such passages of the evangelical history as have more immediate reference to the *heavenly marriage*, and to that other law according to which the Sacred Scriptures are written throughout, viz., *a connection of ideas in the internal sense, where no such connexion appears in the letter*. Some observations also are made on the variety of terms in the original Greek applied to express nearly the same idea, according to what is marked above.

The Editor has now only to recommend the whole of the

following work to the DIVINE BENEDICTION, with devout prayer that it may answer all the good purposes for which it is given to the public, by opening the eyes of every reader to see that the LORD JESUS CHRIST IS THE ONLY GOD of heaven and earth, and that His HOLY WORD is the only medium of conjunction with Him, and that He has been graciously pleased at this day mercifully and wonderfully to open that Word, for the instruction, reformation, and regeneration of the humble and the penitent, who desire earnestly to forsake all the evil of sin, that they may love and serve Him, and become His eternally blessed children. *“This is the LORD’s doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it. Save now, I beseech Thee, O LORD: O LORD, I beseech Thee, send now prosperity.”\**

\* Psalm cxviii. 23, 24, 25.



## PREFACE TO THE FOURTH EDITION.

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THE call for a Fourth Edition of this Gospel is very gratifying to the Society which undertakes its publication. Since 1840, when the third edition was issued, many changes have taken place in the public mind upon several subjects of religious thought, all of them, more or less directly, being influenced by different interpretations of the Divine Word. The uneasiness which at that time was being felt in the National Church, has now developed itself into hostile ranks, each of which has taken a defined position, and become engaged in the erection of its own defences. One insists upon tradition, and the sacerdotal authority of their priesthood, as indispensable for a right interpretation of the Word. Another maintains that the results of verbal and historical criticism must be admitted as truths, even though they should place in jeopardy all actual faith in the Deity of the Saviour and the Divinity of His Word. A third professes to receive the letter of the Gospels as expressing all that was intended by their Divine Author for the light and guidance of Christian men; notwithstanding, much that this party puts forth as "light" is mystery impenetrable by human thought. Others could be named; and there are, among each of those referred to, varieties of opinion, having their bases more or less deep in dogmatic theology and patristic interpretation. All profess to believe in the inspiration of the Gospels, though the ideas upon that subject which prevail among them are vague and various, none having any settled principles or recognised authority on which to rest. Their interpretations of the Divine Word are conducted by no higher law than human ingenuity and learning, and, in these respects, each party

claims for itself an authority equal to the others, and so the church has drifted into embarrassments and conflict; nor can it ever possess lasting steadiness and light until it is perceived that the Divine Word must have been written by a law, and something of that law is known and acknowledged. One would think that a moment's reflection was sufficient to convince any one that the Word of God must be essentially different from any human composition. No one will pretend that it was a random work; and, therefore, all must confess that it was prepared upon some principle. This is our conviction: we believe that such a principle must be in harmony with all the Divine works, because the Divine Word is a Divine work; the outer form of it being the orderly covering of some inner wisdom. The letter is as it were the cuticle, of which an interior spirit is its life and light. It is declared of the Lord that "without a parable spake He not," and He said that His "words are spirit and life." These facts assure us that the Divine Revelations lie beneath the surface of the letter; and, lest this truth should be overlooked by the Church, the apostle said "the letter killeth, but the spirit giveth life." There is a spiritual philosophy involved in those teachings, which St. Paul epitomised when he said, "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." By this we are taught that there is a relation subsisting between natural and spiritual things, and that the outer forms of creation are the natural symbols of their inner being. If the Word be a Divine work, it is reasonable to believe that it has been constructed upon a similar principle, and that it contains within it ample evidences of the fact. If this be so, and we believe it is, then an acquaintance with it is essential to the right interpretation of the Word. It is "the key of knowledge," and without the use of it we cannot enter into a clear understanding of the holy things which it reveals; for those revelations refer, not so much to the natural things which are

apparent in the letter, as to the spiritual things which lie beneath, and of which the letter is the visible symbol or correspondence.

To unfold this law of correspondence, and thereby to explain the spiritual signification of the Word, was the special mission which Swedenborg asserts he was raised up to perform. The LORD, in revealing the spiritual sense of the Word, has fulfilled what He meant by His promise to come again. Swedenborg, under the divine auspices of the LORD, has explained the law of this revelation, and extensively applied it in his expositions of the Word; and there are a considerable number of persons, in all branches of the church, who, having well studied his arguments and illustrations, feel intellectually satisfied that they deserve the best attention which Christian intelligence and piety can bestow upon them. The more seriously they are thought of, the more deeply will they affect the reflecting mind, and interest the hearts of regenerating men. This law of Biblical interpretation emancipates the student from the perplexities, which the letter of the Word occasionally presents; it shews him that God's revelation has but few difficulties to encounter from human philosophy and science, and that all the Divine teachings are in the most perfect harmony with the highest conceptions of spiritual truth, and the holiest yearnings of regenerate life.

To present some illustrations of this law of correspondence, by which Swedenborg asserts the whole Word to have been written, the late Rev. J. Clowes undertook a translation of the four Gospels, which in his view of the case, should not only be closer to the original Greek than the authorized version, but as a consequence, be a better form for the application of this law of correspondence; and, at the same time, to give a summary exposition of their spiritual significance, founded upon extracts from Swedenborg's writings, which extracts were appended to each chapter. His translation and "The internal sense," his "Notes and observations," together with the "Exposition," as they appeared in the third edition, have

been carefully revised and reproduced in this; but the number of the extracts from Swedenborg's writings have been increased, so as to extend over sixty-seven pages: the present volume is therefore that much larger than its predecessor. It is believed that all the main passages in which Swedenborg has referred to any verse or verses of this Gospel have been collected and inserted in this edition, so that the reader is now put in possession of the fullest direct information, which that illustrious author has provided—provided, as he says, under the divine auspices of the Lord—for the instruction of His church.

There has also been added a short index of various subjects, terms, and correspondences, which will help the reader to find, more readily than he otherwise could do, such points of special interest as he may desire to study.

E. D. RENDELL.

*Preston, February, 1868.*

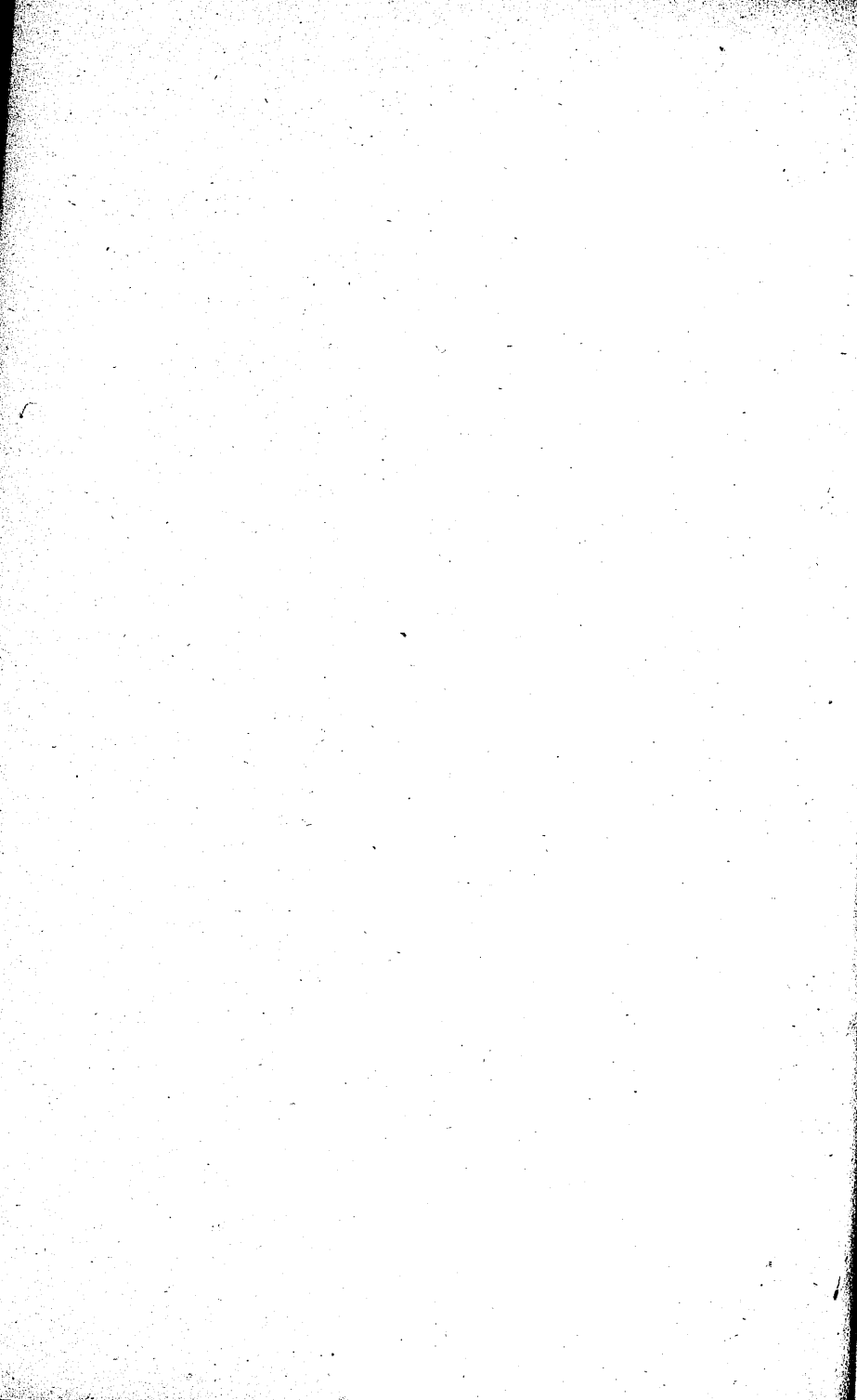
*Explanation of the Abbreviated Titles of the Works referred  
to in the following pages.*

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- A. C.*—Arcana Cœlestia.  
*A. E.*—Apocalypse Explained.  
*A. R.*—Apocalypse Revealed.  
*B. E.*—Brief Exposition of the Doctrines of the New Church.  
*C. A.*—Coronis or Appendix to the True Christian Religion.  
*C. D. L.*—Continuation Concerning the Divine Love, at the  
end of the Apocalypse Explained.  
*C. L. J.*—Continuation concerning the Last Judgment.  
*C. S. L.*—The Delights of Wisdom concerning Conjugal  
Love, and the Pleasures of Insanity, concerning  
Scortatory Love.  
*D. F.*—Doctrine of the New Jerusalem concerning Faith.  
*D. Life.*—Doctrine of Life for the New Jerusalem.  
*D. Lord.*—Doctrine of the New Jerusalem concerning the  
Lord.  
*D. L. W.*—Angelic Wisdom concerning Divine Love and  
Divine Wisdom.  
*D. P.*—Angelic Wisdom concerning Divine Providence.  
*D. W.*—Divine Wisdom, at the end of the Apocalypse  
Explained.  
*E. U.*—Earths in the Universe.  
*H. H.*—Treatise concerning Heaven and Hell.  
*L. J.*—Treatise concerning the Last Judgment.  
*N. J. H. D.*—The New Jerusalem and its Heavenly Doctrine.  
*S. S.*—Doctrine of the New Jerusalem concerning the Sacred  
Scriptures.  
*T. C. R.*—True Christian Religion.

THE GOSPEL ACCORDING TO

MATTHEW.



# THE GOSPEL ACCORDING TO MATTHEW.

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## CHAPTER I.

### CHAPTER I.

### THE INTERNAL SENSE.

1. THE book of the generation of JESUS CHRIST, the son of David, the son of Abraham.

2. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;

3. And Judah begat Phares and Zarah of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4. And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5. And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6. And Jesse begat David the king; and David the king begat Solomon of her [that had been the wife] of Uriah;

7. And Solomon begat Roboam; and Roboam begat Abiah; and Abiah begat Asa;

THAT the Word throughout treats of the spiritual productions of faith and love derived from the LORD. Verse 1.

These productions are enumerated under various names expressive of their qualities; Verses 2—17. and may be reduced to three classes; the first of which is celestial; Verses 2—6. and the second spiritual; Verses 7—12. and the third natural; Verses 12—16. all of which are most holy. Verse 17.



8. And Asa begat Josaphat;  
and Josaphat begat Joram;  
and Joram begat Ozias;

9. And Ozias begat Joatham;  
and Joatham begat Achaz;  
and Achaz begat Ezekias;

10. And Ezekias begat Manasses;  
and Manasses begat Amon;  
and Amon begat Josias;

11. And Josias begat Jechonias  
and his brethren, about  
the time of the carrying away  
to Babylon;

12. And after the carrying  
away to Babylon, Jechonias be-  
gat Salathiel; and Salathiel  
begat Zorobabel;

13. And Zorobabel begat  
Abiud; and Abiud begat Eli-  
akim; and Eliakim begat Azor;

14. And Azor begat Sadoc;  
and Sadoc begat Achim; and  
Achim begat Eliud;

15. And Eliud begat Ele-  
azar; and Eleazar begat Mat-  
than; and Matthan begat Jacob;

16. And Jacob begat Joseph  
the husband of Mary, of whom  
was born JESUS, who is called  
CHRIST.

17. So all the generations  
from Abraham to David [are]  
fourteen generations; and from  
David until the carrying away  
into Babylon [are] fourteen  
generations: and from the car-  
rying away into Babylon unto  
CHRIST [are] fourteen gene-  
rations.

18. And the birth of JESUS  
CHRIST was on this wise:  
for His mother Mary being  
betrothed to Joseph, before  
they came together, she was  
found with child of the Holy  
Spirit.

That the LORD, as to His  
Human essence, was conceived  
from the Divine, in the mother  
Mary, who thus represented  
the church as to good, about  
to be conjoined to its proper  
truth. Verse 18.

19. But Joseph her husband, being just, and not willing to expose her to public infamy, was minded to put her away privily.

20. But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is begotten in her is of the Holy Spirit.

21. And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins.

22. But all this was done, that it might be fulfilled which was declared of the Lord by the prophet, saying,

23. Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, GOD-WITH-US.

24. And Joseph, being raised from sleep, did as the angel had bidden him, and took unto him his wife:

25. And knew her not, until she brought forth her first-born Son: and he called His name JESUS.

That the truth of the church could not comprehend this, and was about to separate itself from its good; Verse 19.

Until instructed in its obscure state from the Word, teaching that the LORD would assume the Human essence, as a means of rescuing man from hell; Verses 20, 21.

As had been predicted. Verses 22, 23.

Thus illumination succeeds, and the conjunction of good and truth in the church; Verse 24.

And all salvation is acknowledged to be from the LORD's Divine Humanity. Verse 25.

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## EXPOSITION:

BEING EXTRACTS

*From the Theological Writings of Emanuel Swedenborg.*

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### CHAPTER I.

VERSE 1. *The book of the generation, &c.*—By generations and nativities, in the Word, are signified spiritual

generations and nativities, all which in general have reference to good and truth, for nothing else is generated and born from the Lord as a husband, and from the Church as a wife. *A.R.* 543.

Verses 18—25. Many at this day think of the Lord only as of an ordinary man, like themselves; the reason is, because they only think of His Humanity, and not at the same time of His Divinity, although His Divinity and His Humanity cannot be separated: "For the Lord is God and man, and God and man in the Lord are not two but one person, yea altogether one, even as the reasonable soul and flesh are one man;" as is taught in the doctrine received throughout the whole Christian world, called the Athanasian Creed, which has been confirmed by several councils. Let me, therefore, entreat the reader, that he may not henceforward separate in his thoughts the Humanity of the Lord from His Divinity, to read the passages quoted above from Luke, as also the following from Matthew: "The birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of THE HOLY SPIRIT. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of THE HOLY SPIRIT: and she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife. *And he knew her not till she had brought forth her first-born Son; and he called His name Jesus.*" i. 18—25. From these words, as well as from the relation of the nativity given in Luke, and from the other passages adduced above, it is evident, that Jesus, who was conceived of Jehovah as a Father, and born of the Virgin Mary, is the Son of God, of whom all "the prophets and the law prophesied until John." *D. Lord*, 21.

That the Divine, which is called the Father, was the Essential Divine of the Lord, from which His Humanity existed, and by virtue whereof the Humanity also was made Divine, appears manifest from His conception from the Essential Divine; as in Matthew i. 20, 25; and in Luke i. 31, 34, 35: from which it is evident that the Lord from conception is Jehovah God, and to be Jehovah God from conception is to be so as to the life itself, which is called the soul

from the Father, from which the life of the body is derived; hence it also manifestly appears, that the Humanity of the Lord is what is called the Son of God, for it is said, "That Holy Thing which shall be born of thee, shall be called the Son of God." *A.E.* 852.

That to come forth from the Father denotes being conceived of Him, is manifest from what is said concerning the Lord's conception, in Matthew i. 18—25. *A.E.* 815; see also 1069.

That the Divine is in the Human of the Lord, as the soul in the body, the Word teaches and testifies in Matthew i. 18, 20, 25. *A.E.* 1104. *A.R.* 613.

Verses 20, 25. *That which is conceived in her is of the Holy Spirit.*—That by the Holy Spirit is meant the Divine which proceeds from Jehovah God, will be seen in the third chapter of this work. Who doth not know, that the offspring hath a soul and life from the father, and that the body is from the soul? What therefore is more plainly said, than that the Lord had a soul and life from Jehovah God, and whereas the Divine cannot be divided, that the Divine itself of the Father was His soul and life? wherefore the Lord so often called Jehovah God His Father, and Jehovah God called Him His Son. What, then, can be more ludicrous than to be told, that the soul of our Lord was from Mary the mother, as both the Roman Catholics and the Reformed at this day dream, not being yet awakened by the Word. That any Son born from eternity descended and assumed the Humanity, is a totally groundless idea, and is dissipated by the passages in the Word, in which Jehovah Himself saith, that He is the Saviour and Redeemer, which are as follow: "*Am not I JEHOVAH, and there is no God else beside me; a just God and a SAVIOUR; THERE IS NONE BESIDE ME.*" Isaiah xlv. 21, 22. "*I [am] JEHOVAH, AND THERE IS NO SAVIOUR BESIDE ME.*" Isaiah xliii. 11. "*I JEHOVAH [am] THY GOD, and thou shalt not acknowledge a God beside me, AND THERE IS NO SAVIOUR BESIDE ME.*" Hosea xiii. 4. "*That all flesh may know THAT I JEHOVAH [am] THY SAVIOUR AND THY REDEEMER.*" Isaiah xlix. 26; xl. 16. "*As for our REDEEMER, JEHOVAH ZEBAOth IS HIS NAME.*" Isaiah xlvii. 4. "*THEIR REDEEMER, THE MIGHTY JEHOVAH ZEBAOth IS HIS NAME.*" Jer. l. 34. "*Jehovah is my Rock, AND MY REDEEMER.*" Psalm xix. 14. "*Thus saith JEHOVAH THY REDEEMER, the Holy One of Israel, I JEHOVAH AM THY GOD.*" Isaiah xlviii. 17; xliii. 14; xlix. 7. "*Thus saith JEHOVAH THY REDEEMER, I JEHOVAH make all things, and alone from Myself.*" Isaiah xlv. 24. "*Thus saith JEHOVAH the King of Israel, AND HIS REDEEMER, JEHOVAH*

ZEBAOth, *I am the First and the Last, and beside Me there is no God.*" Isaiah xliv. 6. "*Thou JEHOVAH art our Father, OUR REDEEMER: from everlasting is Thy name.*" Isaiah lxiii. 16. "*With the mercy of eternity I will be merciful, saith THY REDEEMER JEHOVAH.*" Isaiah liv. 8. "*THOU HAST REDEEMED ME, O JEHOVAH OF TRUTH.*" Psalm xxxi. 5. "*Israel shall hope in JEHOVAH, because with JEHOVAH is mercy, plenteous REDEMPTION with Him; He shall REDEEM Israel from all his iniquities.*" Psalm cxxx. 7, 8. "*JEHOVAH IS GOD, AND THY REDEEMER the Holy One of Israel; THE GOD OF THE WHOLE EARTH HE SHALL BE CALLED.*" Isaiah liv. 5. From these and very many other passages, every man who hath eyes, and a mind open through his eyes, may see that God, who is one, descended, and was made Man for the sake of an end, which was that He might perform the work of redemption: who cannot see this as in morning light, whilst he attends to those Divine declarations themselves which have been adduced? Nevertheless, they who are in the shade of night, in consequence of confirming themselves in favour of the birth of another God from eternity, and of His descent and redemption, shut their eyes to those Divine declarations, and think under them, how they may apply them to their falses and pervert them.

There are several reasons why God could not redeem men, that is, draw them out from damnation and hell, except by the Humanity which He assumed; for redemption was the subjugation of the hells, and the orderly arrangement of the heavens, and after these the new establishment of the church, which things God could not effect of His omnipotence, except by the Humanity, in like manner as no man can work unless he has an arm; His Humanity also in the Word is called the arm of Jehovah: Isaiah xl. 10; liii. 1. in like manner, too, as no one can attack a fortified city, and destroy the temples of the idols which are in it, except by mediate powers; that God in this Divine work had omnipotence by His Humanity, is also evident from the Word; for God, who is in the inmost, and thereby the purest principles, could not in any other possible manner pass to the ultimates in which the hells are, and in which mankind were at that time, comparatively as the soul cannot act at all without the body; or as no one can conquer enemies, who do not come into his view, or to whom he cannot accede and approach with arms, as spears, shields, or muskets. To do the work of redemption without the Humanity was as impossible for God, as it is for a man to subdue the Indies, without transferring thither soldiers by ships; also as to cause trees to grow merely by

heat and light, without the creation of air, through which heat and light may pass, and without the creation of earth, from which trees may be produced; yea, it is as impossible, as it is to catch fish by casting nets into the air, instead of casting them into water: for Jehovah, such as He is in Himself, from His omnipotence, cannot reach any devil in hell, nor any devil on earth, so as to restrain him and his fury, and to subdue his violence, unless He be in ultimates as He is in first principles; He is in ultimates in His Humanity, wherefore in the Word He is called the First and the Last, the Alpha and the Omega, the Beginning and the End. *T. C. R.* 83, 84.

Verse 20. Inasmuch as by the Holy Spirit is meant Divine Truth, and this [Divine Truth] was in the Lord, and was the Lord Himself; John xiv. 6. and thus whereas the Holy Spirit could not proceed from any other source, therefore it is written, "*The Holy Spirit was not yet, because Jesus was not yet glorified;*" John vii. 39. and after His glorification, "*He breathed on the disciples, and said, Receive ye the Holy Spirit.*" John xx. 22. The reason why the Lord breathed on the disciples, and so said, was, because breathing was a representative external sign of Divine inspiration: but inspiration is insertion into angelic societies. From these considerations, the intellect may be enabled to comprehend what was said concerning the Lord's conception, by the angel Gabriel, "*The Holy Spirit shall come upon thee, and the virtue of the Highest shall overshadow thee, therefore that Holy Thing which shall be born of thee shall be called the Son of God.*" Luke i. 35. Also, "*The angel of the Lord said to Joseph in a dream, Fear not to take Mary thy bride, for what is born in her is from the Holy Spirit; and Joseph did not touch her until she brought forth her first-begotten Son.*" Matt. i. 20, 25. The Holy Spirit, in these passages, is the Divine Truth proceeding from Jehovah the Father, and this proceeding is the virtue of the Highest, which on that occasion overshadowed the mother. This, therefore, coincides with the following passage in John: "*The Word was with God, and God was the Word, and the Word was made flesh.*" i. 1, 14. By the Word, in this passage, is meant the Divine Truth. *T. C. R.* 140; see also 188.

Hence it may appear how the angels spake by the prophets, namely, that the Lord Himself spake, although by angels, and that the angels did not speak at all from themselves. That the Word is from the Lord appears from many passages, as from Matthew i. 22, 23. *A. C.* 1925.

Verse 23. *They shall call His name EMMANUEL.*—By a name and calling a name is denoted the quality of a thing; and this being the signification of names, therefore, to *call*, without making mention of a name, in the internal sense of the Word, signifies to be of such a quality; as in Isaiah, “Hear ye this, O house of Jacob, called by the name of Israel, and from the waters of Judah they came forth, because they are called from the city of holiness, and stay themselves on the God of Israel;” xlviii. 1, 2. where “to be called from the city of holiness” denotes to be of such a quality; and in Luke, “Behold thou shalt conceive in the womb, and shalt bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest.” i. 31, 32. To be called the Son of the Highest denotes to be so. A. C. 3421.

It is also written in Isaiah, “A virgin shall conceive and bear a Son, and shall call His name God-with-us; butter and honey shall He eat, that He may know to reprobate the evil and to choose the good;” vii. 14, 15. that these words are spoken of the Lord, may be seen confirmed in Matthew i. 23: any one may see that by butter and honey, there mentioned, are not meant butter and honey, but somewhat Divine corresponding thereto; for it follows, “That He may know to reprobate the evil and choose the good,” which is not known by eating butter and honey; but by butter is signified the delight of spiritual good, and by honey the delight of natural good, consequently, the Divine-Spiritual and the Divine-Natural of the Lord are thereby signified, and thus His Humanity interior and exterior; that the Lord’s Humanity is what is understood, may appear from its being said, “That a virgin shall conceive and bear a Son;” and that this is Divine, is evident from His name being called God-with-us; name denoting quality, here therefore, that it was Divine. A. E. 619.

Verse 25. See A. C. 9356.

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## TRANSLATOR’S NOTES AND OBSERVATIONS.

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### CHAPTER I.

Verse 11. *About the time, &c.*—See Dr. Hammond on the proper construction of the Greek particle *ἐν*.

Verse 19. *Not willing to expose her to public infamy.*—See Doddridge’s *Family Expositor*, sec. 8.

# MATTHEW.

## CHAPTER II.

### CHAPTER II.

### THE INTERNAL SENSE.

1. AND when JESUS was born in Bethlehem of Judea, in the days of Herod the king, behold, there came Magi from the east to Jerusalem;

2. Saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him.

3. When Herod the king had heard, he was troubled, and all Jerusalem with him.

4. And when he had gathered together all the chief priests and scribes of the people, he enquired of them where CHRIST should be born.

5. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet,

6. And thou Bethlehem, the land of Judah, art by no means the least amongst the rulers of Judah, for out of thee shall come a Ruler, who shall feed my people Israel.

7. Then Herod, privately calling the Magi, enquired of them earnestly at what time the star appeared.

8. And sending them to Bethlehem, he said, Go and

THAT they who are in knowledges concerning the LORD's coming, acknowledge the LORD's Divine Humanity as the proper object of Divine adoration. Verses 1, 2.

Not so they who are in evil and the doctrine of the false. Verse 3.

And yet these latter make enquiry concerning the LORD. Verse 4.

And are instructed from the Word. Verses 5, 6.

They study also the knowledge of good and truth, and appear willing to acknowledge the Divine Humanity. Verses 7, 8.



search earnestly for the young child: and when ye have found Him, bring me word again, that I also may come and worship Him.

9. And when they had heard the king they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was.

10. When they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they found the young child with Mary His mother, and fell down and worshiped Him: and when they had opened their treasures, they presented to Him gifts; gold, and frankincense, and myrrh.

12. And being warned by a dream not to return to Herod, they departed into their own country another way.

13. And when they were departed, lo, the angel of the Lord appeareth by a dream to Joseph, saying, Arise and take the young child and His mother, and flee into Egypt, and be thou there until I tell thee; for Herod is about to seek the young child to destroy Him.

14. And when he arose, he took the young child and His mother by night, and departed into Egypt:

15. And was there until the decease of Herod, that it might be fulfilled which was declared of the Lord by the

This is perceived by those who are in knowledge concerning the Lord's coming, by which knowledge they are instructed in faith in the Lord from affection. Verses 9, 10.

And are also introduced to the good of love to Him, and thus to His presence with the church, and led to the acknowledgment that all good, celestial, spiritual, and natural, is from Him. Verse 11.

And being instructed by revelation to beware of a contrary faith and love, they receive influx of good and truth from the Lord in the natural mind. Verse 12.

The Lord when a child, in the supreme sense, and the church in the subordinate sense, are taught by revelation to seek instruction in the scientifics of the church, for strength against evils and falses; Verse 13.

And to obey. Verse 14.

Thus accomplishing what had been predicted. Verse 15.

prophet, saying, Out of Egypt have I called my Son.

16. Then Herod, when he saw that he was mocked by the Magi, was exceedingly wroth, and sent forth and slew all the children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had earnestly enquired of the Magi.

17. Then was fulfilled what was declared by Jeremiah the prophet, saying,

18. A voice was heard in Rama, mourning, and weeping, and much lamentation, Rachel weeping for her children; and was not willing to be comforted, because they are not.

19. But when Herod was deceased, lo, the angel of the Lord, by a dream, appeareth to Joseph in Egypt,

20. Saying, Arise, take the young child and His mother, and go to the land of Israel: for they are dead who sought the soul of the young child.

21. And he arose, and took the young child and His mother, and came to the land of Israel.

22. And hearing that Archelaus reigned in Judea, in the room of his father Herod, he was afraid to go thither: but being warned by a dream, he turned aside into the parts of Galilee.

Hence evils and falses are made manifest in their attempts to destroy all the truth of innocence in the church. Verse 16.

Thus, also, accomplishing the prediction, that there was not any longer any spiritual truth remaining. Verses 17, 18.

The Lord when a child, in the supreme sense, and the church in the subordinate sense, are next admonished by revelation to come up out of science, to be instructed in the genuine doctrine of good and truth; Verse 20.

And to obey. Verse 21.

But by reason of the defect of truth, are insecure, and according to Divine admonition decline to external or natural good and truth. Verse 22.

23. And He came and dwelt in a city called Nazareth; that it might be fulfilled which was declared by the prophets, that He should be called a Nazarene. Thus, also, accomplishing the Divine prediction, that the LORD would make His natural principle Divine. Verse 23.

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## EXPOSITION.

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### CHAPTER II.

VERSES 1, 2. *We have seen His star in the east, &c.*—Inasmuch as the Lord is the east, therefore a star was seen by those from the east; and whereas they were in knowledge concerning the coming of the Lord, by virtue of the representatives which appertained to them, therefore a star was seen and went before them, first to Jerusalem, by which the church itself was represented as to doctrine and as to the Word, and thence to the place where the infant Lord was: a star also signifies the knowledges of good and of truth, and, in the supreme sense, knowledge concerning the Lord; and whereas the orientals were in those knowledges, therefore, also, they were called the sons of the east; that they of Arabia were so called, is manifest from Jeremiah xlix. 28; by sons of the east in the Word, also, are signified the knowledges of good and of truth; in like manner by Kedar or Arabia; that Job was of the sons of the east, is evident from i. 3 of the book of Job. *A. E.* 422. See also *S. S.* 23.

That amongst the sons of the east, who were of Syria, such a prophetic (knowledge) had existed from ancient time, is manifest from Balaam's prophecy concerning the Lord's coming, as it is written: "I see Him, and not now; I behold Him, and not nigh: a Star shall arise out of Jacob, and a Sceptre shall rise up out of Israel." Numbers xxiv. 17. That Balaam was from the land of the sons of the east, or from Syria, is plain from these words: "Balaam uttered his enunciation and said, Balak hath brought me from Syria out of the mountains of the East." Numbers xxiii. 7. Those wise men who came to Jesus at His birth are called Magi, but so were wise men called at that time, as is evident from several passages, as Gen. xli. 8, Exod. vii. 11, Dan. ii. 27, iv. 7, 9, and from the prophets throughout. *A.C.* 3762.

Verse 5. *They said unto him, In Bethlehem of Judea.*—The Lord alone was born spiritual-celestial, and in consequence thereof was born in Bethlehem, where is the boundary of the land of Benjamin; for by Bethlehem is signified the spiritual of the celestial, and by Benjamin is represented the spiritual of the celestial: the reason why He alone was born spiritual-celestial is because the Divine was in Him. *A. C.* 4592. See also 4594.

The spiritual-celestial principle is truth conjoined to good; for truth viewed in itself is spiritual, and good is celestial; hence, by Benjamin and his tribe is signified the conjunction of truth and good in the natural man, and hence the conjunction of those who are in the ultimate heaven with the Lord. Inasmuch as Benjamin signifies truth conjoined to good in the natural man, therefore he was also the last born to Jacob, and was called by him the son of the right hand; for Benjamin, in the original tongue, signifies a son of the right hand; and he was likewise born in Bethlehem, by which city is also signified truth conjoined to good in the natural man. Benjamin was called the son of the right hand, because by son is signified truth, and by the right hand is signified the power of truth from good, and all power in the spiritual world appertains to truth which is from good in the natural man: the reason why all the power appertaining to the spiritual man is in this principle is, because the efficient cause is in the spiritual man, and the effect is in the natural, and all the power of the efficient cause exerts itself by means of the effect. And inasmuch as the like is signified by Bethlehem, therefore, David also was born there, and also anointed king; 1 Sam. xvi. 1—14, xvii. 12. for David as a king represented the Lord as to truth from good, and this is also signified by a king; the Lord was on this account also born in Bethlehem; Matt. ii. 1, 5, 6. because He was born a King, and truth conjoined to good was in Him from His nativity: for every infant is born natural, and the natural principle, being next to the external senses and the world, is first opened, and this principle with all men is ignorant of truth and prone to evil; but in the Lord alone there was the inclination to good and the desire of truth as to this principle, inasmuch as the ruling affection in man is from the father, for the ruling affection is his soul, and, with the Lord, the affection or soul from the Father was the Essential Divine, which is the Divine good of the Divine love. *A. E.* 449.

Verse 6. *Thou Bethlehem, the land of Judah, &c.*—They who like the Jews abide merely in the literal sense of this passage, learn, indeed, from that sense, that the Lord should

be born in Bethlehem; but inasmuch as they expect a leader and a king, who shall bring them back into the land of Canaan, therefore they explain all the expressions according to the letter, viz.: the land of Judah they interpret as signifying the land of Canaan; Israel as signifying Israel, although they know not where Israel is; and leader (ruler) as signifying their Messiah, when nevertheless by Judah and Israel other things are meant, viz., by Judah the celestial, and by Israel the spiritual, both in heaven and on earth; and by leader (ruler) the Lord. A.C. 2135.

Verse 11. *They presented to Him gifts; gold, and frankincense, and myrrh.*—By gold, frankincense, and myrrh, are signified all things which relate to the good of love and faith in the Lord; by gold, the things which are of the good of love; by frankincense, the things which are of the good of faith; and by myrrh, the things which are of each in externals: the reason why the wise ones from the east offered those things was, because amongst some of the orientals from ancient times there remained the science and wisdom of the ancients, which consisted in understanding and seeing celestial and Divine things in those things which are in the world and upon the earth; for it was a thing known to the ancients, that all things corresponded and were representative, and thence significative, as is also evident from the most ancient books and monuments of the Gentiles; hence it was, that they knew that gold, frankincense, and myrrh signified the goods which were to be offered to God. A. C. 9293.

Gold, in the above verse, denotes good, frankincense denotes internal truth, and myrrh external truth, each derived from good: the reason why gold is named in the first place is, because gold signifies the good which is inmost; frankincense is named in the second place, because it signifies internal truth derived from good; and myrrh is named in the third and last place, because it signifies external truth from good. The reason why the wise ones from the east offered those things to the Lord then born was, that they might signify His Divine in the Human; for they knew what gold signified, what frankincense, and what myrrh, inasmuch as they were in the science of correspondences and representations: this science was the principal science of those times amongst the Arabians, the Æthiopians, and others in the east; wherefore also, in the Word, by Arabia, Æthiopia, and the sons of the east, in the internal sense, are meant they who are in the knowledges of heavenly things: but this science in time perished, inasmuch as when the good of life ceased, it was turned into magic: it was first obliterated amongst the Israelitish nation, and after-

wards amongst the rest; and at this day it is obliterated to such a degree that it is not even known that any such science exists; insomuch that in the Christian world, if it be said that all and singular things of the Word, in the sense of the letter from correspondence, signify celestial things, and that hence is its internal sense, it is not known what this means. *A.C.* 10252. See also *A.R.* 277, and *A.E.* 242, 324, 491.

Gold signifies celestial love; frankincense, spiritual love; myrrh, those loves in the natural principle. *A.C.* 4262.

The wise men from the East who came to Jesus when he was born, and fell down and worshiped Him, opened their treasures and offered Him gifts; gold, and frankincense, and myrrh; *Matt.* ii. 1—11. where gold signifies good, frankincense and myrrh the things which are grateful or pleasant, as proceeding from love and faith, which are therefore called the praises of the Lord. *A.C.* 113.

Verse 12. *Being warned by a dream*, &c.—There are three sorts of *dreams*: the first sort come mediately through heaven from the Lord; such were the prophetic dreams recorded in the Word: the second sort come by angelic spirits, particularly by those who are in front above to the right, where there are things paradisiacal; hence the men of the most ancient church had their dreams, which were instructive; the third sort come by spirits, who are near when man is asleep, which are also significative; but phantastic dreams have another origin. *A.C.* 1976.

Verses 13, 14, 15. *Flee into Egypt*, &c.—By what is said in these verses was signified the first instruction of the Lord: for the Lord was instructed as another man, but from His own Divine principle imbibed all things more intelligently and wisely than all other [men]: but this retirement into Egypt only represented instruction; for as all the representatives of the Israelitish and Jewish church respected Him, therefore, also, in Himself He represented and perfected them; for thus He fulfilled all things of the Law: hence it was that the whole life of the Lord in the world was representative, even as to all those things which are mentioned in the Evangelists concerning His passion, which things represented what was the quality of the church at that time in its opposition to the Divine, and to the goods and truths of heaven and of the church. *A.E.* 654.

That the scientific principle was the first plane for the Lord when He made His Humanity Divine Truth, or the Divine Law, is signified by the Lord, when an infant, being brought into Egypt: for by Egypt are signified scientifics; but by scientifics are not meant philosophical scientifics, but scientifics of the church. *A.C.* 6750.

Verse 15. *Out of Egypt have I called my Son.*—In the prophet from whence this passage is quoted are these words: “When Israel was a child, then I loved him, and out of Egypt have I called my Son; they called them, so they went from their faces, and I made Ephraim to go.” Hosea xi. 1, 2, 3. They who know not that there is an internal sense in every part of the Word must needs conceive that Jacob is here meant when he went down into Egypt, and his posterity when they came forth from thence, and that by Ephraim is meant the tribe of Ephraim, and thus that this passage contains the same things as are recorded in the historical parts of the Word; nevertheless it is plain from the Evangelists that what is here said by the prophet hath respect to the Lord; but what is signified by each particular expression can only be known by unfolding the internal sense. A.C. 2135. See also 1462.

Verses 17, 18. *In Rama was a voice heard, &c.*—The whole passage in the prophet Jeremiah, here referred to, runs thus: “*Rachel weeping for her sons, refused to receive consolation over her sons, because there was not any; thus saith Jehovah, Restrain thy voice from weeping and thine eyes from tears, because thy labour hath reward, for they shall return from the land of the enemy, and thine extremity hath hope, for sons shall return to their own border.*” xxxi. 15, 16, 17. That by these words are meant the infant boys in Bethlehem, who were slain at the command of Herod, is manifest from the relation in Matthew; but what was signified thereby, hath not as yet been known: the thing signified is, that when the Lord came into the world, there was not any spiritual truth remaining: for by Rachel was represented the internal spiritual church; and by Leah, the external natural church; by Bethlehem, what is spiritual; and by the boys who were slain, truth from that origin: that there was not any longer any spiritual truth remaining, is signified by Rachel weeping for her sons, and refusing to receive consolation over her sons, because there was not any: that hereafter there will not be grief on this account, because the Lord was born, from whom is a new church, which will be principled in truths from spiritual affection, is signified by “restrain thy voice from weeping and thine eyes from tears, because thy labour hath reward;” by her reward is signified heaven appertaining to those who shall be of that church from the spiritual affection of truth; and by labour is signified the Lord’s combat against the hells and their subjugation, that a new church may be established: that a new church will be established in the place of that which had perished, is signified by their re-

turning from the land of the enemy, and by extremity having hope, also by sons returning to their own border: to return from the land of the enemy, signifies to be brought forth out of hell: extremity having hope, signifies the end of a former church and the beginning of a new one: sons returning to their own border, signifies that spiritual truths shall exist with those who shall be of that new church. *A. E.* 695.

Verse 23. *He should be called a Nazarene.*—By a Nazarene [or Nazarite] was represented the celestial man. *A. C.* 2342.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER II.

VERSE 6. *Who shall feed my people Israel.*—The original term, here rendered *feed*, is ποιμαίνω, which literally means, to feed and keep a flock like a shepherd.

Verse 12. *And being warned by a dream.*—In the common English version it is rendered, *being warned of God in a dream*; but the name of God is not mentioned in the original Greek, where it is only said χρηματισθέντες κατ' ὄναρ, denoting supernatural admonition by a dream, whether immediately from God, or from some inferior agents.

Verse 18. *A voice was heard in Rama, mourning, and weeping, and much lamentation.*—This is one of those passages, amongst many others of a similar kind, which demonstrate the Divinity and spirituality of the WORD, by proving it to contain a spiritual sense and meaning distinct from that of the letter, and also to be written with a view to the heavenly marriage of good and truth. For if this was not the case, the three terms, *mourning, weeping, and lamentation*, must be regarded merely as *repetitions*, and as having no use but to heighten the sense of the letter, which is a mode of expression utterly unworthy of the Divine Author: whereas, according to the explications of the internal sense, the three several terms are applied to express ideas perfectly distinct from each other; the *first* having reference to the deprivation of good in the will; the *second*, to the deprivation of truth in the understanding; and the *third*, to the deprivation of both in the natural principle. To the same purpose, and according to the same distinctness of idea, the LORD says to His dis-



ciples, "*Ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful,*" &c., John xvi. 20; where *weeping, lamenting, and being sorrowful*, it is manifest, are applied according to the above spiritual signification. Let the reader take that view of the subject which is most in agreement with his own sentiments; but surely it must be confessed, that to regard the above terms merely as repetitions of the same idea, is to charge the Deity with useless and unmeaning tautology.

Verse 22. *Being warned by a dream.*—See note at verse 12.

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# MATTHEW.

## CHAPTER III.

### CHAPTER III.

### THE INTERNAL SENSE.

1. AND in those days John the Baptist presented himself, preaching in the wilderness of Judea,

2. And saying, Repent ye; for the kingdom of heaven is near.

3. For this is he that was declared by Esaias the prophet, saying, The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make His paths straight.

4. But the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5. Then went out unto him Jerusalem, and all Judea, and all the region round about Jordan,

6. And were baptized of him in Jordan, confessing their sins.

7. But seeing many of the Pharisees and Sadducees coming to his baptism, he said

THE state of the church is represented as being without any truth, because without good, in consequence of adulterating the Word. Verse 1.

Which Word teacheth that men ought to shun evils as sins against God, and believe in the LORD's Divine Humanity. Verse 2.

And thereby prepare themselves to receive good and truth from the LORD. Verse 3.

The ultimates of the Word, which are natural, are described. Verse 4.

To which all within the church have access. Verse 5.

And are thereby initiated into knowledges concerning the LORD, His coming, and salvation by Him, and are thus reformed and regenerated. Verse 6.

Being taught that of themselves they are nothing but evil, and that they ought to

unto them, O generations of vipers, who hath warned you to flee from the anger to come?

8. Bring forth therefore fruits worthy of repentance:

9. And think it not right to say in yourselves, We have Abraham for our father; for I say unto you, that God is able of these stones to raise up children to Abraham.

10. And now also the axe is laid to the root of the trees; therefore every tree, which bringeth not forth good fruit, is cut down, and cast into the fire.

11. I indeed baptize you in water to repentance; but He that cometh after me, is mightier than I, whose shoes I am not worthy to carry: He shall baptize you in the Holy Ghost and fire:

12. Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but will burn up the chaff with unquenchable fire.

13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14. But John forbad Him, saying I have need to be baptized of Thee, and comest Thou to me?

15. And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all justice. Then he suffered Him.

16. And Jesus being baptized, went up straightway out

explore the Divine origin of that Word, which would make it manifest. Verse 7.

And to renounce their natural corruptions. Verse 8.

And not to depend upon external sanctification, which may be communicated to the lowest principles and things. Verse 9.

But to apply the Divine truths of the Word, to the removal of self-love, otherwise they will perish eternally, being left without love to the LORD, and without charity. Verse 10.

Whereas, if they suffer themselves to be led by truth to shun the evils of self-love, they will become receptive of the internal Word, which is the LORD, and be initiated into truth and good from Him. Verse 11.

From whom alone comes radical purification, and conjunction of goods and truths with heaven, through the removal of all evils and falses into hell. Verse 12.

The LORD, as to His Human essence, submits to be initiated into the external truths of the Word. Verse 13.

Although, as to His Divine Essence He was the essential Word itself. Verse 14.

Thus He made Himself the Word in its ultimates, as He was the Word in its first principles. Verse 15.

But ascending rapidly out of external truths, He enters into

of the water; and lo, the heavens were opened to Him, and he saw the Spirit of God descending as a dove, and coming upon Him; the interior truths and goods of the Word, even to the Divine Truth in Himself. Verse 16.

17. And lo a voice from the heavens saying, This is My beloved Son, in whom I am well pleased. And also to the Divine Good in Himself. Verse 17.

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## EXPOSITION.

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### CHAPTER III.

VERSES 1, 2, 3. *In those days came John the Baptist, preaching in the wilderness, &c.*—Inasmuch as with the Jewish nation all things of the Word were adulterated, and there was no longer any truth with them, because there was no good; therefore John the Baptist was in the wilderness, by which was represented the state of that church; wherefore also the Lord, speaking of Jerusalem, by which is meant the church as to doctrine, said, “*Your house shall be left a wilderness,*” Luke xiii. 35; where a house a wilderness, signifies a church without truths, because without good. *A. E.* 730.

*The voice of him that crieth in the wilderness, &c.*—These words relate to the Lord’s coming, and to the last judgment on the occasion; and by “the voice of him that crieth in the wilderness, Prepare ye the way of Jehovah,” is signified that they should prepare themselves to receive the Lord: a wilderness signifies where there is no good because no truth, thus, where there is as yet no church; by every valley being exalted, and every mountain and hill being humbled, is signified that all the humble in heart, or they who are in goods and truths, are received, for they who are received by the Lord, are exalted to heaven; and by every mountain and hill being humbled, is signified that all who are lofty in mind, or they who are in self-love and the love of the world, are depressed. *A. E.* 405.

Verse 3. The church at that time was altogether vastated, so that there was no longer remaining anything good or anything true, as appears evident from this consideration, that no one at that time knew that man had any internal

principle, nor that there was anything internal in the Word; consequently, they did not know that the Messiah or Christ was to come to save them for ever. Hence, also, it is manifest what is signified by John's being in the *wilderness* until the days of his appearing unto Israel, Luke i. 80; and by his preaching in the *wilderness* of Judea, Matt. iii. 1; and by his baptizing in the *wilderness*, Mark i. 4; for hereby he represented the state of the church. From this signification of wilderness it may also appear why the Lord so often retired into the wilderness, &c. *A. C.* 2708.

Verse 4. *John had his raiment of camel's hair, &c.*—John the Baptist represented the like with Elias, wherefore also it is said that Elias was come, by whom is meant John; Elias represented the Lord as to the Word, or the Word which is from the Lord, in like manner John: and whereas the Word teaches that Messiah, or the Lord, was to come, therefore John was sent before, to preach concerning the coming of the Lord, according to the predictions in the Word: and whereas John represented the Word, therefore, the ultimates of the Word, which are natural, were represented by John's raiment, and also by his food, viz., by raiment of camel's hair, and by a leathern girdle about his loins; camel's hair signifying the ultimates of the natural man, such as are the exteriors of the Word; and a leathern girdle about the loins signifying their external bond and connection with the interiors of the Word, which are spiritual: similar things are signified by locust and wild honey; by locust, the truth of the natural man, and by wild honey the good thereof; whether we say the truth and good of the natural man, or natural truth and good, such as the Word is in its ultimate sense, which is called the sense of the letter or natural sense, it is the same thing, for John represented it by his raiment and food. *A. E.* 619. See also *A. C.* 9372.

Raiment of camel's hair signifies the Word, such as is its literal sense as to truth, which sense is a clothing for the internal sense, viz., that it is natural, for what is natural is signified by hair, and also by camels; and his meat being locusts and wild honey, signifies the Word such as is its literal sense as to good, the delight of which is signified by wild honey. *A. C.* 5620.

The reason why John the Baptist was thus clothed, was because he represented the Word, in like manner as Elias; and by clothing of camel's hair, and by a leathern girdle, and by eating of locusts and wild honey, he represented its ultimate sense, which, as was said, is natural-sensual, because for the natural-sensual man; by raiment is signified truth clothing good; by camel's hair is signified the ultimate prin-

ciple of the natural man, which is sensual; by locusts and wild honey is also signified the same as to appropriation,—by locusts the sensual principle as to truth, and by wild honey the sensual principle as to good, and by eating, the appropriation thereof. It is to be observed that, in ancient times, when churches were representative churches, all who were in ministries were clothed according to their representations, and also did eat according thereto. *A.E.* 543; see also 619.

Verse 6. *And were baptized of him in Jordan, &c.*—The reason why John baptized in Jordan was, because by [or through] that river there was entrance into the land of Canaan, and by the land of Canaan was signified the church, because the church was in that land; and hence by Jordan was signified introduction into it; that that land signified the church, and Jordan introduction into it, see the *Apocalypse Revealed*, 285. *T.C.R.* 677; see also *A.C.* 4255.

Verse 10. *And now also the axe is laid to the root of the trees, &c.*—Inasmuch as the *proprium*, or selfhood of man, constitutes the first root of his life, it is evident what sort of a tree man would become, if that root were not to be extirpated, and a new one implanted: he would be a rotten tree, of which it is said, that it “is to be cut down and cast into the fire.” *Matt.* iii. 10; vii. 19. This root is not removed, and a new one implanted in its stead, unless man regards the evils, which constitute the root, as destructive to his soul, and is on that account desirous of removing them: but inasmuch as they appertain to his *proprium*, and are consequently delightful to him, he cannot effect their removal but with a degree of unwillingness and of struggle against them, and thus of combat. *D. Life*, 93.

Inasmuch as trees in general signify such things as appertain to man, and constitute the interiors which are of his mind, and thus the spiritual things which are of the church, and both the one and the other are various, therefore, so many species of trees are mentioned in the Word, and every species signifies somewhat different. Moreover, the things which are upon trees, as leaves and fruits, signify such things as appertain to man; leaves the truths appertaining to him, and fruits the goods, as in *Jeremiah* xvii. 8; *Ezek.* xlvii. 12; *Apoc.* xxii. 2. By fruits are signified goods of love, or what is the same, goods of life, which are also called works, as likewise in these passages: “*The axe is laid to the root of the trees; therefore every tree which bringeth not forth good fruit, is cut down, and cast into the fire. Either make the tree good, and the fruit good; or make the tree corrupt, and the fruit corrupt; for the tree is known from its fruit.*” *Matt.* iii. 10; xii. 33. *A.E.* 109.

Infernal fire is nothing else but hatred, revenge, and cruelty, or, what is the same thing, self-love, which in another life thus manifest themselves: man during his life in the body, who hath such an evil nature and quality, howsoever he may outwardly appear to other men, yet if he was viewed near by the angels, he would appear in their eyes exactly according to the description here given, viz., his hatreds would appear as torches of fire, and his falses thence derived as furnaces of smoke. Of this fire the Lord thus speaketh in Matthew, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." iii. 10. A. C. 1861.

Verses 11—16. *I indeed baptize you in water to repentance, &c.*—Inasmuch as by the waters of Jordan were signified truths introducing into the church, which are the knowledges of truth and good derived from the Word, and by washing in those waters was signified purification from falses, and hence reformation and regeneration from the Lord; therefore baptism was instituted, which *was first done in Jordan by John*, by which was signified, that they were to be initiated into knowledges derived from the Word concerning the Lord, His coming, and salvation by Him; and whereas man, by truths derived from the Word, is reformed and regenerated of the Lord, therefore baptism was commanded by the Lord. Matt. xxviii. 19. For truths from the Word are those by which man is reformed and regenerated, and the Lord is He who reforms and regenerates. See *Doctrine of the New Jerusalem*, 202—210. John said that "*he baptizes with water, but that the Lord baptizes with the Holy Spirit and with fire,*" Luke iii. 16; by which is meant, that John only inaugurated them into knowledges derived from the Word concerning the Lord, and thereby prepared them to receive the Lord, but that the Lord himself regenerates man by the Divine truth and the Divine good proceeding from Him; for John represented the like as Elias, viz., the Word; the waters with which John baptized, signified truths introducing, which are knowledges concerning the Lord derived from the Word; the Holy Spirit signifies the Divine truth proceeding from the Lord, and fire signifies the Divine good proceeding from Him, and baptism signifies regeneration effected of the Lord, by Divine truths derived from the Word. He who believes that baptism contributes anything to the salvation of man, unless he be at the same time in the truths of the church, and in a life according to them, is much deceived; for baptism is an external [ceremony], which, without an internal principle, is of no effect to salvation; but is of effect, where what is external is conjoined with what is internal. The internal of baptism is,

that by truths derived from the Word, and by a life according to them, falses and evils may be removed of the Lord, and thereby man may be regenerated, as the Lord also teaches in Matt. xxiii. 26, 27. *A. E.* 475.

The spiritual angels are they who are said to be regenerated by water and the spirit, whereas the celestial angels are regenerated by fire. *A. C.* 1042.

As to what concerns the baptism of John, it represented the cleansing of the external man, whereas the baptism which is administered at this day among Christians, represents the cleansing of the internal man, which is regeneration; wherefore it is written, that John baptized with water, but that the Lord baptized with the Holy Spirit and with fire, and on this account the baptism of John is called the baptism of repentance. Matt iii. 11; Mark i. 4; Luke iii. 3; John i. 25, 26, 33. *T. C. R.* 690.

Verse 11. *He shall baptize you with the Holy Ghost and with fire.*—To baptize is to regenerate; *with the Holy Spirit*, is by Divine Truth; *and with fire*, is from the Divine Good of the Divine Love. *A. C.* 9818.

Verse 12. *He will gather the wheat into the garner, but will burn up the chaff, &c.*—Wheat denotes the goods of love and charity; chaff denotes what contains nothing of good. *A. C.* 3941.

By baptizing with the Holy Spirit and with fire is signified to reform the Church, and to regenerate the man of the church by Divine Truth and Divine Good; to baptize signifies to reform and to regenerate; the Holy Spirit the Divine Truth proceeding from the Lord, and fire the Divine Good of His Divine Love; by the wheat which He shall gather into the barn, and by the chaff which He will burn up with unquenchable fire, is signified good of every kind which is of heavenly origin, that it shall be preserved to eternity, consequently those who are principled in such good; and the false of every kind, which is of infernal origin, that it shall be destroyed, consequently those who are principled therein; by reason of wheat, barn and chaff, being made use of to denote such things, therefore mention is also made of fan and floor, and by fan is signified separation, and by the floor, is denoted where the separation takes place. *A. E.* 374.

Verse 15. *Thus it becometh us to fulfil all justice, &c.*—It may be expedient briefly to say why the Lord, when He was in the world, was Himself also willing to be baptized, when yet by baptism is signified the regeneration of man from the Lord; the reason was, because the baptism of the Lord Himself signified the glorification of His Humanity; for that



which in the Word signifies the regeneration of man, signifies also the glorification of the Humanity of the Lord, for the regeneration of man is an image of the glorification of the Lord: therefore, when the Lord permitted John to baptize Him, He said, "*Thus it becometh us to fulfil all justice;*" to fulfil all justice is to subjugate the hells, and to reduce them and the heavens into order, by His own proper power, and at the same time to glorify His Humanity; which things were done by temptations admitted into Himself, thus by continual combats with the hells even to the last on the cross; that this is the justice which the Lord fulfilled, see *A. C.* 9486, 9715, 9809, 10019, 10152, 10239. See also *T. C. R.* 95, 96.

Verse 16. We read that when Jesus was baptized the heavens were opened, and John saw the Holy Spirit descending as a dove: *Matt.* iii. 16; *Mark* i. 10; *Luke* iii. 21; *John* i. 32, 33; this was done because baptism signifies regeneration and purification, in like manner as a dove signifies: who cannot perceive that the dove was not the Holy Spirit, neither was the Holy Spirit in the dove? In heaven doves frequently appear, and as often as they appear, the angels know that they are correspondences of affections, and thence of thoughts concerning regeneration and purification, with some who stand in the neighbourhood; wherefore as soon as they come to them, and speak to them about some other thing than what was in their thoughts when that appearance was presented, the doves instantly vanish: the case herein is similar to that of many others, where things were seen by the prophets, and when a lamb was seen by John upon mount Zion, *Rev.* xiv. 1, and in other places; who doth not know, that the Lord was not that lamb, neither was in the lamb, but that the lamb was a representation of His innocence; hence is manifest the error of those, who, from the dove being seen over the Lord when He was baptized, and from the voice heard out of heaven on the occasion, "*This is my beloved Son,*" deduce three persons of the Trinity. That the Lord regenerates man by faith and charity, is meant by what John the Baptist said, "*I baptize you with water unto repentance, but He who is about to come after me, shall baptize with THE HOLY SPIRIT AND WITH FIRE,*" *Matt.* iii. 11; *Mark* i. 8; *Luke* iii. 16; to baptize with the Holy Spirit and with fire, denotes to regenerate by the Divine Truth which is of faith, and by the Divine Good which is of charity. The like is signified by these words of the Lord, "*Except any one be begotten of water and of the Spirit, he cannot enter into the kingdom of God.*" *John* iii. 5. By water here, as in other parts of the Word, is signified truth in the natural or external man; and by spirit, truth derived from good in the spiritual or internal man. *T. C. R.* 144. See also *B. E.* 31—38, and *A. C.* 870.

Verse 17. *And lo a voice from heaven, &c.*—By the Son of God, whose future advent was predicted, nothing can be meant but the Human which the Lord assumed in the world. Hence, too, it follows that the Human was what was meant, when Jesus at His baptism was called by Jehovah, in a voice from heaven, His Son : “ This is MY BELOVED SON, in whom I am well pleased,” Matt. iii. 17; Mark i. 11; Luke iii. 22; for it was His Human that was baptized. *D.L.* 19.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER III.

VERSE 2. *Repent ye, &c.*—In the original Greek there are two expressions to denote the act of repentance; μετανοέω, which is the expression here used, and μεταμετέωμαι, which occurs in Matt. xxi. 29, xxvii. 3, and Heb. vii. 21. The first expression appears to relate more to a change of *thought* in the *understanding*, and the second to a change of *affection* in the *will*.

Verse 11. *He shall baptize you with the Holy Spirit and with fire.*—Another instance here occurs of reference to the heavenly marriage, pointed at in the note at verse 18 of the preceding chapter : for to *baptize*, means to regenerate ; *with the Holy Spirit*, means by Divine Truth ; *and with fire*, means from the Divine Good of the Divine Love.

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# MATTHEW.

## CHAPTER IV.

### CHAPTER IV.

### THE INTERNAL SENSE.

1. THEN was JESUS led away into the wilderness by the spirit, to be tempted of the devil.

2. And when He had fasted forty days and forty nights, He afterwards hungered.

3. And when the tempter came to Him, he said, If Thou be the Son of God, say that these stones be made bread.

4. But He answering said, It is written, Man shall not live by bread alone, but by every word that goeth forth through the mouth of God.

5. Then the devil taketh Him into the holy city, and setteth Him on a pinnacle [a wing] of the temple ;

6. And saith unto Him, If Thou be the Son of God, cast Thyself down : for it is written, that He shall give His angels charge concerning Thee, and in [their] hands they shall bear Thee up, lest any time Thou dash thy foot against a stone.

7. JESUS said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8. Again the devil taketh Him to an exceeding high

WHEN the LORD's Humanity was opened to the Divine, it then became subject to spiritual temptations, which are described. Verses 1—12. *First*, as to natural truth. Verses, 3, 4. *Secondly*, as to spiritual truth. Verses 6, 7. *Thirdly*, as to celestial good. Verses 8, 9, 10.

That temptations are the effects of two opposite principles, what is Divine and what is infernal, contending for pre-eminence. Verse 1. That the LORD's Humanity during temptation was without any affection of good and truth, but that afterwards the affection returned. Verse 2. That the infernal principle, or the hells, first suggested to the LORD's Humanity, to procure good to itself from its own natural truths independent of the Divine Truth. Verse 3. But that the Divine in the Humanity dictated in reply, that all good in the Humanity is from the Divine Truth. Verse 4. That the infernal principle, or the hells, next suggested to the LORD's Humanity, to elevate itself in the

mountain, and sheweth Him all the kingdoms of the world, and the glory of them ;

9. And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.

10. Then saith JESUS unto him, Get thee hence, satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

11. Then the devil leaveth Him, and, behold, angels came and ministered unto Him.

12. But when JESUS had heard that John was delivered up [into custody], He returned into Galilee ;

13. And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon of Nephthalim :

14. That it might be fulfilled which was declared by Esaias the prophet, saying,

15. The land of Zabulon and the land of Nephthalim, the way of the sea, beyond Jordan, Galilee of the Gentiles ;

16. The people which sat in darkness saw great light ; and to them that sat in the region and shadow of death, light is sprung up.

science or doctrine of truth, and to believe itself secure therein from falses. Verses 5, 6. But that the Divine in the Humanity dictated in reply, that this suggestion was contrary to the Divine Good and Truth. Verse 7. That the infernal principle, or the hells, lastly suggested to the LORD'S Humanity, to elevate itself in self-love, and by possessing all things in that love, to renounce the Divine Love. Verses 8, 9. But that the Divine in the Humanity dictated in reply, that this was a false suggestion, because the Divine Good and Truth ought to be alone exalted, and all inferior goods and truths to be subservient. Verse 10. That angelic consolation and peace succeed infernal temptation and disturbance. Verse 11.

When the LORD perceived how the Word was perverted by those who were in the knowledges of truth and good, He applied Himself to those who were in ignorance, but yet in good of life. Verses 12, 13.

And this agreeably to what had been predicted, that they who were without truth should receive the truth of good, and that they who were in falses of ignorance should receive the knowledges of truth. Verses 14, 15, 16.

17. From that time JESUS began to preach, and to say, Repent ye: for the kingdom of the heavens is at hand.

18. And JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19. And He saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left their nets, and followed Him.

21. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets; and He called them.

22. And they straightway, leaving the ship and their father, followed Him.

23. And JESUS went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every malady in the people.

24. And the report of Him went forth into all Syria; and they brought to Him all the distempered, that were beset with divers diseases and torments, and those that were possessed with demons, and those that were lunatic, and those that had the palsy; and He healed them.

25. And there followed Him many multitudes from Galilee,

By revelation from the LORD by the Word, which teacheth, that evil ought not to be done, because it is contrary to truth and good Divine. Verse 17.

Which revelation is first made to the intellectual principle of the church, both as to truth and good. Verses 18, 19.

And is therein received. Verse 20.

And is then communicated to the will-principle, and received there also. Verses 21, 22.

And thence descends to all the inferior principles of life, teaching faith in the LORD's Divine Humanity, and thereby delivering from evils and falses. Verse 23.

Until the rational principle is restored to its proper life and order, by the reception of truth and good. Verse 24.

And all orders and degrees of spiritual, rational, and na-

and Decapolis, and Jerusalem, and Judea, and beyond Jordan.

tural good and truth are thus taught to acknowledge and to submit to the LORD's Divine Humanity. Verse 25.

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## EXPOSITION.

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### CHAPTER IV.

VERSES 1, 2, 3. *Then was Jesus led away into the wilderness, &c.*—Inasmuch as a wilderness signifies a state of temptations, and forty, whether years or days, signify the entire duration from beginning to end, therefore the Lord's temptations, which He endured from childhood even to the passion of the cross, and which were most intense, are meant by the temptations of forty days in the wilderness, as described in the Evangelists; by which description is not meant, that the Lord was in the wilderness only forty days, and that at the end of that time He was tempted of the devil, but that [He was tempted] during His whole life, even to its conclusion, when He was seized with intense anxiety of heart in Gethsemane, and afterwards endured the dreadful passion of the cross; for the Lord, by temptations, admitted into the Humanity which He had from the mother, subdued all the hells, and at the same time glorified His Humanity: but concerning these temptations of the Lord, see the things which have been written in the *Arcana Cœlestia*, which have been collected into one in the *Doctrine of the New Jerusalem*, 201: all those temptations of the Lord are signified by the temptations in the wilderness during forty days and forty nights, inasmuch as a wilderness signifies a state of temptations, and forty days and nights all their duration. The reason why more is not written in the Evangelists concerning those temptations is, because more was not revealed about them; nevertheless, in the Prophets, and especially in the Psalms of David, they are described at large: by the beasts, with which the Lord is said to have been, are signified the infernal societies; and by fasting is signified affliction, such as is felt in temptation-combats. *A. E.* 730.

What is signified by a wilderness, and what by the Lord's temptations forty days and forty nights, hath been shewn above: that He is said to have been tempted by the devil signifies, that He was tempted by the hells in which evils originate, thus by the very worst; for those hells principally fought

against the Lord's Divine Love, inasmuch as the ruling love in those hells is self-love, and this love is opposite to the love of the Lord, thus to the love which is from the Lord. *A. E.* 740. See also *D. Lord*, 33.

*And when He had fasted forty days and forty nights, &c.*—That by forty days and nights is signified the duration of temptation, appears from the Word of the Lord: the reason of such signification is grounded in this, because the Lord suffered Himself to be tempted during forty days, as is plain from *Matt. iv. 1, 2*; *Luke iv. 2*; *Mark i. 13*. And whereas all and every thing which was instituted in the Jewish Church, and in the other representative Churches, before the coming of the Lord, was typical of Him, so, also, were forty days and nights, in that they represented and signified in general all temptations, and in particular every duration of temptation. *A. C.* 730.

In the Word of the life of the Lord, written by the Evangelists, no mention is made of any temptation except the last, and that which He endured in the wilderness; the disciples were kept unacquainted with any other temptations; and even those they were acquainted with, according to the sense of the letter, appear so light and trifling as scarce to amount to any temptation; for so to speak and so to answer, appears to have nothing in it of temptation, when yet, in the Lord's case, it was more grievous than any human mind can conceive or believe; no one can know what temptation is unless he has been in it. The temptation which is related in *Matt. iv. 1—11*; *Mark i. 12, 13*; *Luke iv. 1—13*; contains a summary description of the Lord's temptations in general, shewing that, out of love towards the whole race of mankind, he fought against the loves of self and of the world, with which the hells were replete. In all temptation, assault is made against the love in which a man is principled, and the degree of the temptation is according to the degree of the love. If no assault is made upon the love, there is no temptation. To destroy any one's love, is to destroy his very life; for love is life. The life of the Lord was love towards the whole human race, which was so great and of such a nature, as to be nothing but pure love. Against this life of His were admitted continual temptations, from his earliest childhood to His last hour in the world. The love which was the Lord's veriest life is signified when it is said that "He hungered;" and that "the devil said unto Him, If thou be the Son of God, command this stone that it be made bread; and Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God." *Luke iv. 2, 3, 4*; *Matt. iv. 2, 3, 4*. *A. C.* 1690.

Verse 4. *It is written, Man shall not live by bread alone, &c.*—That to understand what is true and will what is good, is spiritual food, may be manifest to every reflecting person from this consideration, that he who enjoys material food for the nourishment of the body, is better nourished by such food, if at the same time his mind [*animus*] be cheerful, and he be engaged in discourse concerning such things as favor his cheerfulness, which is a proof that there is a correspondence between spiritual food, which is of the soul, and material food, which is of the body; the same may be further manifest from this consideration, that he who is in the desire of imbuing his mind [*animus*] with such things as relate to science, to intelligence, and to wisdom, begins to be in sorrow and in torment when such things are withheld from him, and like a person in hunger, is desirous of returning to his spiritual food, thus to the nourishment of his soul. That spiritual food is what nourishes the soul, as material food the body, may also be manifest from the Word, as in Moses, “Man doth not live by bread alone, but by everything uttered from the mouth of Jehovah doth man live.” Deut. viii. 3. Matt. iv. 4. What is uttered from the mouth of Jehovah is, in general, the Divine truth which proceeds from the Lord; thus every truth of wisdom, specifically the Word, in which and from which are those things which relate to wisdom. A.C. 5576.

Sustenance, in a spiritual sense, is nothing else but an influx of good and truth through heaven from the Lord; hence the angels are sustained, and hence the soul of man, that is, his internal man, is sustained; to this sustenance corresponds the sustenance of the external man by meat and drink; wherefore by meat is signified good, and by drink truth; such also is the correspondence, that when man feeds on his food, the attendant angels are in the idea concerning good and truth, and what is wonderful, with a difference according to the species of food. That the soul of man, that is, the internal man, is sustained by spiritual meat and drink, that is, by good and truth, is manifest from the Lord’s words in Moses: “*Man doth not live by bread alone, but by every enunciation of the mouth of Jehovah doth man live,*” Deut. viii. 3; the enunciation of the mouth of Jehovah is the good and truth which proceed from Him. A.C. 5915.

With respect to the affection of man, the case is the same as with the man himself, that unless he be supported with food, he dies: man also, as to his interiors, is nothing but affection; a good man is the affection of good, and thence of truth; but an evil man is the affection of evil, and thence of the false: this is especially manifest from man when he



17. From that time JESUS began to preach, and to say, Repent ye: for the kingdom of the heavens is at hand.

18. And JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19. And He saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left their nets, and followed Him.

21. And going on from thence, He saw other two brethren, James the *son* of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets; and He called them.

22. And they straightway, leaving the ship and their father, followed Him.

23. And JESUS went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every malady in the people.

24. And the report of Him went forth into all Syria; and they brought to Him all the distempered, that were beset with divers diseases and torments, and those that were possessed with demons, and those that were lunatic, and those that had the palsy; and He healed them.

25. And there followed Him many multitudes from Galilee,

By revelation from the Lord by the Word, which teacheth, that evil ought not to be done, because it is contrary to truth and good Divine. Verse 17.

Which revelation is first made to the intellectual principle of the church, both as to truth and good. Verses 18, 19.

And is therein received. Verse 20.

And is then communicated to the will-principle, and received there also. Verses 21, 22.

And thence descends to all the inferior principles of life, teaching faith in the Lord's Divine Humanity, and thereby delivering from evils and falses. Verse 23.

Until the rational principle is restored to its proper life and order, by the reception of truth and good. Verse 24.

And all orders and degrees of spiritual, rational, and na-

and Decapolis, and Jerusalem, and Judea, and beyond Jordan.

tural good and truth are thus taught to acknowledge and to submit to the LORD's Divine Humanity. Verse 25.

## EXPOSITION.

### CHAPTER IV.

VERSES 1, 2, 3. *Then was Jesus led away into the wilderness, &c.*—Inasmuch as a wilderness signifies a state of temptations, and forty, whether years or days, signify the entire duration from beginning to end, therefore the Lord's temptations, which He endured from childhood even to the passion of the cross, and which were most intense, are meant by the temptations of forty days in the wilderness, as described in the Evangelists; by which description is not meant, that the Lord was in the wilderness only forty days, and that at the end of that time He was tempted of the devil, but that [He was tempted] during His whole life, even to its conclusion, when He was seized with intense anxiety of heart in Gethsemane, and afterwards endured the dreadful passion of the cross; for the Lord, by temptations, admitted into the Humanity which He had from the mother, subdued all the hells, and at the same time glorified His Humanity: but concerning these temptations of the Lord, see the things which have been written in the *Arcana Cœlestia*, which have been collected into one in the *Doctrine of the New Jerusalem*, 201: all those temptations of the Lord are signified by the temptations in the wilderness during forty days and forty nights, inasmuch as a wilderness signifies a state of temptations, and forty days and nights all their duration. The reason why more is not written in the Evangelists concerning those temptations is, because more was not revealed about them; nevertheless, in the Prophets, and especially in the Psalms of David, they are described at large: by the beasts, with which the Lord is said to have been, are signified the infernal societies; and by fasting is signified affliction, such as is felt in temptation-combats. *A. E.* 730.

What is signified by a wilderness, and what by the Lord's temptations forty days and forty nights, hath been shewn above: that He is said to have been tempted by the devil signifies, that He was tempted by the hells in which evils originate, thus by the very worst; for those hells principally fought

against the Lord's Divine Love, inasmuch as the ruling love in those hells is self-love, and this love is opposite to the love of the Lord, thus to the love which is from the Lord. *A. E.* 740. See also *D. Lord*, 33.

*And when He had fasted forty days and forty nights, &c.*—That by forty days and nights is signified the duration of temptation, appears from the Word of the Lord: the reason of such signification is grounded in this, because the Lord suffered Himself to be tempted during forty days, as is plain from *Matt. iv. 1, 2; Luke iv. 2; Mark i. 13.* And whereas all and every thing which was instituted in the Jewish Church, and in the other representative Churches, before the coming of the Lord, was typical of Him, so, also, were forty days and nights, in that they represented and signified in general all temptations, and in particular every duration of temptation. *A. C.* 730.

In the Word of the life of the Lord, written by the Evangelists, no mention is made of any temptation except the last, and that which He endured in the wilderness; the disciples were kept unacquainted with any other temptations; and even those they were acquainted with, according to the sense of the letter, appear so light and trifling as scarce to amount to any temptation; for so to speak and so to answer, appears to have nothing in it of temptation, when yet, in the Lord's case, it was more grievous than any human mind can conceive or believe; no one can know what temptation is unless he has been in it. The temptation which is related in *Matt. iv. 1—11; Mark i. 12, 13; Luke iv. 1—13;* contains a summary description of the Lord's temptations in general, shewing that, out of love towards the whole race of mankind, he fought against the loves of self and of the world, with which the hells were replete. In all temptation, assault is made against the love in which a man is principled, and the degree of the temptation is according to the degree of the love. If no assault is made upon the love, there is no temptation. To destroy anyone's love, is to destroy his very life; for love is life. The life of the Lord was love towards the whole human race, which was so great and of such a nature, as to be nothing but pure love. Against this life of His were admitted continual temptations, from his earliest childhood to His last hour in the world. The love which was the Lord's veriest life is signified when it is said that "He hungered;" and that "the devil said unto Him, If thou be the Son of God, command this stone that it be made bread; and Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God." *Luke iv. 2, 3, 4; Matt. iv. 2, 3, 4. A. C.* 1690.

Verse 4. *It is written, Man shall not live by bread alone, &c.*—That to understand what is true and will what is good, is spiritual food, may be manifest to every reflecting person from this consideration, that he who enjoys material food for the nourishment of the body, is better nourished by such food, if at the same time his mind [*animus*] be cheerful, and he be engaged in discourse concerning such things as favor his cheerfulness, which is a proof that there is a correspondence between spiritual food, which is of the soul, and material food, which is of the body; the same may be further manifest from this consideration, that he who is in the desire of imbuing his mind [*animus*] with such things as relate to science, to intelligence, and to wisdom, begins to be in sorrow and in torment when such things are withheld from him, and like a person in hunger, is desirous of returning to his spiritual food, thus to the nourishment of his soul. That spiritual food is what nourishes the soul, as material food the body, may also be manifest from the Word, as in Moses, “Man doth not live by bread alone, but by everything uttered from the mouth of Jehovah doth man live.” Deut. viii. 3. Matt. iv. 4. What is uttered from the mouth of Jehovah is, in general, the Divine truth which proceeds from the Lord; thus every truth of wisdom, specifically the Word, in which and from which are those things which relate to wisdom. A.C. 5576.

Sustenance, in a spiritual sense, is nothing else but an influx of good and truth through heaven from the Lord; hence the angels are sustained, and hence the soul of man, that is, his internal man, is sustained; to this sustenance corresponds the sustenance of the external man by meat and drink; wherefore by meat is signified good, and by drink truth; such also is the correspondence, that when man feeds on his food, the attendant angels are in the idea concerning good and truth, and what is wonderful, with a difference according to the species of food. That the soul of man, that is, the internal man, is sustained by spiritual meat and drink, that is, by good and truth, is manifest from the Lord's words in Moses: “*Man doth not live by bread alone, but by every enunciation of the mouth of Jehovah doth man live,*” Deut. viii. 3; the enunciation of the mouth of Jehovah is the good and truth which proceed from Him. A.C. 5915.

With respect to the affection of man, the case is the same as with the man himself, that unless he be supported with food, he dies: man also, as to his interiors, is nothing but affection; a good man is the affection of good, and thence of truth; but an evil man is the affection of evil, and thence of the false: this is especially manifest from man when he

becomes a spirit; the sphere of life which then flows forth from him is either of the affection of good or of the affection of evil; his nourishment or sustenance in this case is not from natural meat and drink, but from spiritual, which is the false grounded in evil to an evil spirit, and truth grounded in good to a good spirit: the nourishments of human minds, whilst they live embodied in the world, are no other [than such spiritual nourishments], and hence it is that all articles of food, as bread, flesh, wine, water, and several others, in the spiritual sense of the Word, signify such things as are of spiritual nourishment. From these considerations it is also evident what is meant by the Lord's words in Matthew: "*Man doth not live by bread alone, but by every word which goeth forth from the mouth of God,*" iv. 4; also what by His words in Luke: "*Ye shall eat and drink on My table in My kingdom.*" xxii. 30. A.C. 9003.

Verse 5. *The holy city*.—Jerusalem was called *the holy city* because it signified the church as to the doctrine of truth, and the Divine Truth proceeding from the Lord is what is called holy: that that city, without such representation and consequent signification, was in no wise holy, but rather profane, may be manifest from this consideration, that they rejected the Lord, and there crucified Him; wherefore also it is called Sodom and Egypt, Rev. xi. 8; but whereas it signified the church as to the doctrine of truth, it was called not only the holy city, but also the city of God, and the city of the Great King. A.E. 223.

Verses 6, 7. *If thou be the Son of God, &c.*—Every genuine rational principle consists of good and truth; the Lord's rational Divine as to good could not suffer, or undergo temptations, for no genius or spirit causing temptations can approach to Good Divine, and it is above every attempt of temptation; but Truth Divine could be tempted, for there are fallacies, and false principles more especially, which clash with it, and thereby tempt it: it was Truth Divine which was no longer acknowledged when the Lord came into the world, wherefore it was this principle by virtue of which the Lord underwent and sustained temptations. Truth Divine in the Lord is what is called *the Son of Man*; but Good Divine in the Lord is what is called *the Son of God*; concerning the Son of Man the Lord frequently declares that He should suffer, but never concerning the Son of God. That the Son of God, or the Lord as to good in the Human Divine, could not be tempted, is evident also from the Lord's answer to the tempter: "The tempter said, *If Thou be the Son of God, cast Thyself down, for it is written, He shall give His angels*

charge concerning Thee, lest perchance Thou dash Thy foot against a stone: Jesus said unto him, It is written again, *Thou shall not tempt the Lord thy God.*" A. C. 2813.

Verse 8. *Again, the devil taketh Him to an exceeding high mountain.*—Hereby is signified that the devil tempted the Lord by the love of self, for this love is signified by a high mountain: for the three temptations described signify and involve all the temptations which the Lord sustained when He was in the world; for the Lord, by temptations from the hells, admitted into himself, and by victories on the occasion, reduced all things in the hells into order, and also glorified His Humanity, that is, made it Divine: the reason why all the Lord's temptations were so briefly described is, because He no otherwise revealed them; nevertheless, in the internal sense of the Word, they are described at large. A. E. 405. See also A. C. 1690.

Verse 10. *Get thee hence, satan.*—They who are in evil by derivation from the understanding are called *satans*; but they who are in evil by derivation from the will are called *devils*: it is on account of this universal distinction that mention is made in the Word of *satan* and the *devil*. C. S. L. 492. See also A. C. 10642.

Verse 11. *Angels came and ministered to Him, &c.*—After every spiritual temptation comes illustration and affection, thus pleasantness and delight; pleasantness from illustration by truth, and delight from the affection of good: the reason is, because by temptations truths and goods are implanted and conjoined; hence man, as to his spirit, is introduced more interiorly into heaven, and to the heavenly societies with which he had before been; when temptation is finished, communication with heaven is opened, which before had been in part closed; hence come illustration and affection, consequently pleasantness and delight, for the angels on such occasion, with whom communication is given, flow in by truth and by good. A. C. 8367. See also A. C. 1690.

Verses 13—18. *The land of Zabulon and the land of Naphthali, &c.*—The land of Zabulon and the land of Naphthali, and Galilee of the Gentiles, signify the establishment of a church amongst the Gentiles, who are in the good of life and receive truths, thus are in their conjunction, and in combat against evils and falses: that the establishment of a church and the reformation of such Gentiles is meant, is evident also from this consideration, that it is said beyond Jordan, Galilee of the Gentiles, and also the people that sat in darkness have seen a great light, and to them that sat in the region and shade of death hath the light arisen. By

Zabulon and Naphthali, in the supreme sense, is signified the union of the Divine Itself and the Divine Humanity of the Lord, by temptations admitted into Himself, and victories by his own proper power, as in David. Psalm lxvii. 28, 29. *A.E.* 447. See also *A.E.* 439.

Verse 16. *The people that sat in darkness, &c.*—In this passage darkness signifies the falses of ignorance, such as formerly prevailed, and at this day prevail, among the well-disposed Gentiles: these falses are altogether distinct from the falses of evil, for these latter have evil stored up in them, because they are derived from evil, whereas the former have good stored up in them, inasmuch as they have good for their end; wherefore they who are principled in the former falses are capable of being instructed in truths, and also, when they are instructed, receive truths in the heart, by reason that the good, which is in their falses, loves truth, and also conjoins itself to truth when it is heard: it is otherwise with the falses of evil; these are averse from and reject all truth, by reason that it is truth, and thus has no agreement with evil. Darkness also signifies in the Word mere ignorance, arising from deprivation of truth, as in David, Psalm xviii. 28, cxxxix. 11, 12; darkness also signifies natural light, for this in respect to spiritual light is as darkness; wherefore also the angels, when they look down into the natural light of man, such as is in the natural thought of men, view it as darkness, and the things which are in it as in darkness; this light is signified by darkness in Gen. i. 2—5. And whereas the sense of the letter of the Word is natural, therefore also that sense in the Word is called a cloud and likewise darkness, in respect to the internal spiritual sense, which is the light of heaven, and is called glory. *A.E.* 526. See also *A.R.* 413.

Verses 18, 19. *Jesus walking by the sea of Galilee, &c.*—A spiritual sense is in these words, as in all other parts of the Word: by the Lord's choosing those fishermen, and saying that they should become fishers of men, was signified that they should gather together [men] to the church; by the nets which they spread, and in which they included a great multitude of fishes, so that the ships threatened to sink, was signified the reformation of the church by them; for by fishes are there signified the knowledges of truth and good, by which reformation is effected, also the multitude of men who were to be reformed. *A.E.* 513.

*Simon called Peter, and Andrew his brother.*—The reason why Peter was the first of the apostles is, because truth derived from good is the first thing of the church; for man from the world doth not know anything concerning heaven

and hell, nor concerning a life after death, yea, nor concerning God; his natural light teacheth nothing else but what has entered through the eyes, thus nothing but what relates to the world and to himself; his life also is from the same source, and so long as man is in those things alone, he is in hell: but that he may be brought forth thence, and led forward to heaven, it is necessary that he learn truths, which not only teach that there is a God, and that there is a heaven and a hell, and also a life after death, but also teach the way to heaven: hence it may be manifest that truth is the first thing by which the church appertains to man, but it is truth derived from good; for truth without good is merely knowledge that a thing is so, and knowledge alone has no other effect than to make a man capable of becoming a church; but he does not become a church until he lives according to knowledges, in which case truth is conjoined with good, and man is introduced into the church; truths also teach how man ought to live; and when in this case he is affected with truths for the sake of truths, which is the case when he loves to live according to them, he is then led of the Lord, and conjunction is given him with heaven, and he becomes spiritual, and after death an angel of heaven. Nevertheless, it is to be noted that truths do not produce those effects, but good by truths, and good is from the Lord. Inasmuch as truth derived from good, which is from the Lord, is the first thing of the church, therefore Peter was first called, and was the first of the apostles; he was also named by the Lord, Kephaz, which is Petra [a rock], but that it might be the name of a person, it is expressed Peter: by Petra [a rock], in the supreme sense, is signified the Lord as to Divine Truth, or the Divine Truth proceeding from the Lord; hence in the respective sense, by Petra is signified truth derived from good, which is from the Lord; the like by Peter. The reason why the three apostles, Peter, James, and John, were fishers, and why it was said to them "Come after Me, and I will make you fishers of men," was, because to fish signifies to instruct natural men; for at that time, both within the church and out of it, there were natural men, who, as they received the Lord and truths from him, became spiritual. *A. E.* 820.

By *Andrew* is signified the obedience of faith. *A. E.* 821.

Verse 23. *And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom.*—In the Word, mention is frequently made of evangelizing, and of the gospel [evangelium], and thereby is signified the advent of the Lord, as may appear from Isa. xl. 9, 10, 11; lii. 7, 8; and Matt. iv. 23: by the kingdom of God, is understood a



new heaven and a new church from the Lord. Inasmuch as to evangelize signifies to announce the advent of the Lord; hence by the gospel, in the supreme sense, is signified the Lord Himself as to His advent, as to judgment, and as to the salvation of the faithful. *A. E.* 612.

By synagogue is denoted doctrine. The reason why by synagogue is signified doctrine is, because doctrine was taught in the synagogue, and also differences in doctrinals were there decided; that doctrine was taught in the synagogues is evident from Matt. iv. 23; ix. 35; xiii. 54: Mark i. 21, 22, 29, 30: John xviii. 20. That differences in doctrinals were decided in the synagogues may be concluded from what is said in Matt. x. 17; Mark xiii. 9; Luke xii. 11; xxi. 12; John ix. 22; xii. 42; xvi. 2. *A. E.* 120.

*Healing every disease, &c.*—Inasmuch as diseases represented the iniquities and evils of spiritual life, therefore, by the diseases which the Lord healed is signified liberation from the various kinds of evil and the false which infested the church and the human race, and which would have induced spiritual death; for Divine miracles are distinguished from other miracles by this, that they involve and have respect to states of the church and the heavenly kingdom; on this account the Lord's miracles consisted principally in the healing of diseases. *A. C.* 8364.

Verse 24. By demons and demoniacs, in the abstract sense, are signified cupidities and falsities, as may appear from the passages in the Word where they are mentioned. Matt. iv. 24, and elsewhere. *A. E.* 1001.

## TRANSLATOR'S NOTES AND OBSERVATIONS.

### CHAPTER IV.

VERSE 10. *Get thee hence, satan.*—It is remarkable that in this chapter the tempter is called by two distinct names, the *devil* and *satan*, for in verses 1, 5, 8, 11, he is called the *devil*, and in this verse *satan*, of which distinction no satisfactory account can be given but from the internal sense, which requires that the two distinct principles of evil and the false should be discriminated, since they are the opposites of good and truth, and form, what Swedenborg properly terms, the infernal marriage, in like manner as the conjunction of good and truth forms the heavenly marriage. This, therefore, is

one amongst the numerous proofs that the Word is written throughout with a view to such marriage. •

Verse 16. *The people which sat in darkness, &c.*—In this verse another proof occurs of reference to the above marriage, which abounds in the word throughout; for mention is made first of *the people which sat in darkness*, or of those who were destitute of *truth*, and next of those who *sat in the region and shadow of death*, or of those who were destitute of *good*; and it is said of the former, that they *saw great light*, and of the latter, that *light is sprung up* to them. In like manner, the same infernal marriage is described by the *region and shadow of death*; *region* having respect to *evil in the will*, and *shadow* to the *false in the understanding*.

Verse 17. *Repent ye.*—The term here used to express the act of repentance is μετανοέω.—See note at chap. iii. 2.

Verse 18. *Casting a net into the sea.*—It is remarkable that in the original Greek there are three distinct terms to express a net; 1st, ἀμφιβληστρον, which is the term here used; 2dly, δίκτυον, which occurs at verse 20 below; and 3dly, σάγηνη, which occurs chap. xiii. 47. What the distinction is in their signification, as it respects the internal sense, we are not expressly informed; but probably, since a net in general signifies the doctrine by which men are raised out of a natural state into a spiritual, and thus are gathered together into the church, the three kinds of nets may refer to the three kinds of doctrine, celestial, spiritual, and natural.

Verse 23. *Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and malady, &c.*—This passage affords another striking proof that the Sacred Scriptures are written with reference to the heavenly marriage of good and truth, as above noted, and were intended to express it; for the term *teaching* has reference more to the doctrine of *truth*, as the term *preaching* has to the doctrine of *good*; and in like manner the terms *malady* and *disease* have a distinct reference to the disorders of life occasioned by the opposites to truth and good, viz., by *falses* and *evils*; and if each term had not this distinct reference, the mention of both would be needless tautology. The whole passage, at the same time, supplies a remarkable instance of the connexion of the sense of several seemingly unconnected expressions into one sense, by which mode of speaking and writing, the Word of God is evidently distinguished from every other book: for when mention is made of the three distinct acts of *teaching*, of *preaching*, and of *healing*, they appear in the letter, or literal sense, as three separate acts unconnected with each other; whereas in the

spirit, or spiritual sense, though distinct they unite in one, *teaching* having respect to the illumination of the understanding by truth, *preaching* to the reformation and purification of the will by *good*, and *healing* to the joint effect of both in removing the falses and evils of the natural man or mind.

Verse 25. *There followed Him many multitudes.*—In our common version of the New Testament, what is here rendered *many*, is called *great*; but the original term is πολλοι, which literally has reference to number, and denotes *many*, whereas *great* is expressed in the original Greek by μεγας. But there is yet another reason why the expression *many* ought to be here adopted in preference to *great*, and that is, because of the internal sense of each expression; *many* being constantly applied in reference to *truth*, because truth is more a subject of number, and *great* being applied in reference to *good*, because good is not so much a subject of number as of quality.

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# MATTHEW.

## CHAPTER V.

### CHAPTER V.

### THE INTERNAL SENSE.

1. AND seeing the multitudes, He went up into the mountain; and when He was sat, His disciples came to Him.

2. And opening His mouth He taught them, saying,

3. Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

4. Blessed are they that mourn, for they shall be comforted.

5. Blessed are the meek, for they shall inherit the earth.

6. Blessed are they that hunger and thirst after justice, for they shall be satisfied.

TRUTH Divine, in conjunction with Divine Good in the Lord's Divine Humanity, instructs the church by the Word. Verses 1, 2.

Teaching that they have conjunction of life with the LORD who acknowledge in heart that no one knows, understands, and is wise of himself, but from the LORD, since in this acknowledgment there is internal truth and good. Verse 3.

And that they have conjunction of life with the LORD, who are in spiritual desolations, because those desolations are succeeded by a clearer perception of good and truth from the LORD. Verse 4.

And that they have conjunction of life with the LORD, who restrain the lusts of the external or natural man, because in such case the external or natural man becomes receptive of the truth and good of charity. Verse 5.

And that they have conjunction of life with the LORD, who are in the affection of good and

7. Blessed are the merciful,  
for they shall obtain mercy.

8. Blessed are the pure in  
heart, for they shall see God.

9. Blessed are the peace-  
makers, for they shall be called  
the sons of God.

10. Blessed are they that  
are persecuted for the sake of  
justice, for theirs is the king-  
dom of the heavens.

11. Blessed are ye when  
they shall revile you, and  
persecute, and say every evil  
saying against you, telling  
lies, for My sake.

12. Rejoice ye and be glad,  
for your reward is much in  
the heavens; for so persecuted  
they the prophets that were  
before you.

13. Ye are the salt of the  
earth; but if the salt hath lost  
its savour, wherewith shall it be  
salted? It is thenceforth good  
for nothing, but to be cast out,  
and to be trodden under foot of  
men.

14. Ye are the light of the

truth, because good and truth  
from the LORD are in that  
affection. Verse 6.

And that they have conjunc-  
tion of life with the LORD, who  
shew mercy to others, because  
they receive the LORD's mercy  
in the same degree. Verse 7.

And that they have conjunc-  
tion of life with the LORD, who  
reject the love of evil, because  
they are enlightened by Divine  
Truth in the intellectual prin-  
ciple. Verse 8.

And that they have conjunc-  
tion of life with the LORD, who  
subdue the concupiscences of  
evil, because they are regene-  
rated of the LORD. Verse 9.

And that they have conjunc-  
tion of life with the LORD, who  
fight and conquer in tempta-  
tions, which are from hell,  
because thereby the internal  
man is opened to, and hath  
communication with, heavenly  
goods and truths. Verse 10.

And that all goods and  
truths derived from the Word,  
and received by man, are more  
closely conjoined with the  
LORD, and more fully con-  
firmed in states of opposition  
from infernal spirits, than at  
any other time, and that this  
has been the case from the  
beginning. Verses 11, 12.

That the affection of truth  
from the LORD constitutes the  
church, but not truth without  
its affection, such truth being  
of no use whatsoever. Verse  
13.

That Divine Truth and the

world. A city cannot be hid that is set on a mountain.

15. Neither do they light a lamp, and put it under the bushel, but on a candlestick, and it shines unto all that are in the house.

16. So let your light shine before men, that they may see your good works, and glorify your Father that is in the heavens.

17. Think not that I am come to dissolve the law or the prophets: I am not come to dissolve but to fulfil.

18. For verily I say unto you, Till the heaven and the earth pass away, one iota or one tittle shall in no wise pass from the law, till all things be done.

19. Whosoever therefore shall loosen one of the least of these commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever shall do and teach, he shall be called great in the kingdom of the heavens.

20. For I say unto you, that unless your justices shall exceed the *justice* of the scribes and pharisees, ye shall in no wise enter into the kingdom of the heavens.

21. Ye have heard that it was declared to the ancients, Thou shalt not kill; but who-

intelligence thereof are in the truths and goods of the church, and if united with the love of good, cannot be obscured by fables. Verse 14.

That for this purpose, they ought not to be subjected to the things of man's natural will, but to be exalted by affection in the intellectual mind, and thus to guide and to direct the things of the will. Verse 15.

That thus truth becomes good, and is acknowledged to be from Good Divine. Verse 16.

That the LORD, as to His Humanity, fulfilled all things of the Word, which endureth for ever, and must needs in all things be accomplished. Verses 17, 18.

That to oppose the good of the Word in the will, and its truth in the understanding, is to reject all spiritual good and truth; but that to cherish the good and truth of the Word, is to receive spiritual life. Verse 19.

That the Word ought to be observed in the spirit, as well as in the letter, or in its internal sense, as well as in its external, otherwise no internal spiritual life can be received from it. Verse 20.

That there are three degrees of opposition to the good of the Word, or charity; first,

soever shall kill, shall be liable to the judgment.

22. But I say unto you, That every one who is angry with his brother rashly, shall be liable to the judgment; but whosoever shall say to his brother, Raca, shall be liable to the council; but whosoever shall say, Thou fool, shall be liable to the Gehenna of fire.

23. If therefore thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee;

24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25. Be well-minded to thine accuser quickly, whilst thou art in the way with him, lest at any time the accuser deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no means come out thence, until thou hast paid the last farthing.

27. Ye have heard that it was declared to the ancients, Thou shalt not commit adultery.

28. But I say unto you, That every one who looketh at a woman to lust after her, hath already committed adultery with her in his heart.

29. But if thy right eye scandalize thee, pluck it out, and cast from thee: for it is profitable for thee that one of

depraved thought; secondly, depraved intention; thirdly, depraved will; and that each contains in itself its proper punishment, which is slighter in the former degree than in the latter. Verses 21—23.

That the life of charity is to be preferred to the life of piety; but that the life of piety is not on that account to be discarded. Verses 23, 24.

That in states of spiritual accusation there is need to exercise gentleness and compassion towards the accusing spirits, lest the spirit of fretfulness and bitter judgment should be excited, and thence spiritual imprisonment should ensue. Verses 25, 26.

That adultery is of the spirit, and that whosoever wilfully indulgeth concupiscence, is an adulterer. Verses 27, 28.

That evil ought to be rejected from the thought. Verse 29.

thy members should perish,  
and not thy whole body be  
cast into hell.

30. And if thy right hand  
scandalize thee, cut it off,  
and cast from thee: for it is  
profitable for thee that one of  
thy members should perish,  
and not thy whole body be  
cast into hell.

31. It hath been said, That  
whosoever shall put away his  
wife, let him give her a bill of  
divorcement:

32. But I say unto you,  
That whosoever shall put away  
his wife, saving for the cause  
of fornication, causeth her to  
commit adultery; and whoso-  
ever shall marry her that is  
put away, committeth adul-  
tery.

33. Again, ye have heard  
that it hath been declared to  
the ancients, Thou shalt not  
forswear thyself, but shalt  
perform to the Lord thine  
oaths.

34. But I say unto you,  
Swear not at all; neither by  
the heaven, for it is the throne  
of God;

35. Nor by the earth, for  
it is the footstool of His feet;  
neither by Jerusalem, for it is  
the city of the Great King.

36. Neither shalt thou swear  
by the head, because thou  
canst not make one hair white  
or black.

37. But let your word be,  
Yea, yea; Nay, nay: but  
whatsoever be beyond these  
is from the evil.

38. Ye have heard that it

And also from the affection.  
Verse 30.

Otherwise the whole man  
must perish. Verses 29, 30.

That good shall not reject  
its own proper truth, unless it  
favours evil; and that the  
truth so rejected cannot be  
conjoined to any other good.  
Verses 31, 32.

That Divine Truths are to  
be confirmed from the Lord,  
and not from man. Verses  
33—38.

Because man of himself  
cannot understand anything.  
Verse 36.

That the celestial man doth  
not reason about truths, be-  
cause he hath a perception  
thereof from good. Verse 37.

That man ought not to resist



hath been declared, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, Resist not the evil; but whosoever shall smite thee on thy right cheek-bone, turn to him the other also.

40. And if any man will sue thee at the law and take thy coat, let him have the cloak also.

41. And whosoever shall compel thee to go one mile, go with him two.

42. Give to him that asketh thee; and him that would borrow of thee turn not away.

43. Ye have heard that it hath been declared, Thou shalt love thy neighbour, and shalt hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for those that despitefully use you and persecute you.

45. That ye may be sons of your Father that *is* in the heavens, for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love those who love you, what reward have you? Do not even the publicans the same?

47. And if ye embrace your brethren only, what do ye more abundantly? Do not even the publicans so?

48. Be ye therefore perfect, as your Father that *is* in the heavens is perfect.

evil from himself, but from the Lord, Verses 38—42; and to be patient and contented as far as possible under its assault, Verses 39, 40, 41; whether the assault be against good, Verse 39;

Or against truth. Verses 40, 41.

That good ought to be communicated freely, and also truth. Verse 42.

That genuine charity is kind and well disposed towards all, doing good to, instructing, and interceding for all. Verses 43, 44.

That it restores in man the Divine image and likeness by regeneration from the Divine, which is the source of good and truth to all, whether they receive or reject. Verse 45.

That the joys of heaven are not in natural affection and thought, but in spiritual, and thence in natural. Verses 46, 47.

Therefore the spiritual affection of charity ought to be cherished, because it is in man the image and likeness of the Lord. Verse 48.

## EXPOSITION.

## CHAPTER V.

VERSE 3. *Blessed are the poor, &c.*—By the poor, in the spiritual sense of the Word, are principally understood those who are not in the knowledges of what is good and true, and yet desire them, because by the rich are understood such as are possessed of the knowledges of things good and true. *A. R.* 209. See also *D. Lord*, 49.

To be spiritually poor is to acknowledge in heart that no one knows, understands, and is wise of himself, but that what every one knows, understands, and is wise in, is all from the Lord; in such acknowledgment are all the angels of heaven, on which account also they are intelligent and wise, and in that degree in which they are in the acknowledgment and perception that it is so; for they know and perceive that nothing of truth which is called [the truth] of faith, and nothing of good which is of love, is from themselves, but from the Lord, and that all things which they understand, and in which they are wise, have reference to the truth of faith and to the good of love; hence also they know that they have all intelligence and wisdom from the Lord; and inasmuch as they know and acknowledge this, and also will and love it, therefore Divine Truth from the Lord, which is the source of all intelligence and wisdom, continually flows in, and they receive its intelligence and wisdom so far as they are affected by it, that is, so far as they love it. *A. E.* 118.

Verse 5. *Blessed are the meek, for they shall inherit the earth.*—The inheritance of the earth does not signify the possession of the earth, but the possession of heaven and of the blessedness therein; the meek signify those who are in the good of charity. *A. E.* 304.

Verse 6. *Blessed are they that hunger, &c.*—Hunger signifies a desire to know and understand the truths and goods of the church; and by the hungry and thirsty are signified those who continually desire truths, and to be perfected by them. *A. R.* 323. *A. E.* 118. To hunger after justice signifies to desire good, for in the Word justice is predicated of good. *A. E.* 386.

Verse 7. *Blessed are the merciful, &c.*—The Lord is present in neighbourly love, because He is in all that is good, but not so in faith, as it is called, without love; faith without

love and charity is somewhat separate or disjoined: where-soever there is conjunction, there must needs be a conjoining medium, which alone is love and charity; this may appear to every one from this consideration, that the Lord is merciful to every one, and loves every one, and desires to make every one eternally happy; whosoever, therefore, is not principled in such love, as to be merciful towards others, to love others, and to desire to make others happy, he cannot be joined with the Lord, because there is dissimilitude or unlikeness; and not the smallest traces of an image of the Lord. *A.C.* 904. See also 2258, 2417.

Verse 8. *Blessed are the pure in heart, &c.*—Illustration comes from the Lord alone, and is afforded to those who love truths for truth's sake, and apply them to the uses of life: none else can receive illustration from the Word. The reason why illustration comes from the Lord alone is, because He is in all things of the Word; and the reason of its being afforded only to those who love truths for truth's sake, and apply them to the uses of life is, because they are in the Lord, and the Lord in them. For the Lord is His own Divine Truth; and when this is loved for its own sake, which is the case when it is applied to use, then the Lord is in it, and is thus present with the man. This the Lord teaches in John: "At that day ye shall know that ye are in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me;—and I will love him, and will manifest Myself to him. And my Father will love him, and We will come unto him, and make Our abode with him." xiv. 20, 21, 23. And in Matthew: "Blessed are the pure in heart, for they shall see God." v. 8. These are they who are in illustration when they read the Word, and to whom the Word appears in its brightness and transparence. *S.S.* 57. See also *D.L.W.* 66, 67. *D.P.* 33.

*Shall see God.*—By seeing God, is signified to be gifted with intelligence and faith; for to see, in the internal sense, is to see spiritually, and to see spiritually is to see from faith. *A.C.* 9411.

That man ought to be in the Lord, He Himself teaches in John: "The glory which Thou gavest Me, I have given them, that they may be one, even as We are one; I in them, and Thou in Me, that they may be perfect in one; and that the love wherewith Thou hast loved Me may be in them, and I in them," xvii. 22, 23, 26; from which it is evident that they are perfect when the Lord is in them. These are they who are called the pure in heart, who shall see God; and the perfect as their Father in the heavens. *D.L.* 84.

Verse 9. *Blessed are the peacemakers, &c.*—When spiritual things are appropriated to the natural man, then those things recede which appertain to the lust of evil and the persuasion of what is false, consequently those things which induce restlessness; and those things have access which appertain to the affection of good and of truth, consequently those things which cause peace; for all restlessness arises from what is evil and false, and all peace from what is good and true. To speak for peace denotes to will well to any one; for by peace the ancients meant, in the supreme sense, the Lord Himself; in the internal sense, His kingdom and life in Him, or salvation; but in the external sense, safety in the world, or health. *A. C.* 3170, 4681.

Verses 10, 11, 12. *Blessed are they which are persecuted, &c.* These words relate to those who fight and conquer in temptations induced from the evil, thus from hell; temptations are signified by reviling, persecuting, saying an evil saying, telling lies for the sake of Christ, for temptations are assaults and infestations of truth and good by falses and evils; by Christ is meant the Divine Truth from the Lord, which is assaulted, and for the sake of which they are infested; rejoice and exult because your reward is much in the heavens, signifies heaven with its joy communicated to those who are in the spiritual affection of truth, for they alone fight and conquer, by reason that the Lord is in that affection, who resists and conquers for man in the combats of temptations; for so persecuted they the prophets who were before you, signifies that heretofore, in like manner, they assaulted the truths of doctrine, which appertained to those who were in the spiritual affection of truth; for by prophets, abstractedly from persons, are signified the truths of doctrine derived from the Word, or from the Lord. Hence it may be manifest, that by reward is signified heaven, as to its blessedness, satisfactoriness, and delight, which belongs to those who are in the spiritual affection of truth and good, and that the reward is that affection itself; for whether we speak of that affection or of heaven, it is the same thing, inasmuch as heaven is in that affection and from it. *A. E.* 695; also 122.

To live according to order, is to live according to the commandments of God; and when a man so liveth and doeth, he then procureth for himself righteousness; not the righteousness of redemption as effected by the Lord, but the Lord Himself as his righteousness. These are they who are pointed at by these words: "Unless your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no

case enter into the kingdom of heaven," Matt. v. 19; "Blessed are they who suffer persecution for righteousness' sake, for their's is the kingdom of heaven." Matt. v. 10. *T.C.R.* 96.

Verse 13. *Ye are the salt of the earth, &c.*—By the salt of the earth is meant the truth of the church, which desires good; by salt which has lost its savour is signified truth without desire to good; that such truth is profitable for nothing, is described by its being cast out and trodden under foot; to desire good is to desire to do good, and thereby to be conjoined with good. *A.C.* 9207, 10300.

Verses 14, 15. *Ye are the light of the world, &c.*—These words were spoken to the disciples, by whom are signified all truths and goods in the complex; wherefore it is said, ye are the light of the world, for by light is signified Divine Truth and the intelligence thence derived; inasmuch as these things were signified by the expression, ye are the light of the world, it is therefore said, a city set on a mountain cannot be hid, neither do they light a lamp and put it under a bushel; for by a city set on a mountain is signified the truth of doctrine derived from the good of love; and by a lamp, in general, truth derived from good and the intelligence thence. *A.E.* 223. 405.

Verse 16. *Let your light so shine, &c.*—That the light in the heavens is spiritual, and that that light is Divine Truth, may also be concluded from this consideration, that man likewise hath spiritual light, and that from that light he has illustration so far as he is in intelligence and wisdom from Divine Truth; the spiritual light of man is the light of his understanding, the objects of which are truths, which he arranges analytically into orders, forms into reasons, and from them makes conclusions in a series. *H.H.* 130.

*That they may see your good works, &c.*—In regard to works the case is this, unless they correspond to the good of faith, they are not works of charity, nor works of faith, for they do not proceed from their internal principle, but are dead works, in which there is neither good nor truth; whereas when they correspond, they are then works either of charity or of faith: works of charity are what flow from charity as from their soul; but works of faith are what flow from faith; the former, viz., works of charity, have place with the regenerate man, whereas works of faith have place with him who is not yet regenerate, but who is in the process of regeneration; the case herein is as with the two affections, viz., the affection of good and the affection of truth; the regenerate man doeth good from the affection thereof, thus from a will to good, whereas the man, who is in the process of regeneration, doeth good from the affection of truth, thus from a knowledge of what is good:

what the difference is between these two affections has been often shewn above; hence it is evident what constitutes good works. From these considerations it follows, that whosoever professeth faith, and especially whosoever professeth the good of faith, and denies works, is without faith, and still more without charity, particularly if he rejects works. Inasmuch as this is the case respecting works of charity and of faith, it is absolutely impossible for man to be in charity and faith, unless he be in works, therefore in the Word so frequent mention is made of works, as may appear from the following passages: Jer. xxxii. 19, xxxv. 15; Hosea iv. 9; Micah vii. 13; Rev. xxii. 12; John iii. 19—21; Matt. v. 16. *A.C.* 3934. The Divine Good is understood by the Father in the Heavens. *A.E.* 254.

Verses 17, 18. *Think not that I am come, &c.*—These things, and what the Lord in other places says concerning the fulfilling of the law or the Scripture, involve, as was said, those things which were predicted of Him in the internal sense; in that sense all and singular things, even to every iota, or to every smallest apex, treat of the Lord; wherefore it is said that one iota or one tittle shall not pass away in the law until all things be effected. *A.C.* 7933.

He who doth not know the arcana of the Word, believes that the Lord was made justice by fulfilling all things of the law, and that by that fulfilment He delivered the human race from the yoke of the law, thus from damnation; whereas this is not the sense of those words, but that He was made justice by the subjugation of the hells, the reduction of the heavens to order, and by the glorification of His Humanity; for by this latter He let Himself into the power, that from His Divine Humanity He might to eternity subjugate the hells and keep the heavens in order, and thereby regenerate man, that is, deliver him from hell and save him. *A.C.* 10239.

Verse 18. *One iota or one tittle shall in no wise pass from the law, &c.*—That the Lord whilst in the world, fulfilled all the contents of the Word, even to its minutest particulars, is evident from His own words, Matt. v. 18. *D. Lord* 11. The subject treated of in xx., xxi., xxii., xxiii. of the book of Exodus is concerning the laws, judgments, and statutes, which were promulgated from mount Sinai, and it has been shewn what they contain in the internal sense, thus how they are perceived in heaven, viz., that they are not perceived according to the literal sense, but according to the spiritual sense, which does not appear in the letter, but still is in it; he who does not know how the case really is, may suppose that the Word, as to the literal sense, is thereby annihilated, by reason that no attention is paid to it in heaven; but it is to

be noted, that the literal sense of the Word is in no wise thereby annihilated, but is rather confirmed, and that singular the expressions derive weight and sanctity from the spiritual sense which is in them, inasmuch as the literal sense is a basis and support on which the spiritual sense leans, and with which it coheres in the closest conjunction, inasmuch as there is not even an iota, or apex, or tittle in the letter of the Word, which does not contain in it a holy Divine principle, according to the words of the Lord in Matthew: "*Verily I say unto you, till the heaven and the earth pass away, one iota or one tittle shall not pass from the law, till all things be done,*" v. 18; and in Luke: "*It is easier for heaven and earth to pass, than for one apex of the law to fail,*" xvi. 17; that the law is the Word, see 6752, 7462; therefore, also, by the Divine Providence of the Lord it has come to pass, that the Word has been preserved as to every iota and apex, from the time in which it was written, especially the Word of the Old Testament: it has been shewn from heaven, that in the Word not only every expression, but also every syllable, and what is incredible, every tittle of a syllable in the original tongue involves a holy principle, which is made perceptible to the angels of the inmost heaven; that this is so, I can take upon me to assert, but I know that it surpasses belief. Hence it is evident, that indeed the external rituals of the church, which [rituals] represented the Lord and the internal things of heaven and of the church which are from the Lord, and which are treated of in the Word of the Old Testament, have been for the most part repealed, but that still the Word in its Divine sanctity remains, since, as hath been said, all and singular things therein still involve holy Divine things, which are perceived in heaven whilst that Word is reading; for in singular things there is an internal holy principle, which is the internal sense of the Word, or the celestial and Divine sense; this sense is the soul of the Word, and is the Divine Truth itself proceeding from the Lord, thus it is the Lord Himself. From these considerations it may be manifest how the case is with the laws, the judgments, and the statutes which were promulgated by the Lord from Mount Sinai, viz., that all and singular the things therein are holy, because in the internal form they are holy, but still that some of them are repealed as to use at this day where the church is, which is an internal church; but some of them are of such a nature that they may serve for use if [the church] be so disposed; and some of them are altogether to be observed and done: nevertheless those which are repealed as to use where the church is, and those which may serve for use if [the church] be so disposed, and also those which are altogether to be

observed and done, are alike holy in the holy internal principle, for the Word throughout is in its bosom Divine. The holy internal principle is what the internal sense teaches, and is the same thing with the internals of the Christian church, which the doctrine of charity and faith teacheth. That these things may be presented to the apprehension, let the laws, the judgments, and the statutes treated of in xx. xxi. xxii. xxiii. of the book of Exodus, serve for illustration: *The things therein which are altogether to be observed and done, are what are contained in xx. 3, 4, 5, 7, 8, 12, 13, 14, 20; xxi. 12, 14, 15, 20; xxii. 17, 18, 19, 27; xxiii. 1, 2, 3, 6, 7, 8, 24, 25, 32. Those things which may serve for use if [the church] be so disposed, are such as are contained in xx. 10; xxi. 18, 19, 22, 23, 24, 25, 33, 34, 35, 36, 37; xxii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 16, 20, 21, 22, 24, 25, 26, 30; xxiii. 4, 5, 9, 12, 13, 14, 15, 16, 33. But those which are repealed as to use at this day where the church is, in xx. 21, 22, 23; xxi. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 16, 21, 26, 27, 28, 29, 31, 32; xxii. 14, 28, 29; xxiii. 10, 11, 17, 18, 19.\** But, as was said above, the latter and the former are alike holy, or alike the Divine Word. A. C. 9349. See also H. H. 260. S. S. 90.

Verse 19—24. *Whosoever shall do and teach, he shall be great in the kingdom of the heavens, &c.*—The subject treated of in this chapter throughout is concerning the interior life of man, which is the life of his soul, consequently of his will and thought thence derived; thus concerning the life of charity, which is spiritual-moral life; which life the sons of Jacob were before ignorant of by reason that they were external men even from their fathers: on this account also they were held to live in external worship, according to statutes which were external, representing the internal things of worship and of the church; but the Lord in this chapter teacheth, that the interior things of the church were not only to be represented by external actions, but also that with the soul and with the heart they were to be loved and done; wherefore, that he will be saved who from interior life doeth and teacheth the external things of the church, is signified by him who doeth and teacheth being called great in the kingdom of the heavens; that unless there be internal life and thence external, heaven is not in man, and hence he is not received in heaven, is signified by, unless your justice shall exceed the justice of the scribes and pharisees ye shall not enter into the kingdom of the heavens; by justice is signified the good of life derived from the good

\* In consulting these verses, the reader is requested to refer to the division of verses adopted by the Author, which differs, in many cases, from that of the common English version.



case enter into the kingdom of heaven," Matt. v. 19; "Blessed are they who suffer persecution for righteousness' sake, for their's is the kingdom of heaven." Matt. v. 10. *T.C.R.* 96.

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Verses 17, 18. *Think not that I am come, &c.*—These things, and what the Lord in other places says concerning the fulfilling of the law or the Scripture, involve, as was said, those things which were predicted of Him in the internal sense; in that sense all and singular things, even to every iota, or to every smallest apex, treat of the Lord; wherefore it is said that one iota or one tittle shall not pass away in the law until all things be effected. *A.C.* 7933.

He who doth not know the arcana of the Word, believes that the Lord was made justice by fulfilling all things of the law, and that by that fulfilment He delivered the human race from the yoke of the law, thus from damnation; whereas this is not the sense of those words, but that He was made justice by the subjugation of the hells, the reduction of the heavens to order, and by the glorification of His Humanity; for by this latter He let Himself into the power, that from His Divine Humanity He might to eternity subjugate the hells and keep the heavens in order, and thereby regenerate man, that is, deliver him from hell and save him. *A.C.* 10239.

Verse 18. *One iota or one tittle shall in no wise pass from the law, &c.*—That the Lord whilst in the world, fulfilled all the contents of the Word, even to its minutest particulars, is evident from His own words, Matt. v. 18. *D. Lord* 11. The subject treated of in xx., xxi., xxii., xxiii. of the book of Exodus is concerning the laws, judgments, and statutes, which were promulgated from mount Sinai, and it has been shewn what they contain in the internal sense, thus how they are perceived in heaven, viz., that they are not perceived according to the literal sense, but according to the spiritual sense, which does not appear in the letter, but still is in it; he who does not know how the case really is, may suppose that the Word, as to the literal sense, is thereby annihilated, by reason that no attention is paid to it in heaven; but it is to

be noted, that the literal sense of the Word is in no wise thereby annihilated, but is rather confirmed, and that singular the expressions derive weight and sanctity from the spiritual sense which is in them, inasmuch as the literal sense is a basis and support on which the spiritual sense leans, and with which it coheres in the closest conjunction, inasmuch as there is not even an iota, or apex, or tittle in the letter of the Word, which does not contain in it a holy Divine principle, according to the words of the Lord in Matthew: "*Verily I say unto you, till the heaven and the earth pass away, one iota or one tittle shall not pass from the law, till all things be done,*" v. 18; and in Luke: "*It is easier for heaven and earth to pass, than for one apex of the law to fail,*" xvi. 17; that the law is the Word, see 6752, 7462; therefore, also, by the Divine Providence of the Lord it has come to pass, that the Word has been preserved as to every iota and apex, from the time in which it was written, especially the Word of the Old Testament: it has been shewn from heaven, that in the Word not only every expression, but also every syllable, and what is incredible, every tittle of a syllable in the original tongue involves a holy principle, which is made perceptible to the angels of the inmost heaven; that this is so, I can take upon me to assert, but I know that it surpasses belief. Hence it is evident, that indeed the external rituals of the church, which [rituals] represented the Lord and the internal things of heaven and of the church which are from the Lord, and which are treated of in the Word of the Old Testament, have been for the most part repealed, but that still the Word in its Divine sanctity remains, since, as hath been said, all and singular things therein still involve holy Divine things, which are perceived in heaven whilst that Word is reading; for in singular things there is an internal holy principle, which is the internal sense of the Word, or the celestial and Divine sense; this sense is the soul of the Word, and is the Divine Truth itself proceeding from the Lord, thus it is the Lord Himself. From these considerations it may be manifest how the case is with the laws, the judgments, and the statutes which were promulgated by the Lord from Mount Sinai, viz., that all and singular the things therein are holy, because in the internal form they are holy, but still that some of them are repealed as to use at this day where the church is, which is an internal church; but some of them are of such a nature that they may serve for use if [the church] be so disposed; and some of them are altogether to be observed and done: nevertheless those which are repealed as to use where the church is, and those which may serve for use if [the church] be so disposed, and also those which are altogether to be

observed and done, are alike holy in the holy internal principle, for the Word throughout is in its bosom Divine. The holy internal principle is what the internal sense teaches, and is the same thing with the internals of the Christian church, which the doctrine of charity and faith teacheth. That these things may be presented to the apprehension, let the laws, the judgments, and the statutes treated of in xx. xxi. xxii. xxiii. of the book of Exodus, serve for illustration: *The things therein which are altogether to be observed and done, are what are contained in* xx. 3, 4, 5, 7, 8, 12, 13, 14, 20; xxi. 12, 14, 15, 20; xxii. 17, 18, 19, 27; xxiii. 1, 2, 3, 6, 7, 8, 24, 25, 32. *Those things which may serve for use if [the church] be so disposed, are such as are contained in* xx. 10; xxi. 18, 19, 22, 23, 24, 25, 33, 34, 35, 36, 37; xxii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 16, 20, 21, 22, 24, 25, 26, 30; xxiii. 4, 5, 9, 12, 13, 14, 15, 16, 33. *But those which are repealed as to use at this day where the church is, in* xx. 21, 22, 23; xxi. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 16, 21, 26, 27, 28, 29, 31, 32; xxii. 14, 28, 29; xxiii. 10, 11, 17, 18, 19.\* But, as was said above, the latter and the former are alike holy, or alike the Divine Word. A. C. 9349. See also H. H. 260. S. S. 90.

Verse 19—24. *Whosoever shall do and teach, he shall be great in the kingdom of the heavens, &c.*—The subject treated of in this chapter throughout is concerning the interior life of man, which is the life of his soul, consequently of his will and thought thence derived; thus concerning the life of charity, which is spiritual-moral life; which life the sons of Jacob were before ignorant of by reason that they were external men even from their fathers: on this account also they were held to live in external worship, according to statutes which were external, representing the internal things of worship and of the church; but the Lord in this chapter teacheth, that the interior things of the church were not only to be represented by external actions, but also that with the soul and with the heart they were to be loved and done; wherefore, that he will be saved who from interior life doeth and teacheth the external things of the church, is signified by him who doeth and teacheth being called great in the kingdom of the heavens; that unless there be internal life and thence external, heaven is not in man, and hence he is not received in heaven, is signified by, unless your justice shall exceed the justice of the scribes and pharisees ye shall not enter into the kingdom of the heavens; by justice is signified the good of life derived from the good

\* In consulting these verses, the reader is requested to refer to the division of verses adopted by the Author, which differs, in many cases, from that of the common English version.

of charity, and by, exceeding that of the scribes and pharisees is signified that there must be internal life, and not external without internal; the scribes and pharisees were only in external representatives, and not in internal things; life external and internal is taught in the precepts of the decalogue, which says, thou shalt not kill; but they were ignorant that to will to kill a man is to kill him, wherefore, it is first said, ye have heard that it was said to the ancients, thou shalt not kill, and whosoever shall kill shall be liable to the judgment; for a sentiment hath prevailed amongst the Jews from ancient time that it was allowable to kill, especially the Gentiles, on account of injuries done to themselves, and that for this they would be punished only lightly or severely according to circumstances as to enmities, consequently only as to the body, and not as to the soul; this is meant by being liable to the judgment: that he who without just cause thinks amiss of his neighbour, and averts himself from the good of charity is lightly chastised as to the soul, is signified by, whosoever is angry with his brother rashly shall be liable to the judgment: to be angry signifies to think amiss, for it is distinguished from saying *Raca*, and saying thou fool; brother is neighbour, and also the good of charity, and to be liable to judgment, is to be enquired into and chastised according to circumstances; that he who from depraved thought is contumelious to his neighbour, thus who despises the good of charity as a vile thing, would be more grievously chastised, is signified by, whosoever shall say to his brother *Raca* shall be liable to the council; by saying *Raca* is signified to be contumelious to a neighbour, thus to account the good of charity a vile thing, for to say *Raca* signifies to account as empty, thus as vile; and brother is the good of charity; that he who hateth his neighbour, thus who is altogether averse from the good of charity, is damned to hell, is signified by whosoever shall say thou fool shall be liable to the gehenna of fire; to say thou fool is to be altogether averse from, brother is the good of charity, and the gehenna of fire is hell, where they are who hate that good and thence hate their neighbour: three degrees of hatred are described by those words; the first is of depraved thought, which is to be angry; the second is of depraved intention thence derived, which is to say *Raca*; and the third is of depraved will, which is to say thou fool: all these degrees are degrees of hatred against the good of charity, for hatred is opposite to the good of charity, and three degrees of punishment are signified by the judgment, the council, and the gehenna of fire; punishments for lighter evils are signified by the judgment, punishments for weightier evils are signified by the council, and punishments for the weightiest

evils are signified by the gehenna of fire. Inasmuch as the universal heaven is in the good of charity towards the neighbour, and the universal hell is in anger, enmity, and hatred against the neighbour, and hence these evils are opposite to that good, and whereas the worship of the Lord is worship from heaven, which is internal, and it is no worship if anything of it be from hell, and yet external worship without internal is from hell; it is therefore said, if thou offer thy gift upon the altar, and there rememberest that thy brother hath aught against thee, go away, first be reconciled to thy brother, and then come and offer thy gift upon the altar; by gift upon the altar, is signified the worship of the Lord from love and charity; by brother is meant neighbour, and, abstractedly, is signified the good of charity; by having aught against thee is signified anger, enmity, or hatred; and by being reconciled, is signified their dissipation, and consequent conjunction by love. *A. E.* 746.

Verse 19. *The same shall be called great.*—They who are principled in doctrinals, and not so much in life, know no other than that the heavenly kingdom is similar to kingdoms on earth in this respect, that they become great there by ruling over others, the delight thence arising being the only delight which they are acquainted with, and which they prefer to every other delight, wherefore the Lord spake according to that appearance also in the Word, as in Matthew: “He who doeth and teacheth, *shall be called great in the kingdom of the heavens;*” and in David, “*I said, ye are gods, and ye are all the sons of the Highest,*” Psalm lxxxii. 6; John x. 34, 35; and since the disciples themselves in the beginning had no other opinion of the heavenly kingdom than of greatness and pre-eminence, as on earth, as is manifest from Matthew xviii. 1; Mark ix. 34; Luke ix. 46; and also the idea of sitting on the right hand and left of a king; Matthew xx. 20, 21, 24; Mark x. 37; therefore also the Lord answered according to their apprehension, and also according to their mind [*animus*], saying (when there was a dispute amongst them who of them should be greatest) “Ye shall eat and drink on My table in My kingdom, *and shall sit on thrones* judging the twelve tribes of Israel,” Luke xxii. 24, 30; Matt. xix. 28; for at that time they did not know that heavenly delight was not a delight of greatness and pre-eminence, but a delight of humiliation, and of affection to serve others, thus that it consisted not in willing to be greatest, but to be least, as the Lord teacheth in Luke: “Whosoever is the *least* amongst you, *he shall be great,*” ix. 48; and indeed the least become great, pre-eminent, powerful, and commanding respectively, for one of the angels is more

powerful than myriads of infernal spirits, yet not of himself, but from the Lord; and so far from the Lord, as he believes that he can do nothing himself, thus that he is the least; and he is so far able to believe this, as he is in humiliation and the affection of serving others, that is, as he is in the good of love to the Lord and charity towards the neighbour. *A. C.* 3417.

Verse 20. *Except your justice exceed the justice of the scribes and pharisees, &c.*—Our Lord teaches in these words, that unless a man be inwardly sincere, just, faithful, and upright, he is insincere, unjust, unfaithful, and not upright. By a justice exceeding that of the scribes and pharisees, is meant an interior justice, in which the man is who is in the Lord; that he is in the Lord, he also teaches in John: "*The glory which Thou hast given Me, I have given them, that they may be one as We are one, I in them, and Thou in Me, that they may be perfect in one, and that the love wherewith Thou hast loved Me may be in them, and I in them,*" xvii. 22, 23, 26; from which it appears that they are perfect when the Lord is in them; these are they who are called pure in heart, who shall see God, and are perfect as their Father in heaven is perfect. *Matt. v. 8, 48. D. Life, 84. See A. C. 7197.*

Verse 21, 22,—*Ye have heard that it was said, &c.*—By these words are meant degrees of hatred. Hatred is contrary to charity, and if it doth not murder with the hand, yet it does so in the mind, and by all possible methods, being only prevented from committing the outward act by outward restraints. *A. C. 374.*

To shed blood, in a literal sense, is to kill, but in an internal sense, it is to bear hatred against a neighbour, as the Lord teaches in Matthew v., 21, 22, to be angry here signifies to depart from charity, consequently it is hatred; he who is in hatred, not only hath no charity, but he offereth violence to charity. *A. C. 1010, 1011.*

But the more remote sense of this precept "Thou shalt not kill," which is called the spiritual sense, is, Thou shalt not take away from man the faith and love of God, and thereby his spiritual life, this being very homicide itself, for by virtue of this life man is man, the life of his body serving thereto as the instrumental cause to its principal cause. From this spiritual homicide also is derived the moral homicide, wherefore he who is in one, is also in the other, for he who willeth to take away man's spiritual life is in hatred against him if he cannot take it away, for he hateth his faith and love, and thus, the man himself. Those three, namely, spiritual homicide, which is of the faith and love, moral homicide, which is of fame

and honour, and natural homicide which is of the body, are consequent in a series, one from the other, as cause and effect. *A.E.* 1012.

Verses 23—26. *If thou bring thy gift to the altar, &c.*—By being delivered to the judge, and from the judge to the officer, and from this being cast into prison, is described the state of the man who is in hatred against his brother in the world; by the prison is understood hell, and by paying the uttermost farthing, is signified the punishment which is called eternal fire. *A.E.* 1015.

By offering a gift upon the altar, in the spiritual sense, is understood to worship God, and by worshipping God is understood the worship which is both internal and external, namely, which is of love and faith, and thence of life; this is understood because worship in the Jewish church principally consisted in offering sacrifices or gifts upon the altar, and what is principal is assumed for the whole; hence then it may appear how these words of the Lord are to be understood in the spiritual sense, namely, that Divine worship primarily consisted in charity towards our neighbour; and not in piety without charity; to offer a gift upon the altar denotes worship from piety, and to be reconciled to our brother denotes worship from charity, and this latter is truly worship: and that the quality of the latter constitutes the quality of the former, see *Doctrine of the New Jerusalem*, 123 to 129, 325. *A.E.* 391. See also *D.L.* 73.

Verse 24. *First be reconciled to thy brother, &c.*—By reconciliation with a brother, the Lord teacheth the good of love: to be reconciled to our brother is to shun enmity, hatred, and revenge; that it is to shun those evils as sins is manifest: the Lord also teacheth, that to kill is to be rashly angry with our brother or neighbour, and to esteem him as an enemy. *D. Life*, 73.

*Then come and offer thy gift.*—By offering a gift on the altar is signified all Divine worship, by reason that Divine worship, with the Jewish nation consisted principally in offering burnt-offerings and sacrifices, by which were therefore signified all things of worship. *Doctrine of the New Jerusalem*, 214, 221. Worship does not consist in prayers and in external devotion, but in a life of charity; prayers are only its externals, for they proceed from man by [or through] his mouth, wherefore such as the man is as to life, such are his prayers; it is of no consequence that he puts himself in a posture of humility, kneeling on his knees and groaning when he prays, for these are external things, and unless external things proceed from internal, they are only gestures and



sounds, without life; there is affection in singular the things which man speaks, and every man, spirit, and angel is his own affection, for the affection of each is his life; it is the affection itself which speaks; and not the man without it, wherefore, such as the affection is, such is the prayer. Spiritual affection is what is called charity towards the neighbour, in that case there is true worship, prayer is what proceeds from it; hence it may be manifest, that the essential of worship is a life of charity, and its instrumental is gesture and prayer, or that the life of charity is the primary of worship, and prayer is its secondary; from which consideration it is evident, that they who place all Divine worship in oral piety, and not in actual piety, are in a great error; actual piety consists in acting from a principle of sincerity and rectitude, and from a principle of justice and equity in every work and in every function, and this because it is commanded by the Lord in the Word, for thus man in all his work has respect to heaven and to the Lord, with whom he is thereby conjoined: but to act with sincerity and rectitude, with justice and equity, merely from the fear of the law, or the loss of reputation, of honor, and of gain, without at all thinking of the Divine Law, of the precepts of the Word, and of the Lord, and yet to pray devoutly in temples, is external piety, which, howsoever holy it appears, is still not piety, but is either hypocrisy, or is some pretence derived from habit, or is something persuasive grounded in a false principle that Divine worship consists in that alone, for it does not look to heaven and to the Lord with the heart, but only with the eyes, the heart looks to self and to the world, and the mouth speaks from habit of the body alone and its memory; by such worship man is conjoined to the world and not to heaven, and to self and not to the Lord. *A.E.* 325.

Verses 27, 28. *Thou shalt not commit adultery, &c.*—By committing adultery is to be understood, not only whoredom in the natural sense, but also obscene actions, wanton discourses, and filthy thoughts; but by committing adultery in the spiritual sense is understood to adulterate the goods of the Word, and to falsify its truths; and in the supreme sense, by committing adultery is understood to deny the Divinity of the Lord, and to profane the Word. That by committing adultery is understood to do obscene things, to speak wantonly; and to think filthily, appears from the words of the Lord in Matthew: “*I say unto you, that every one who looketh at a woman to lust after her, hath already committed adultery with her in his heart.*” *D.Life*, 74, 78. See also *C.S.L.* 494. *D.P.* 111, 152.

That covetousness [or concupiscence] is of the will, thus of the heart, is manifest from the Lord’s words in Matthew,

“Ye have heard that it was said to the ancients, thou shalt not commit adultery; but I say unto you, that if any one looketh on a strange woman so as to covet [or lust after] her, he hath already committed adultery with her in his heart,” v. 27, 28; by coveting [or lusting after] is here meant to will, and unless fears, which are external restraints, hindered to do; hence it is said, that whosoever looketh at a woman so as to covet [or lust after] her, hath committed adultery with her in his heart. *A. C.* 8910.

Verses 29, 30. *If thy right eye offend thee, pluck it out, &c.*—That by the right eye and by the right hand, the Lord did not mean the right eye and the right hand, must be plain to every one from this consideration, that it is said, that the eye is to be plucked out, and that the hand is to be cut off, if they should scandalize; but inasmuch as by the eye, in the spiritual sense, is signified all that which is of the understanding and thence of the thought, and by the right hand all that which is of the will and thence of the affection, it may be manifest that by plucking out the right eye, if it should scandalize, is signified that evil should be rejected from the thought, if it entered into the thought; and by cutting off the right hand, if it should scandalize, is signified that evil should be dislodged from the will, if it entered into the will; for the eye itself cannot scandalize, nor the right hand, but scandal comes from the thought of the understanding, and the affection of the will, which correspond thereto: the reason why it is said the right eye and the right hand, and not the left eye and the left hand is, because by right is signified good, and in the opposite sense evil, but by left is signified truth, and in the opposite sense the false; and all scandalizing comes from evil, but not from the false, unless the false be the false of evil: that these things are said of the internal man, whose property it is to think and will, and not of the external whose property it is to see and act, may be manifest from what goes immediately before concerning a woman, that only to look at her from concupiscence is to commit adultery. *A. E.* 600.

The left eye is the intellectual principle, but the right eye is the affection of that principle; by the right eye therefore being plucked out is denoted, that the affection, if it offends, is to be subdued. *A. C.* 2701.

From these words it is further manifest in what manner the Lord spake, viz., from the Divine [being or principle] as in other passages of the Word throughout, thus that He expressed internal and celestial things by external and natural things, according to correspondences, in this case the affection of evil, or its concupiscence by the right eye scandalizing, and the

affection of the false and its concupiscence by the right hand scandalizing; for the eye corresponds to faith, the left eye to the truth of faith, and the right eye to the good of faith; in the opposite sense to the evil which is of faith, thus the right eye scandalizing, to the concupiscence of evil, 4403 to 4421, 4523 to 4534; but the hand corresponds to the power which is of truth, the right hand to the power of truth from good, in the opposite sense to the power of false from evil, thus the right hand scandalizing, to the concupiscence thereof, 4931 to 4937, 8281. Gehenna is the hell of concupiscence; every one may see that in this passage, by the right eye is not meant the right eye; nor is it meant that that eye should be plucked out; also that by the right hand is not meant the right hand, and that it is to be cut off, but that something else is meant, which cannot be known unless it be known what is signified by the eye, specifically by the right eye, also what by hand, specifically by the right hand, and likewise what by scandalizing; neither can it be known what is signified by those expressions except from the internal sense. A.C. 8910, 10061.

Verses 31, 32. *Whosoever shall put away his wife, &c.*—By divorce is meant the abolition of the conjugal covenant, and thence a plenary separation, and after this an entire liberty to marry another wife, the only cause of this total separation or divorce, is scortation, according to the Lord's precept, Matt. xix. 9. . . . To these things may be added malicious desertion, which involves scortation, and causes the wife to commit whoredom, and thereby to be divorced, Matt. v. 32. C.L. 468.

Verses 33—37. *Ye have heard that it hath been said, Thou shalt not swear, &c.*—It was allowed to the ancients, who were in the representatives and significatives of the church, to swear by Jehovah God, that they might testify the truth, and thus by that oath was signified, that they thought what was true and willed what was good: this was especially allowed to the sons of Jacob, inasmuch as they were altogether external and natural men, and not internal and spiritual; and merely external or natural men are willing to have truth confirmed and testified by oaths; but internal or spiritual men are unwilling to admit of such confirmation, yea, they hold oaths in aversion, and think of them with horror, especially of those which have God for their object, and the holy things of heaven and the church, being content to say and to have it said that such a thing is true, or that it is so. Inasmuch as to swear is not of the internal or spiritual man, and inasmuch as the Lord, when He came into the world, taught men to be internal and spiritual, and for this end, after that He had abrogated the

externals of the church, He opened its internals, therefore also He prohibited swearing by God and by the holy things of heaven and the church; Matt. v. 33—37: the holy things by which men are not to swear, are there mentioned, viz., heaven, earth, Jerusalem, and the head; and by heaven is meant the angelic heaven, wherefore it is called the throne of God; by earth is meant the church, wherefore it is called God's footstool; by Jerusalem is meant the doctrine of the church, wherefore it is called the city of the Great King; and by head is meant intelligence thence derived, wherefore it is said, thou canst not make one hair white or black, by which is signified that man of himself cannot understand any thing. It is said in the Word that Jehovah God, or the Lord, swears, but this is only according to the sense of the letter, for it is not suitable to God Himself or the Divine Truth to swear; but when God or the Divine Truth wills to have anything confirmed before men, then that confirmation descending into a natural sphere falls into an oath, or into the usual form of an oath in the world; hence it is evident, that although God never swears, still in the sense of the letter of the Word, which sense is natural, it is said that He swears. *A. E.* 608.

The Lord's Word concerning an oath involves, that Divine Truths are to be confirmed from the Lord, and not from man, which is the case when men are internal and not external; for external men confirm truths by oaths, but internal men by reasons; they who are still more interior men do not confirm them, but only say that it is so, or that it is not so; external men are those who are called natural men; internal those who are called spiritual men; and still interior, those who are called celestial men: that these latter, namely, the celestial, perceive from the Lord whether a thing be true or not true, see 2708, 2715, 2718, 3246, 4448, 7877; from these considerations it is evident what is involved in the Lord's words, "*Thou shalt not swear at all;*" also, "*Let your discourse be Yea, yea; Nay, nay.*" *A. C.* 9166. See also 2842, 5228. *H. H.* 271.

Verses 34, 35. *God's throne, &c.*—The reason why by a throne is signified what is of the Divine Truth, is because by king in the word is signified truth, and also by kingdom: that by king may be seen, 1672, 1728, 2015, 2069, 3009, 4581, 4966, 5044, 5068; that by kingdom may be seen, 1672, 2547, 4691: but what is specifically meant by throne in the Word is manifest from the series of things treated of, as in Matt. v. 34, 35. *A. C.* 5313.

The reason that Jerusalem was called the City of God, was, because by God in the Word of the Old Testament is understood the Divine Truth proceeding from the Lord—and

the reason why it was called *the City of the Great King*, was because by King, when predicated of the Lord, is likewise signified Divine Truth proceeding from Him, which also may be seen above, 31. *A.E.* 223.

Verses 36, 37. *Thou canst not make one hair black or white.* This is mentioned by the Lord as the reason against swearing by the head, because *to swear by the head* is to swear by the truth, which man himself believes to be truth, and makes the truth of his faith, for that constitutes the head with man, and is also signified by the head in Isaiah xv. 2, xxix. 10; and in Ezekiel vii. 18, xiii. 18, xvi. 12, xxix. 18; and in Matthew vi. 17, and in other places; wherefore also it is added, *because thou canst not make one hair black or white*; for hair is the truth of the external or natural man, such as appertains to those who are in the truth of faith, not because they perceive that it is truth, but because the church so teaches; and whereas they do not know it from any other ground, it is said that they ought not to swear by it, because they cannot make a hair white or black; for to make a hair white is to say that truth is truth from self; and to make a hair black is to say the false is false from self; for white is predicated of truth, 3301, 3993, 4007, 5319, and hence black of the false. From these considerations it is now evident what is meant by not swearing at all, neither by heaven, nor by earth, nor by Jerusalem, nor by a man's own head, viz., that Truth Divine ought not to be confirmed from man, but from the Lord with man; therefore it is lastly said, "*Let your discourse be Yea, yea; Nay, nay: for whatsoever is beyond these is from evil;*" for they who from the Lord perceive and see truth, do not otherwise confirm it; this is the case with the angels of the inmost or third heaven, who are called celestial angels. That discourse beyond these is from evil, is because what is more is not from the Lord, but from the *proprium* of man, thus from evil, for the *proprium* of man is nothing but evil. See 210, 215, 874, 875, 876, 987, 1023, 1044, 1047, 3812, 4328, 5665, 8941, 8944. *A.C.* 9166 and *D.P.* 219. See also *H.* 271. By a hair in the Word is signified the least of all things. *D.P.* 159.

Verses 38—42. *Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not evil, &c.*—That these words are not to be understood according to the letter, is evident to every one; for who is under any obligation from Christian love, to turn the left cheek to him who striketh the right, and to give his cloak to him who is desirous to take his coat? In a word, who is there to whom it is not allowed to resist evil? But whereas

all things that the Lord spake were in themselves Divine celestial things, it may be manifest that a celestial sense is contained in these words, as in the rest which the Lord spake: the reason why the law was enacted amongst the sons of Israel, that they should give an eye for an eye and a tooth for a tooth, Exod. xxi. 23, 24; Levit. xxiv. 20; Deut. xix. 21; was because they were external men, and hence only in the representatives of celestial things, and not in the celestial things themselves, hence, neither in charity, mercy, patience, nor in any other spiritual good, therefore they were in the law of retaliation: for the celestial law, and hence the Christian law, is what the Lord taught in the Evangelists: "*All things whatsoever ye are willing that men should do to you, even so do ye to them, for this is the law and the prophets.*" Matt. vii. 12; Luke vi. 30. Inasmuch as this law is in heaven, and from heaven in the church, hence also every evil has along with it corresponding punishment, which is called the punishment of evil, and which is in it as conjoined with the evil; from this flowed the punishment of retaliation, which was dictated to the sons of Israel, because they were external men and not internal: internal men, as are the angels of heaven, do not will the recompense of evil for evil, but from heavenly charity forgive, for they know that the Lord protects all who are in good against the evil, and that he protects according to the good appertaining to them, and that He would not protect, if by reason of the evil done to themselves, they should be inflamed with enmity, hatred, and revenge, for these [evils] avert protection: these therefore, are the things involved in those things which the Lord said; but what they signify, it may be expedient to declare in order; an eye for an eye, and a tooth for a tooth, signifies that so far as any one takes away from another the understanding of truth and the sense of truth, so far they will be taken away from himself; by an eye is signified the understanding of truth, and by a tooth the sense of truth, for tooth signifies what is true and false as it appertains to the sensual man; that he who is in Christian good, will permit an evil [person] to take those things away so far as he can, is described by what the Lord replies on the same subject; that evil is not to be resisted, signifies that it is not to be fought against in return, nor recompensed, for the angels do not fight with the evil, still less do they recompense evil for evil, but permit them to do it, because they are protected by the Lord, and hence no evil from hell can hurt them; whosoever smiteth thee on thy right cheek-bone, turn to him the other also, signifies that if any one is willing to do hurt to the perception and understanding of interior truth, it is permitted,

so far as he makes the attempt; by the cheek-bone is signified the perception and understanding of interior truth, by the right cheek-bone the affection, and thence the perception thereof, and by the left cheek-bone the understanding thereof; and because mention is made of the cheek-bone, therefore also mention is made of smiting, by which is meant to do hurt to; for all things which are of the mouth, as the throat, the mouth, the lips, the cheek-bones, the teeth, signify such things as are of the perception and understanding of truth, because they correspond to them; wherefore they are expressed by those things in the sense of the letter of the Word, which consists of mere correspondences: if any one will sue thee at law, and take away thy coat, let him have thy cloak also, signifies that if any one is willing to take away the interior truth which appertains to thee, he shall be allowed also to take away the exterior truth: the coat signifies interior truth, and the cloak exterior truth: the angels also do this when they are with the evil, for the evil cannot take away any thing of truth and good from the angels, but they can from those who on that account burn with enmity, hatred and revenge, for these evils avert and reject protection from the Lord: whosoever shall compel thee to go one mile, go with him two, signifies that he who is willing to draw away from truth to the false and from good to evil, should not be opposed, because he cannot do it; by a mile the like is signified as by a way, viz., that which leads astray and that which leads aright: give to him that asketh thee, signifies that it should be permitted; and from him that would borrow of thee, turn not away, signifies that if he desires to be instructed, he should be instructed, for the evil desire this that they may pervert and deprive, but still they are not able. This is the spiritual sense of the above words, wherein lie stored up the things which have been now said, which are especially for the angels, who perceive the Word only according to its spiritual sense; they are also for men in the world who are in good, when the evil attempt to seduce them: that the evil are such against those whom the Lord protects, has been given to know from much experience; for they have continually laboured by every method, and endeavoured to deprive me of truths and goods, but in vain. *A.E.* 556. See also *A.C.* 8223, 9048.

Verse 42. *Give to him that asketh thee, &c.*—In the Word, when mention is made of borrowing and lending, it signifies to be instructed and to instruct from the affection of charity as in Matt. v. 42. That in this passage by asking, is not meant to ask, is evident, for it is said, give to him that asketh thee; thus neither by desiring to borrow [is meant to desire to borrow]; for if a man was to give to every one that asketh,

and also to every one that is desirous to borrow, he would be deprived of all his goods: but inasmuch as the Lord spake from the Divine [being or principle], by asking and desiring to borrow, and by giving and receiving what is borrowed, is meant the communication of celestial goods, which are the knowledges of good and truth; for in regard to this communication the case is this: the more an angel gives to another from the affection of charity, the more flows in with him from the common [good] out of heaven, that is, from the Lord, 6478; thus by giving to him that asketh, an angel is not deprived, but enriched with goods; the case is also the same with man, when he doeth good to another from the affection of charity; but it is charity to give to the good, and it is not charity to give to the evil what they ask and desire. A. C. 9174.

Verse 43. *Thou shalt love thy neighbour, &c.*—It is with charity and faith in man just as it is with the motion of the heart, which is called its systole and diastole, and the motion of the lungs, which is called respiration. There is also an entire correspondence of these with the will and understanding of man, and of course with charity and faith; for which reason the will and its affection are meant by the heart, when mentioned in the Word, and the understanding and its thought by the term soul, and also by spirit. Hence to yield the breath (or soul) is to retain animation no longer; and to give up the ghost (or spirit) is to respire no longer. From which it follows that there cannot be any faith without charity, nor charity without faith; and that faith without charity is like respiration of the lungs without a heart, which cannot take place in any living thing, but only in an automaton; and that charity without faith is like a heart without lungs, in which case there can be no sense of life: consequently, that charity by faith accomplishes uses, as the heart by the lungs accomplishes actions. So great, indeed, is the similitude between the heart and charity, and between the lungs and faith, that in the spiritual world it is known by a person's breathing, what is the nature of his faith, and by his pulse, what is the nature of his charity. For angels and spirits, as well as men, live by the pulsation of the heart and by respiration; thence it is that they, as well as men in this world, feel, think, act, and speak. Since charity is love towards our neighbour, what our neighbour is shall also be explained. Our neighbour, in a natural sense, is man, both considered in the aggregate and as an individual. Man in the aggregate is the church, our country, and society; and man as an individual is our fellow-citizen, who in the Word is called our brother and companion. But our neighbour,



in a spiritual sense, is good or goodness; and as goodness consists in usefulness, our neighbour, in a spiritual sense, is use. That use is our spiritual neighbour, every one must acknowledge. For who loves a man merely as a person, and not rather for something in him, by virtue of which he is what he is? therefore he loves him for his quality, for that is the man. This quality which is loved is his usefulness, and is called goodness; wherefore this is our neighbour. As the Word in its bosom is spiritual, therefore, in its spiritual sense, this love of goodness is what is signified by loving our neighbour. But it is one thing to love our neighbour from the goodness or usefulness that is in him to ourselves, and another thing to love our neighbour from the goodness or usefulness that is in ourselves to him. To love our neighbour from his goodness or usefulness to ourselves, is what a bad man can do as well as a good man; but to love our neighbour from our own goodness or usefulness to him, is what none but a good man can do; for he loves goodness from goodness, or loves usefulness from the affection of usefulness. The difference between these is described by the Lord in Matt. v. 42, 43, 44. We often hear it said, "I love such a one because he loves me, and does me good." But to love him for that reason only, is not to love him interiorly, unless he that so loves is principled in good, and thence loves the goodness of the other. The one is in charity; but the other is only in friendship, which is not charity. He who loves his neighbour from charity, connects himself with the good that is in him, and not with his person, except so far and so long as he is in good. Such a man is spiritual, and loves his neighbour spiritually. But he who loves another only from friendship, connects himself with his person; and then he connects himself with the evil that is in him too. The latter, after death, cannot be separated without great difficulty from the person who is in evil, but the former can. Charity does this by faith, because faith is truth; and the man who is in charity examines and discovers, by means of truth, what ought to be loved, and, in loving and conferring benefits, regards the quality of the other's usefulness. See *D.F.* 19—21.

Verses 44, 45. *Love your enemies, &c.*—Charity towards the neighbour is first described, which consists in willing good and doing good even to enemies, by loving them, blessing them, and praying for them, for genuine charity regards nothing but the good of another: in the above words, to love signifies charity, to bless instruction, and to pray intercession; the reason is because the end of charity is to do good; that this is the Divine Itself appertaining to man, as it appertains

to regenerate men, is signified by the words, that ye may be the sons of your Father in the heavens: the Father in the heavens is the Divine Proceeding, for all who receive it are called sons of the Father, that is, of the Lord; by the sun; which He causes to rise on the evil and on the good, is signified the Divine Good flowing in; and by the rain, which He sends on the just and on the unjust, is signified the Divine Truth flowing in; for the Divine Proceeding, which is the Father in the heavens, flows in alike with the evil as with the good, but its reception must be by man, although it is not of man himself to receive, but *as* of himself, for the faculty of receiving is continually given him, and also flows in, so far as man removes opposing evils through the faculty also which is continually given, which faculty appears as belonging to man, although it is from the Lord in man. *A.E.* 644. See also *A.C.* 9256.

Verse. 45 *That ye may be the sons of your Father who is in the heavens, &c.*—The subject here treated of is concerning charity towards the neighbour, as is evident from what goes before and from what follows, and specifically concerning the Jews, who accounted the Gentiles as enemies, and those of their own nation as friends: that they should love the Gentiles alike with those of their own nation, is illustrated by the comparison here applied by the Lord; but inasmuch as all comparisons in the Word are grounded in correspondences, and thence derive their signification, like the rest of the things which are not comparatively spoken, this is the case also with this comparison; and by the Father in the heavens causing His sun to rise on the evil and the good, and sending rain on the just and unjust, is signified that the Lord out of heaven flows in with the Divine Good of love, and with the Divine Truth, alike with those who are out of the Jewish church, as with those who are within it; the sun also in this passage signifies the good of love, and rain the Divine Truth; the evil and unjust, in the internal sense, signify those who were of the Jewish church, because they did not receive, and the good and just those who were out of that church and did receive: in general all the evil and the good, and the just and unjust are here meant, for the Lord flows in with good and truth alike with all, but all do not alike receive. *A.E.* 401. See also *D.P.* 173.

It was concerning this good, or concerning this charity that the Lord thus expressed Himself in Matt. v. 43, &c. Here is described the good which is from the Lord, as being void of any regard to recompense; wherefore they who are principled in that good, are called sons of the Father who is in the

heavens, and sōns of the Highest; and whereas the Lord is in that good, there is also a reward in it. *A. C.* 2371.

Verse 48. *As your Father that is in the heavens is perfect.* Frequent mention is made by the Lord of the *Father that is in the heavens*, and in such case is meant the Divine in heaven, thus the good in which heaven originates: THE DIVINE viewed in Himself is above the heavens, but the Divine in the heavens is the good which is in the truth which proceeds from THE DIVINE; this is meant by the Father in the heavens, as where it is written, "*Our Father who art in the heavens, hallowed be Thy name;*" Matt. vi. 9. "He that doeth the will of the *Father that is in the heavens.*" Matt. vii. 21; x. 32, 33; xvi. 17; xviii. 10, 14, 19. The Divine which is in the heavens is the good which is in the Divine Truth which proceeds from the Lord, but the Divine above the heavens is the Divine Good Itself. *A.C.* 8328.

That the Lord is the Sun of heaven, and that the light and heat thence proceeding are the Divine Truth united with the Divine good, may be seen in the work concerning Heaven and Hell, 116 to 125; also, 126 to 140; and that heaven is heaven from the Divine [principle] which proceedeth from the Lord, 7 to 12; hence it may appear what is understood by the Father in the heavens, and by the heavenly Father, as in Matthew, "Do good to your enemies, that ye may be sons of your Father who is in the heavens," v. 44, 45; and again, "Be ye perfect, as your Father in the heavens is perfect." v. 48. *A.E.* 254.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER V.

It deserves to be attended to, that the blessings pronounced by the LORD in this chapter, verses 3—11, relate to states of the *will* as to its reception of the good of love and charity, and not to states of the *understanding*, as to its reception of the doctrines of faith, to teach us the important lesson, that the state of our wills, with regard to the reception of a pure love, is what principally concerns us to regulate. Not that it is to be supposed that the understanding of truth is unconnected with blessedness, and therefore a thing of indifference, for without the knowledge of truth it is impossible

to conceive that a state of good can either be formed or preserved: it is only meant, that a state of good ought in all cases to have the pre-eminence; and perhaps for this reason amongst many others, because our reception of truth will always depend on the previous reception of good.

Verse 11. *Blessed are ye when they shall revile you, and persecute, and say every evil saying against you, telling lies, &c.*—This passage supplies another instance of the connexion of ideas in the internal sense, when yet in the sense of the letter, they appear scattered and unconnected. For *reviling, persecuting, and saying every evil saying against*, according to the internal sense, are all included in every one act of opposition to what is good and true; *reviling* having reference to opposition in the will, *persecuting* to opposition in the understanding, and *saying every evil saying against* to opposition in the thought, whilst *telling lies* is the combined effect of the three former acts united.

Verse 12. *Rejoice and be glad, for your reward, &c.*—The heavenly marriage is here again pointed at; *rejoicing* having respect to the will of good, and *being glad* to the understanding of truth, and *reward* to the possession of both.

Verse 13. *Ye are the salt of the earth.*—In the next verse it is said, *ye are the light of the world*, to mark again the heavenly marriage of good and truth; *salt* in the internal sense denoting the affection of truth, thus its good, and *light* denoting the truth itself, thus both together denoting conjunction, which is predicated of the Lord's disciples, because the reception of the good and truth of the Lord's Word, and the conjunction of those principles in the human mind, is what makes a disciple.

Verse 16. *The Father of you that [is] in the heavens.*—There is something singular in the manner in which this sentence is expressed in the original Greek, both in this, and other passages where it again occurs, as at verses 45, 48 of this chapter, and verses 1, 6, 9, of chapter vi., and other places. For the original Greek is thus written, τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς, which, translated literally into English, reads thus, *The Father of you the [or that] in the heavens*, which mode of expression cannot be accounted for but from what our enlightened expositor teaches concerning the internal sense, where he shews that *the Father in the heavens*, according to that sense, is the Good Divine, which both is *in*, and constitutes the heavenly kingdom, and is therefore emphatically called *the [or that] in the heavens*.

Verse 18. *One iota or one tittle, &c.*—What is here rendered tittle is expressed in the original by the term κέρεια,

which literally means a little horn, and probably refers to the little twirls of the letters in the Hebrew tongue, all of which have some peculiar force and meaning.

Verse 19. *Whosoever therefore shall loosen one of the least of these commandments, &c.*—What is here rendered *loosen* is expressed in the original Greek by the term *λυσῇ* from *λυω*, which signifies to loosen, thus denoting, according to the spiritual idea, a separation of the truth of the Word from its good, by loosening the bond of conjunction, as is the case when men receive the truth of the Word in their understandings, but do not suffer it to affect their wills or loves.

Verse 19. *Whosoever shall do and teach, &c.*—According to the spiritual sense, to *do* has reference to the *will* or *love*, and to *teach* to the *understanding* or *knowledge*, thus both expressions united have reference to the heavenly marriage of good and truth so often referred to above.

Verse 22. *To be angry, to say to a brother, Raca, and to say, Thou fool*, in the detached sense of the letter, appear like unconnected expressions, when yet, in the cohering spiritual sense, they have a combined force, and meaning, denoting all the gradations of opposition to brotherly love or charity, and the conjunction of those gradations. The same is true of the different expressions, *to be liable to the judgment, to be liable to the council, and to be liable to the gehenna of fire*, which denote the several gradations of punishment arising from that opposition, and at the same time the conjunction of those gradations. See the extract from the *A.E.* on this verse.

Verse 25. *Be well-minded to thine accuser, &c.*—This is a literal translation of the original Greek, *Ἰσθι εἰνῶν ἀντιδικῶ σου*, and the wisdom of the precept seems to relate more especially to states of spiritual accusation in times of temptation, when, it is well known, the spiritual adversary of man is very busy in fixing groundless charges of guilt on the troubled spirit, on which account he is called, in the Revelation, “*the accuser of the brethren, which accuseth them before God day and night.*” xii. 10. The wisdom of the precept teaches this important rule of conduct on the occasion, viz., that spiritual accusation ought always to be answered with gentleness, and the spiritual accuser to be opposed with kindness, otherwise man separates himself from the Divine Spirit, whilst a fretful and violent spirit of judgment is excited, whence comes the spiritual imprisonment which is here spoken of and guarded against.

Verse 29. *Pluck it out, and cast it from thee.*—Two distinct expressions are here used to mark the full rejection of evil, as also in the following verse, speaking of the right hand

which scandalizes, where it is said, *cut it off, and cast from thee*. The distinction appears to be grounded in the distinct operations of the *understanding* and the *will*, which are *unitedly* necessary to effect the complete separation of evil, and therefore it seems intended to suggest to man the important lesson, that such separation cannot be complete, unless it be the *joint* effect of rejection from and by both those principles of the human mind; in other words, *from* the will and *by* the understanding, for the will acts *by* the understanding, as the understanding acts *from* the will. Evil, therefore, may be said to be *plucked out and cut off*, when the understanding first notes and opposes it as evil, but it is not *cast from* the mind, until the will or love is also against it, and thus unites with the understanding to effect a full ejection.

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# MATTHEW.

## CHAPTER VI.

### CHAPTER VI.

### THE INTERNAL SENSE.

1. TAKE heed that ye do not your alms before men, to be regarded of them; otherwise ye have no reward with your Father that [is] in the heavens.

2. When therefore thou doest alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may be glorified of men. Verily I say unto you, They have their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in what is hidden, and thy Father that seeth in what is hidden, shall Himself reward thee in what is manifest.

5. And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues, and in the corners of the streets, that they may appear unto men. Verily I say unto you, That they have their reward.

6. But thou, when thou prayest, enter into thy closet,

That good ought to be done from the love of good, and not with a view to please men, otherwise the love of God is not in it, neither true blessedness. Verses 1, 2.

That it ought to be done from the LORD, and not from self. Verse 3.

That good thus done brings its own reward from the Divine Good in which it originates. Verse 4.

That truth, in like manner, ought to be spoken from the love of truth, and not to please men, because in this latter case it brings no delight along with it but what arises from human glory. Verse 5.

That it ought to be spoken from the will of good, sepa-

and when thou hast shut thy door, pray to thy Father that [is] in what is hidden, and thy Father that seeth in what is hidden, shall reward thee in what is manifest.

7. But when ye pray, do not multiply words, as the heathen, for they think that they shall be heard in their much speaking.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask Him.

9. Thus therefore pray ye: Father of us that [art] in the heavens, hallowed be Thy name;

10. Thy kingdom come; Thy will be done, as in heaven, so also on earth.

11. Give us to-day our daily bread;

12. And remit to us our debts, as we also remit to our debtors;

13. And lead us not into temptation, but deliver us from the evil: for Thine is the kingdom, and the power, and the glory, into the ages. Amen.

14. For if ye remit to men their trespasses, your heavenly

rated from evil, and opened to the Divine Good; in which case it is admmissive of the blessedness of that good. Verse 6.

That in speaking the truth before the Divine, in supplication, the expressions are not attended to, but the affections and thoughts in the expressions. Verses 7, 8.

Which affections and thoughts ought to be open inwards to the reception of the Divine Good, and to acknowledge the Divine Humanity of the Lord to be that good. Verse 9.

And to receive thence Truth Divine, that so the external man may be conformable to the internal. Verse 10.

And thus to incorporate the heavenly goods and truths of the Word continually into the life. Verse 11.

And to give them back again to the LORD, in devout acknowledgment that they are His gifts. Verse 12.

Confessing that the Lord alone defends man under all assaults of evil spirits, and finally delivers him from their power, whilst he acknowledges in true humiliation that all good and truth are from the Lord alone, and nothing from man. Verse 13.

That the Lord separates evil from man, in proportion



Father will also remit to you:

15. But if ye do not remit to men their trespasses, neither will your Father remit your trespasses.

16. But when ye fast, be not as the hypocrites, of a sad countenance, for they cover their faces, that they may appear unto men to fast. Verily I say unto you, That they have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face;

18. That thou appear not unto men to fast, but to thy Father that [is] in what is hidden, and thy Father that seeth in what is hidden, shall reward thee in what is manifest.

19. Treasure not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves dig through and steal:

20. But treasure up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not dig through nor steal:

21. For where your treasure is, there will your heart be also.

22. The lamp of the body is the eye; if therefore thine

as man is in the will that it may be separated, but not otherwise. Verses 14, 15.

That a defect of truth and good ought not to induce external sadness and severity, but should lead to internal sanctification and purity; in which latter case heavenly good is presently communicated, and heavenly joy succeeds. Verses 16—18.

That the knowledges of good and truth ought not to be stored up in the external memory only, or in the natural understanding only, because in that case, not being incorporated into the life, they may be taken away and lost. Verse 19.

But they ought to be stored up in the internal man, by influencing the will and its love, in which case they cannot perish, being incorporated into the life. Verse 20.

That the state of the will and its love depends upon the state of its reception of the knowledges of good and truth. Verse 21.

That if the understanding of truth be grounded in the

eye be simple, thy whole body shall be luminous ;

23. But if thine eye be evil, thy whole body shall be darksome : if therefore the light that is in thee be darkness, how great [is] the darkness ?

24. No one can serve two lords, for either he will hate the one and love the other, or he will adhere to the one and despise the other. Ye cannot serve God and Mammon.

25. Therefore I say unto you, Be not solicitous for your soul, what ye shall eat and what ye shall drink ; nor for your body, what ye shall put on. Is not the soul more than meat, and the body than raiment ?

26. Look unto the fowls of the heaven ; for they sow not, neither do they reap, nor gather into barns, and your Heavenly Father feedeth them. Do ye not differ much from them ?

27. But which of you by being solicitous can add to his stature one cubit ?

28. And why are ye solicitous about raiment ? Learn of the lilies of the field how they grow ; they toil not, neither do they spin ;

29. But I say unto you,

will of good, man becomes enlightened with true wisdom in all things appertaining to salvation. Verse 22.

But it is otherwise, if the understanding of truth be grounded in the love of evil, for in this case truth is falsified, which is a worse state than that of mere ignorance. Verse 23.

That man cannot be principled at the same time both in good and evil, or in love to the LORD and self-love ; for one must be the ruling love, and the other must serve. Verse 24.

That the good of love with its intelligence, and all the truths of faith, are continually provided for man by the LORD. Verse 25.

That all things of spiritual intelligence are continually nourished by good from the LORD, without any care of their own, much more the things of celestial love. Verse 26.

And that man cannot give increase to that intelligence and love by any care of his own separate from the Divine Providence. Verse 27.

That in like manner all inferior truths are provided of the LORD. Verse 28.

And that in them is con-

That even Solomon in all his glory was not arrayed like one of these.

30. But if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, [shall He] not much more [clothe] you, O ye of little faith?

31. Be not therefore solicitous, saying, What shall we eat, or what shall we drink, or wherewithal shall we be arrayed?

32. For all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and His justice, and all these things shall be added unto you.

34. Be not then solicitous for the morrow; for the morrow shall be solicitous for the things of itself. Sufficient for the day is the evil thereof.

tained Divine Truth and Good. Verse 29,

That if the LORD's Divine Providence thus extends to the lowest things and principles in the regenerate life, how much more to the higher? Verse 30.

That therefore man ought to depend upon the Divine Providence for sustenance in all degrees of his life, and not to trust to his own prudence. Verse 31.

That the unregenerate are more solicitous about external or natural life, than about internal or spiritual life, when yet the LORD wills that external or natural life, and the things thereof, should administer to internal or spiritual life. Verse 32.

That therefore spiritual truth and good ought to be exalted above natural; in which case both are preserved. Verse 33.

That man ought thus to live at all times under the protection and blessing of the Divine Providence of the LORD, and free from care and anxiety. Verse 34.

That every state of good and truth hath its opposite state of evil and the false; from which latter, they are protected who depend upon the Divine Providence. Verse 34, latter part.

## EXPOSITION.

## CHAPTER VI.

VERSES 2—6. *Take heed that ye do not your alms before men, &c.*—By alms, in the universal sense, is signified every good which man willeth and doeth; and by praying, in the same sense, is signified every truth which man thinketh and speaketh; they who do those two things that they may be seen, that is, that they may appear, they do good and speak truth for the sake of themselves and the world, for they do good and speak truth for the sake of glory, which is the delight of self-love, which delight they have from the world; inasmuch as the delight of glory is to these a reward, therefore it is said that they have their reward, but the delight of glory, which in the world appears to them as heaven, after death is turned into hell: but they who do good and speak truth not for the sake of themselves and the world, but for the sake of good itself and truth itself, these are meant by those who do alms in what is hidden, and who pray in what is hidden, for they do and pray from love or affection, thus from the Lord, this, therefore, is to love good and truth for the sake of good and truth; of these therefore it is said, that the Father in the heavens will reward them in what is manifest; wherefore, to be in goods and in truths from love or affection, which is the same thing with being in them from the Lord, is the reward, inasmuch as in those principles there is heaven, and every blessedness and satisfaction of heaven. By reward is properly meant that delight, satisfaction, and blessedness, which is in the love or affection of good and truth; this love or this affection hath in it every joy of heart, which is called heavenly joy, and also heaven; the reason is, because the Lord is in that love or that affection, and with the Lord also heaven; that joy, therefore, or that delight, satisfaction, and blessedness it is, which is properly meant by the reward to be received by those who do good and speak truth from the love and affection of good and truth, thus from the Lord, but in no case from themselves; and inasmuch as it is from the Lord, and not from themselves, it is not the reward of merit, but is the reward of grace. *A.E.* 695.

Verse 3. *Let not thy left hand know what thy right hand doeth.*—By this is signified that good ought to be done from a principle of good, and for the sake of good, and not for the sake

of self and the world that it may appear: by alms is meant every good work; and by the left hand not knowing what the right hand doeth is signified, that good ought to be done from the principle of good itself, and not without that principle, inasmuch as that is not good; by the right hand is signified the good from which [good is done], and by the left hand is signified truth from good, as was said above; this acts in unity with those who are in the good of love and charity, but not in unity with those who respect themselves and the world in the goods which they do, wherefore by the left hand is here meant to know and to act without good; that thine alms may be in secret signifies, that they be not done for the sake of appearance. *A. E.* 600.

Verse 6. *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, &c.*—It was a customary form of speech amongst the ancients, to talk of entering into a closet, and also of shutting the door on the occasion, when they meant to do anything which should not appear: this form of speech was derived from significatives in the ancient church; for by house, in the spiritual sense, they understood man, 3128; by the closets and the bed-chambers they understood the interiors of man; hence to come or enter into a closet signified into themselves, consequently that it did not appear: and inasmuch as entering into a closet was significative, therefore mention is made of it in the Word throughout, as in Isaiah: “Depart my people, *enter into thy closets, and shut thy door after thee; hide thyself as for a little moment, until anger pass away,*” xxvi. 20; that to enter into closets, in this passage, does not denote entering into closets, is very manifest, but to keep themselves in secret, and in themselves. *A. C.* 5694.

Verses 7, 8. *But when ye pray do not multiply words, &c.*—By prayers, in an internal sense, are understood all things appertaining to worship. Worship does not consist in prayers and in external devotions, but in a life of charity; prayers are only the externals thereof, for they proceed from the man by his mouth, wherefore, according to the quality of the man as to his life, such are his prayers; it matters not for a man to assume an humble deportment, to be upon his knees, and sigh when he prayeth, these are external things, and unless the externals proceed from internals, they are only gestures and sounds without life; in every thing which a man speaks there is affection, and every man, spirit, and angel, is his own affection, for their affection is their life; it is the affection itself which speaks, and not the man without it, wherefore, according to the quality of the affection, such is the praying. Spiritual

affection is what is called charity towards our neighbour; to be in that affection is true worship; prayer is what thence proceeds: hence it may appear that the essential principle of worship is a life of charity. Inasmuch as essential Divine worship primarily consisteth in the life, and not in prayers, therefore the Lord said, that in praying, much speaking and repetition should not be used, as in Matthew: "*When ye pray, do not multiply words, as the heathen, for they think that they shall be heard in their much speaking; be not ye therefore like unto them.*" vi. 7, 8. A.E. 325.

Piety consists in thinking and speaking piously; in devoting much time to prayer; in behaving with becoming humility during that time; in frequenting places of public worship, and attending devoutly to the discourses delivered there; in receiving the sacrament of the Holy Supper frequently every year; and in a due observance of the various other parts of Divine worship, according to the ordinances of the church. But the life of charity consists in cultivating goodwill towards the neighbour, and endeavouring to promote his interest; in being guided in all our actions by justice and equity, good and truth, and in this manner discharging every duty; in one word, the life of charity consists in the performance of uses. Divine worship primarily consists in the life of charity, and secondarily in that of piety; he, therefore, who separates the one from the other, that is, who lives in the practice of piety, and not at the same time in the exercise of charity, does not worship God. He thinks indeed of God, yet not from God, but from himself: he thinks of himself continually, and not at all of the neighbour; even if he does think of the neighbour, it is with disesteem, unless he be like himself. He likewise thinks of heaven as a reward, and he entertains in his mind the idea of merit, and also the love of self, together with a contempt or neglect of uses, and thus of the neighbour; whilst at the same time he believes in himself that he is blameless. Hence it may be seen that the life of piety, separate from the life of charity, is not the spiritual life which is essential to Divine worship. See Matt. vi. 7, 8. H.D. 124.

Verse 9. *Father of us that art in the heavens.*—See Exposition, verse 48 of the preceding chapter. The reason why the Lord, in the supreme sense, is denoted by Father, is because He gives new life to man, and by it makes man a son and heir of His kingdom. A.C. 8897.

By God and the Father, in the spiritual sense, are not meant two persons; but by God is meant the Divine as to wisdom, and by Father the Divine as to love: for there are two [principles] in the Lord, Divine Wisdom and Divine Love, or Divine Truth

and Divine Good : these two [principles] in the Old Testament are meant by God and Jehovah, which is the same thing as by God and the Father. Now, whereas, the Lord teaches, that He and the Father are one, and that He is in the Father, and the Father in Him, John x. 30, xiv. 10, 11 ; by God and Father are not meant two persons, but the Lord alone, for the Divine is one and individual. That the Lord himself also is the Father, is manifest from the following passages in Isaiah : *"To us a boy is born, to us a son is given, whose name is Wonderful, God, Hero, FATHER OF ETERNITY, the Prince of Peace."* ix. 6. Again, *"Thou Jehovah art our Father, Thy name is our Redeemer."* lxiii. 16. And in John, *"If ye have known Me, ye have also known My Father, and henceforth ye have known Him and have seen Him. Philip saith, Lord, shew us the Father ; Jesus saith to him, He who seeth Me seeth the Father ; how then sayest thou, Shew us the Father ? Believe Me, that I am in the Father, and the Father in Me."* xiv. 7, 8, 9, 11. A.R. 21, 170. See also T.C.R. 307, 583 ; and A.C. 8760, 8761, and 8864 at the end.

Verse 9. *Hallowed be Thy name.*—In many passages in the Word it is said, for the sake of the name of Jehovah, for the sake of the name of the Lord, for the sake of the name of Jesus Christ, that the name of God is to be hallowed, and the like : they, who do not think beyond the sense of the letter, imagine that name alone is meant in those passages ; nevertheless, name is not meant, but all that whereby the Lord is worshipped, all which has relation to love and faith ; hence, by the name of the Lord in the Word, are meant all the things of love and faith by which He is worshipped. The reason of this, that by the name of Jehovah or the Lord is not meant the name itself, but all the things of love and faith, originates in the spiritual world ; names in use upon earth are not there uttered ; but the names of the persons, of whom they speak, are formed from the idea of all the things which are known concerning them, which are compacted into one expression ; such is the utterance of names in the spiritual world, and hence it is that also names there, like all other things, are spiritual : the name Lord, and the name Jesus Christ, are not there uttered as in the earth, but instead of those names a name is formed from the idea of all things which are known and believed concerning Him, which idea is derived from all the things of love and faith in Him, the reason is, because these, in the complex, are the Lord with them ; for the Lord is with every one in the goods of love and faith which are from Him : this being the case, every one there is immediately known, in respect to his quality as to love and

faith in the Lord, if so be he only utters in a spiritual voice or spiritual name, the Lord or Jesus Christ : and hence also it is that they who are not in any love or any faith in Him, cannot name Him, that is, form any spiritual name concerning Him : from these considerations it is now evident, whence it is that by the name of Jehovah, of the Lord or Jesus Christ, in the Word, is not meant a name, but the all of love and of faith by which He is worshipped. Inasmuch as by the name of Jehovah or the Lord, in the spiritual sense, is signified all worship grounded in the good of love and the truths of faith, therefore, in the supreme sense by the name of Jehovah is meant the Lord as to the Divine Humanity, by reason that, from His Divine Humanity proceeds the all of love and of faith. That the Lord in the supreme sense, is meant by the name of Jehovah, is evident from John : "*Jesus said, Father glorify Thy name : there came a voice from heaven saying, I have both glorified and will glorify [it] again.*" xii. 28. And in Isaiah, "*I will give thee for a covenant to the people, for a light of the nations; I [am] Jehovah, this is My name, and My glory will I not give to another,*" xlii. 6, 8; speaking of the Lord about to come. And in Jeremiah, "*Behold the days shall come, when I will raise up to David a just branch, who shall reign a King, and this is His name by which they shall call Him, Jehovah our Justice.*" xxiii. 5, 6. Hence it is evident what is meant in the Lord's prayer by *Hallowed be Thy Name*, viz., that the Divine Humanity of the Lord ought to be accounted holy, and to be worshipped. *A.E.* 102. See also *T.C.R.* 112 and 113; *A.R.* 613; *A.C.* 2009; and *D.P.* 230.

Verse 10. *Thy kingdom come.*—The term kingdom, when mentioned in the Word, signifies heaven and the church where truths are; the reason why it denotes the church as to truth, or where truths are, is, because by the kingly [principle] of the Lord is signified the Divine Truth proceeding from Him, and hence by kings are signified truths; it is said the church as to truth, by which is meant the church as to truths grounded in good, because no truths are given without good, for truths have life from good; the truths appertaining to man who is not in good, are indeed in themselves truths, but they are not truths in him, as may be seen abundantly shewn in the *Doctrine of the New Jerusalem*, 11—27. That kingdom in the Word signifies heaven and the church as to truths, is manifest from several passages in the Word, as in Matthew : "*The sons of the kingdom shall be cast out into outer darkness,*" viii. 12; where the sons of the kingdom denote those who are of the church where truths do not reign but falses. Again, "*When any one hears the*



*Word of the kingdom, and doth not attend, the evil one cometh, and seizeth upon what was sown in the heart; he is it that was sown by the way side; the field is the world, the seed are the sons of the kingdom,"* xiii. 19, 38; to hear the Word of the kingdom denotes the truths of the church: and whereas seed signifies truths, therefore they who receive truths are called the sons of the kingdom: again, "*Therefore the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth fruit,"* xxi. 43; where it is manifest that the kingdom of God signifies the church as to truths, thus also the truths of the church, inasmuch as it is said, that it should be taken away from them, and given to a nation bringing forth fruit: fruit is good. From these passages it is evident what is meant by kingdom in the Lord's prayer, "*Thy kingdom come, Thy will be done as in heaven, so also in earth: Thine is the kingdom, the power and the glory.*" Matt. vi. 10, 13. Thy kingdom come, signifies that truth may be received; Thy will be done, signifies that it is received by those who do the will of God; Thine is the kingdom, the power and the glory, signifies Divine Truth from God alone; mention is made also of power and glory, because Divine Truth has all power and glory. From these considerations it may be seen what the kingdom of God signifies in very many passages in the Word, viz., the church as to truths, and also heaven, and, in the supreme sense, the Lord as to the Divine Humanity: the reason why by kingdom, in the supreme sense, is signified the Lord as to the Divine Humanity, is, because from Him all Divine Truth proceeds; and the reason why by kingdom is signified heaven, is, because heaven with the angels is from no other source than from the Divine Truth which proceeds from the Divine Humanity of the Lord, as may be seen in the work *On Heaven and Hell*, 7—12, 78—86, 126—140. A. E. 48.

That the kingdom of the Lord is the reception of Divine Good and Divine Truth, thus with those who receive, may be manifest from this consideration, that the Lord, with the angels of heaven and with men of the church, reigns by that which proceeds from Him, which is commonly called Divine Good and Divine Truth, also justice and judgment, and likewise love and faith; these are the things by which the Lord reigns, consequently, these are properly the kingdom of the Lord with those who receive; for when those things reign with angels and men, then the Lord Himself reigns, for the things which proceed from Him are Himself; the Lord in heaven being nothing else than the Divine Proceeding. The Lord indeed not only governs those who receive Divine-

celestial and spiritual things from Him, but also those who do not receive, as all in hell, but still it cannot be said that the kingdom of the Lord is there, inasmuch as they are altogether unwilling to be governed by the Divine which proceeds, and according to the laws of its order; yea, they deny the Lord, and avert themselves from Him, but still the Lord governs them, not as the subjects and citizens of His kingdom, but as the refractory and the rebellious, by keeping them in bonds to prevent their doing evil to each other, and especially to those who are of His kingdom. That that is the kingdom of the Lord which proceeds from Him and is received, may be manifest from the passages in the Word where mention is made of the kingdom of God, as in the Lord's prayer, "*Thy kingdom come, Thy will be done, as in heaven so also in earth,*" Matt. vi. 10; that by kingdom, in this passage, is meant the reception of Divine Good and Divine Truth, which proceed from the Lord, and in which the Lord is with the angels of heaven, and with the men of the church, is evident, for it follows, *Thy will be done as in heaven so also in earth*; the will of God is done, when those things are received in the heart and soul, that is, in love and faith. *A.E.* 683. See also *A.C.* 1285.

That the name of God is hallowed, and his kingdom comes, when the Lord is immediately approached, and not at all when God the Father is immediately approached. See *T.C.R.* 113.

Verse 10. *Thy will be done, as in heaven so also in earth.*—By will, when spoken of the Lord, is signified the Divine Love; the reason is, because the Divine Itself, from which all things are, is Divine Love, hence the Lord appears before the angels as a fiery and flaming Sun, and this by reason that love in the spiritual world appears as fire, from which ground it is that fire in the Word, when predicated of the Lord, of heaven and of the church, signifies love; and whereas the Divine Itself, from which all things are, is Divine Love, therefore also, will, when spoken of that principle, is Divine Love, for what love itself wills, this is the good of love; the truth, which is called [the truth] of faith, is only a medium that good may exist, and then, that truth may exist from good: from this origin come will and understanding with man; the will is the receptacle of the good of love appertaining to him, and the understanding is the receptacle of the truth of faith appertaining to him. Inasmuch as the will of man is his love, and the will of God is the Divine Love, it may be manifest what is meant in the spiritual sense by doing the will of God and the will of the Father, viz., that it is to love God above all things, and our neighbour as ourselves; and whereas to love is to will, thus also to do, for what a man loves this he wills, and what he wills he also does;

hence by doing the will of God or the Father, is meant to do His precepts, or to live according to them from the affection of love or charity. The will of the Lord is called His good pleasure in the Old Testament, and in like manner signifies the Divine Love; and to do it, or His will, signifies to love God and our neighbour, thus to live according to the precepts of the Lord. *A.E.* 295.

The above explication of what is meant by *our Father in the heavens, hallowed be Thy name; Thy kingdom come; Thy will be done, as in heaven, so also in earth*, may be confirmed by the following passages from the Word:—

I. That OUR FATHER IN THE HEAVENS is the Lord Jesus Christ, may be confirmed from the following passages: “*A boy is born to us, a Son is given to us, and His name shall be called Wonderful, Counsellor, GOD, FATHER OF ETERNITY, the Prince of Peace.*” Isaiah ix. 5. “*Thou Jehovah art OUR FATHER, THE REDEEMER: from an age is Thy name.*” Isaiah lxiii. 16. “*Jesus said, He who seeth Me, seeth Him who sent Me.*” John xii. 45. “*If ye have known Me, ye have known the Father also, and henceforth ye have known Him, and have seen Him.*” John xiv. 7. “*Philip said, Lord, shew us the Father: Jesus said to him, He who seeth Me, seeth the Father; how then sayest thou, Shew us the Father?*” John xiv. 8, 9. “*Jesus said, I and the Father are one.*” John x. 30. “*All things whatsoever the Father hath are Mine.*” John xvi. 15, xvii. 10; “*The Father is in Me, and I in the Father.*” John x. 38, xiv. 10, 11, 20. “*No one hath seen the Father, except the Son alone, who is in the bosom of the Father.*” John i. 18, v. 37, vi. 46. Wherefore also He saith, that “*No one cometh to the Father but by Me;*” John xiv. 6. and that to come to the Father is by [or through] Him, from Him, and in Him. John vi. 56, xiv. 20, xv. 4, 5, 6, xvii. 19, 23.

II. That HALLOWED BE THY NAME, denotes to go to the Lord and worship Him may be confirmed by the following passages: “*Who shall not glorify THY NAME, because Thou alone art holy,*” Rev. xv. 4, speaking of the Lord. “*Jesus said, Father, glorify THY NAME; and a voice came forth from heaven, I have both glorified and will glorify,*” John xii. 28. The name of the Father which was glorified is the Divine Humanity. “*Jesus said, I come in the NAME OF MY FATHER.*” John v. 43. “*Jesus said, He that receiveth this boy in MY NAME receiveth Me; and HE THAT RECEIVETH ME, RECEIVETH HIM WHO SENT ME,*” Luke ix. 48. “*These things are written, that ye may believe that Jesus is the Christ the Son of God, and that BELIEVING ye may have life in HIS NAME.*” John xx. 31. “*As many as received*

*Him, to them gave He power that they might be the sons of God, TO THEM THAT BELIEVE IN HIS NAME.*" John i. xii. "*Whatsoever things ye shall ask in MY NAME, THIS WILL I DO, that the Father may be glorified in the Son.*" John xiv. 13, 14. "*He that believeth not, is condemned already, because he hath not BELIEVED IN THE NAME OF THE ONLY-BEGOTTEN SON OF GOD.*" John iii. 15, 16, 18. "*Where two or three are gathered together in MY NAME, there am I in the midst of them.*" Matt. xviii. 19, 20. "*Jesus said to His disciples, That they should preach in HIS NAME,*" Luke xxiv. 47; besides in other passages, where it is said THE NAME OF THE LORD, by which is meant Himself as to His Humanity, as in Matt. vii. 22, x. 22, xviii. 5, xix. 29, xxiv. 9, 10; Mark xi. 10, xiii. 13, xvi. 17; Luke x. 17, xix. 38, xxi. 12, 17; John ii. 23; from which passages it is evident, that the Father is sanctified in the Son, and by angels and men through the Son, and that this is meant by hallowed be Thy name, as is further manifest in John xvii. 19, 21, 22, 23, 26.

III. That THY KINGDOM COME, denotes that the Lord may reign, may be confirmed by the following passages: "*The law and the prophets were until John; since that time THE KINGDOM OF GOD IS EVANGELIZED.*" Luke xvi. 16. "*John, preaching THE GOSPEL OF THE KINGDOM said, The time is fulfilled; THE KINGDOM OF GOD is at hand.*" Mark i. 14, 15; Matt. iii. 2. "*Jesus Himself preached THE GOSPEL OF THE KINGDOM, and that THE KINGDOM OF GOD was at hand.*" Matt. iv. 17, 23, ix. 35. "*Jesus commanded the disciples that they should preach and evangelize THE KINGDOM OF GOD.*" Mark xvi. 15; Luke viii. 1, ix. 60. In like manner, "*the seventy whom He sent forth,*" Luke x. 9, 11; besides in other passages, as Matt. xi. 5, xvi. 27, 28; Mark ix. 1, 47, x. 29, 30, xi. 10; Luke i. 19, ii. 10, 11, iv. 43, vii. 22, xvii. 20, 21, xxi. 30, 31, xxii. 18. The kingdom of God which was evangelized was the kingdom of the Lord, and thereby the kingdom of the Father. That this is the case is evident from the following passages: "*The Father hath given all things into the hands of the Son.*" John iii. 35. "*The Father hath given to the Son power of all flesh.*" John xvii. 2. "*All things have been delivered to Me by the Father.*" Matt. xi. 27. "*All power is given to Me in heaven and in earth.*" Matt. xxviii. 16. And further from these passages: "*Jehovah Zebaoth is His name, and the Redeemer the Holy One of Israel, the God of the whole earth shall He be called.*" Isaiah liv. 5. "*I saw and behold as THE SON OF MAN, to whom was given dominion, and glory, and a kingdom, and all people and nations shall worship him: His dominion is the dominion of an age, which shall not pass, and His*

kingdom that which shall not perish." Dan. vii. 13, 14. "When the seventh angel sounded, great voices were heard in heaven, saying, The kingdoms of the world are become [the kingdoms] of our Lord and of His Christ, and He shall reign into ages of ages," Rev. xi. 15, xii. 10; which kingdom is treated of in the Apocalypse from beginning to end, into which all are about to come who shall be of the Lord's new church, which is the New Jerusalem.

IV. That THY WILL BE DONE, AS IN HEAVEN, SO ALSO IN EARTH, signifies as above, may be confirmed by the following passages: "Jesus said, This is THE WILL OF THE FATHER, that every one who seeth the Son, and believeth in Him, may have eternal life." John vi. 40. "God so loved the world, that He gave His only-begotten Son, that every one who believeth in Him may not perish, but have everlasting life." John iii. 15, 16. "He who believeth in the Son hath everlasting life; but he who believeth not the Son, shall not see life, but THE ANGER OF GOD abideth on him," John iii. 36; besides other places: to believe in Him is to go to Him, and to have confidence that He saves, because He is the Saviour of the world. Besides, it is a known thing in the Church, that the Lord Jesus Christ reigneth in heaven; He saith also Himself, that His kingdom is there: when therefore the Lord, in like manner, reigns in the Church, then the will of the Father is done as in heaven, so also in earth.

To the above may be added as follows:—It is said in the whole Christian world, that they who are of the church make the body of Christ, and are in His body; how, then, can a man of the church go to God the Father, except by [or through] Him, in whose body he is? if otherwise, he must go forth altogether out of the body and approach. *A.R.* 839.

Verse 10. *As in heaven, so also in earth.*—Heaven signifies the internal man, and earth the external man, before regeneration. *A.C.* 16, 82. See also 2162. For the distinction between the internal and external man, see *H.D.N.J.* 36—53.

Verse 11. *Give us to-day our daily bread.*—That by to-day is signified what is perpetual, is manifest from the signification of to-day, when the expression is used in the Word: it is manifest also from the sacrifice which was offered every day, and which by reason of the signification of *day*, of *daily*, and of *to-day*, was called the continual or perpetual sacrifice. Num. xxviii. 3, 23; Dan. viii. 13, xi. 31, xii. 11. This appears still more evident from the manna, which rained from heaven, concerning which it is thus written in Moses, "Behold I cause to rain bread from heaven, and the people shall go

forth, and shall gather the thing *day by day*; and there shall not be left of it to the morning: what they left to the morning produced worms, and stank, except what was gathered on the day before the sabbath, Exod. xvi. 4, 19, 20, 23; the reason of this was, because manna signified the Divine Humanity of the Lord, John vi. 31, 32, 49, 50, 58; and because it signified the Divine Humanity of the Lord, it also signified heavenly food, which is no other than love and charity, with the goods and truths of faith; this food in the heavens is given to the angels every moment by the Lord; thus for ever and to eternity. This also is what is meant in the Lord's prayer by the petition, give us *to-day* our *daily* bread, Matt. vi. 11; Luke xi. 3; that is, every instant to eternity. *A.C.* 2838.

By day is signified state in general. *A.C.* 23, 487, 488, 493, 893.

Bread, when spoken of by the Lord, signifies the Divine Good of the Divine [principle] of His love, and the reciprocal good of the man who eats it; it also signifies all heavenly and spiritual food, thus everything that proceeds out of the mouth of God, according to the words of the Lord in Matt. iv. 4; which food is science, intelligence, and wisdom, thus good and truth, the former being derived from the latter. Bread is moreover predicated of every good which proceeds from the Lord, and is imparted from Him to man. *H.D.N.J.* 218—221. See also *T.C.R.* 705.

That by bread is not meant natural bread, but heavenly bread, is plain from these words: "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of Jehovah doth man live." Deut. viii. 3. "I will send a famine in the land; not a famine of bread nor a thirst for water, but of hearing the words of the Lord." Amos viii. 11. That it means spiritual food is evident from these words: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give you." John vi. 27. *T.C.R.* 707.

It is given to the angels by the Lord every moment what to think, and this with blessedness and happiness, which is implied also, in the internal sense, by the *daily bread* above-mentioned, and likewise by the Lord's precept to His disciples, not to be solicitous about what they eat or drink, or with what they are clothed. *A.C.* 2493.

Verse 12. *And remit to us, &c.*—To remit is not to look at any one from evil but from good. *A.C.* 7697.

Whensoever sins are removed, they are also remitted; for repentance precedes remission, and without repentance there is no remission, wherefore the Lord commanded the disciples

that they should preach repentance for the remission of sins, Luke xxv. 47; and John preached the baptism of repentance for the remission of sins. Luke iii. 3. The Lord remitteth to every one his sins: He doth not accuse and impute, nevertheless sins cannot be taken away except by the laws of the Lord's Divine Providence; for when Peter asked Him how often he should remit to his brother who sinned against him, whether seven times, He said that he should remit not only seven times, but even to seventy times seven. Matt. xviii. 21, 22. What then must be the Lord's remission, who is mercy itself? *D.P.* 280.

I have heard from heaven, that the Lord remitteth to every one his sins, and never punisheth for them, nor even imputeth them, inasmuch as He is essential love and essential good; but that nevertheless sins are not on this account wiped away, because that can only be effected by repentance. *T.C. R.* 409.

Remission of sins is the detaining a man from evils, and the keeping him in good by the Lord. That to see and judge of things from a principle of good and not of evil is an effect of the remission of sins. See *H.D.N.J.* 170.

Hence it is manifest what is understood by kingdom in the Lord's prayer, "Thy kingdom come, and Thy will be done, as in heaven so also in the earth: Thine is the kingdom, and the power and the glory." Matt. vi. 10, 13. Thy kingdom come, signifies that truth may be received; Thy will be done, signifies that it may be received by those who do the will of God; Thine is the kingdom, the power, and the glory, signifies Divine Truth from the Lord alone; it is also said power and glory, because to Divine Truth appertain all power and glory, as may be seen above, n. 34. From these considerations it may be seen what the kingdom of God signifies in many more passages in the Word, viz., it signifies the church as to truths, also heaven, and in a supreme sense the Lord, as to His Divine-human [principle]. The reason why in a supreme sense by kingdom is signified the Lord as to His Divine-human [principle], is because all Divine Truth proceedeth from Him; the reason why kingdom signifies heaven is, because heaven with the angels is from no other source than from Divine Truth, which proceeds from the Lord's Divine-human [principle]. See *H.H.* 7—12, 78—86, 126—140. *A.E.* 48.

That the Lord hath now His kingdom in the earth as in the heavens, appears from the signification of Alleluja, as denoting the expression of glorification of the Lord from joy of heart, concerning which see n. 1197, 1203: it is said joy and gladness, because in the Word joy is predicated of good

and gladness of truth, and here the angels, both those who were in truths and those who were in goods, said Alleluja; and from the signification of, for the Lord God Omnipotent reigneth, as denoting that His kingdom is on the earth as in the heavens, whereby is understood that after the good were separated from the evil, and the evil cast into hell, then all the good came into a better state of receiving truth and good from the Lord, in which they were not before; for so long as they were in connection with evil, if they had received goods and truths, they would have contaminated and perverted them; this also is the cause that interior truths were not revealed in the earth before that separation was effected by the last judgment. This also is understood in the Lord's Prayer by "Thy kingdom come on earth, as in the heavens;" the Lord's kingdom was also before the last judgment, for the Lord always ruleth both heaven and earth; but the state of His kingdom after the last judgment became other than before it, as the reception of Divine truth and good became thereby more universal, more interior, more easy, and more distinct. *A.E.* 1217.

Verse 13. *Lead us not into temptation.*—According to the literal sense it appears, that the Lord leads man into temptation; but the internal sense is, that the Lord leads no one into temptation. *A.C.* 3425.

The Lord tempteth no man, but is continually endeavouring to deliver from temptations, so far as is possible, or so far as deliverance does not promote evil. He continually also has respect to good, into which He leads him who is in temptations; for God never concurs with temptations in any other manner; and although it is predicated of Him that He permits, still it is not according to the idea which man has of permission, viz., that He concurs by permitting; for man cannot conceive otherwise but that he who permits, also wills, when yet it is the evil appertaining to man which causeth temptation, and which also leadeth into temptation, the cause whereof is not at all in God. *A.C.* 2768.

The proximate causes of temptations are the evils and falses appertaining to man, consequently the evil spirits and genii who infuse them; nevertheless no one can be tempted, that is, undergo any spiritual temptation, unless he has conscience; for spiritual temptation is nothing else but torment of conscience, consequently no others can be tempted, except they who are in celestial and spiritual good, for these have conscience, whereas others have it not, and do not even know what conscience is: conscience is a new will and a new understanding from the Lord; thus it is the presence of the



Lord with man, and the nearer this is, so much the more man is in the affection of good or truth : if the presence of the Lord be nearer than in the degree in which man is in the affection of good or truth, man cometh into temptation ; the reason is, because the evils and falses which appertain to man, tempered with the goods and truths appertaining to him, cannot endure a nearer presence. *A. C.* 4299.

Concerning the nature, the origin, and the good effects of temptation, see *H. D. N. J.* 187, 199, &c.

*Deliver us from evil.*—Evil and the devil are one. Evil is the delight of the concupiscence of acting and thinking contrary to Divine Order. *D. P.* 33, 279. It flows in from hell, and has in it enmity, hatred, revenge, and cruelty. *A. C.* 5763, 10618.

Deliverance from evil is effected, so far as man acknowledges and believes that goods flow in from the Lord, and not from himself ; and that evils flow in from hell ; in this case goods affect him and evils do not adhere to him ; and so far as goods affect him, so far evils are removed, thus he is purified and delivered from them. But so long as the state of man is such, that he cannot perceive and be sensible of the influx of goods from the Lord, so long he does goods as from himself, but still he ought to acknowledge and believe that it is from the Lord, and when this is the case he is also delivered from evils ; but for this purpose, the acknowledgment must not only be the confession of the mouth, but the confession of the heart. *A. C.* 10219.

Purification or deliverance from evils is nothing else but their removal ; and man is withheld from them so long as he is held in good by the Lord. *A. C.* 10228.

That man cannot be delivered from his evils except by temptations, which are infestations from evil spirits, and consequent combats, see *D. P.* 19.

*For Thine is the kingdom.*—By the kingdom of God, in its universal sense, is meant the universal heaven ; in a sense less universal, the true church of the Lord ; and in a particular sense, every particular person of a true faith, or who is regenerated by the life of faith ; wherefore such a person is also called heaven, because heaven is in him ; and likewise the kingdom of God, because the kingdom of God is in him ; as the Lord Himself teacheth in Luke : "*Jesus being asked of the Pharisees when the kingdom of God should come, answered them and said, The kingdom of God cometh not with observation, neither shall they say, Lo here ! or lo there ! for behold, the kingdom of God is within you.*" xvii. 20, 21. *A. C.* 29.

The Lord is every thing in His kingdom ; the Divine things, which are from the Lord in His kingdom, constitute His kingdom ; therefore, according to the degree of good and truth which any angel, spirit, or man receives from the Lord, and believes to be from the Lord, in the same degree he is in His kingdom, but in the degree that he does not receive, neither believes it to be from the Lord, in the same degree he is not in His kingdom ; thus the Divine things which are from the Lord constitute His kingdom or heaven, and this is what is meant by the Lord being every thing in His kingdom. *A.C.* 2904.

*Thine is the power.*—All power in the spiritual world is from good by truth ; without good truth is of no avail, for truth is as a body, and good is as the soul of that body, and the soul can effect nothing except by a body ; hence it is evident, that truth without good has no power at all. *A.C.* 6344.

All power in the heavens belongs to truth from good, or is the power of good by truth ; and whereas all good and all truth are from the Lord, and none from man, therefore all power belongs to the Lord. *A.R.* 768.

*And the glory.*—Glory is predicated of Divine Truth ; by it is also meant the Divine Majesty and Divine Wisdom. *A.R.* 22.

So far as the angels of heaven are in Divine Truth, so far they are in the splendour of glory. *A.R.* 629. The Word is the Divine Truth, and also light ; and glory denotes all that appears concerning the Lord in that light. In various passages, glory and light are named together ; light is Divine Truth from the Lord, thus the Lord Himself as to Divine Truth, and glory is every thing which is of the light, consequently every thing which is from the Divine Truth which makes intelligence and wisdom with the angels, and with the men who receive the Lord in faith and love. *A.C.* 10574.

To give the Lord glory and honour is to attribute to Him all truth and all good. *A.R.* 249.

*Into the ages.*—An age, when spoken of the Lord and of His kingdom, and of heaven, and of the life therein, of which there is no end, signifies eternity. *A.C.* 10248. *A.R.* 22.

*Amen*—signifies Divine confirmation of truth, consequently from the Lord Himself. *Amen* signifies truth, and because the Lord was Truth Itself, therefore He so often said, “*AMEN I say unto you,*” as in Matthew v. 18, 26, vi. 16, and in many other places ; also in the Revelation, “*These things saith the AMEN, the faithful and true witness,*” iii. 14 ; that is the Lord. *A.R.* 23, 199, 292. *T.C.R.* 572.

Verse 17. *Thou when thou fastest, &c.*—To fast signifies to mourn, inasmuch as in mourning they fasted; and whereas on such occasions they desisted from the testification of gladness, therefore, on such occasions, neither were they wont to anoint themselves with oil, as in Daniel: "*I Daniel was mourning three weeks; the bread of desires I did not eat, and flesh and wine did not come to my mouth, and anointing, I was not anointed, until the three weeks of days were fulfilled.*"

x. 3. It was in common use to anoint themselves and others with oil, to testify gladness of mind and benevolence. *A.E.* 375.

By fasting is signified to mourn on account of the defect of truth and good. *A.E.* 1189.

*Anoint thine head.*—Among the ancients, when all external worship was performed by representatives, viz., by such things as represented the interior principles which are of faith and of love from the Lord and to Him, thus which are Divine, anointing was instituted, by reason that oil, by which anointing was performed, signified the good of love; for they knew that the good of love was the essential principle itself, from which all things that are of the church, and that are of worship, live, for it is the esse of life; for the Divine [principle] flows in by [or through] the good of love into man, and makes his life, and life celestial where truths are received in good: hence it is evident what anointings represented; wherefore the things which were anointed were called holy, and were also accounted holy, and served the church to represent Divine and celestial things, and in the supreme sense the Lord Himself, who is good itself; thus to represent the good of love which is from Him, and also the truth of faith so far as this lives from the good of love. *A.C.* 9954, where the subject is much more extensively treated.

*Wash thy face.*—By washing in the Word, is signified to cleanse oneself from evils and falses. *A.R.* 378; and face signifies the interiors, because the interiors of the mind manifest themselves by the face. *A.C.* 358, 1933.

Verse 19. *Treasure not up for yourselves treasures upon earth, &c.*—Treasures are the knowledges of truth and good; to lay them up in heaven is in the spiritual man, for the spiritual man is in heaven. *A.E.* 193.

In the work concerning *Heaven and Hell*, 357—365, it is shewn that both rich and poor, and also great and small, are in heaven, and likewise in hell; from which consideration it is evident that dignities and riches, with those who are in heaven, during their abode in the world, were blessings, and that with those who are in hell, during their abode in the world, they

were curses. Whence it is that they are blessings, and whence it is that they are curses, every one may know, if he only thinks on the subject from reason, viz., that they are blessings with those who do not place the heart in them, and that they are curses with those who do place the heart in them; to place the heart in them is to love self in them, and not to place the heart in them is to love uses and not self in them. *D.P.* 217.

*Where thieves break through and steal*—denotes the unexpected time of death, when all knowledges procured from the Word will be snatched away, which have not gained spiritual life; that this is the case, appears from the signification of a thief coming, when spoken of those who do not watch, that is, who do not procure to themselves spiritual life, as denoting that all knowledges procured from the Word, which have not gained spiritual life, would be taken away from them. Inasmuch as it is known to few, that all knowledges procured from the Word, which have not gained spiritual life, are snatched away, it may be expedient to show how this case is; all things which are in the spirit of man remain with him to eternity, but those things which are not in the spirit of man, are dissipated after death, when man becomes a spirit: those things remain in the spirit of man which man has thought from himself, consequently those things which he has thought from his own love, when he was alone by himself, for then his spirit thinks from itself, and not from those things which are in the memory of his body, and which do not make one with his love: there are two states of man, one when he thinks from his spirit, and another when he thinks from the memory of his body; the former state is what remains with man after death, but the latter does not remain, because it is of his body and not of his spirit; wherefore, when he becomes a spirit, as is the case when he dies, all the knowledges which he has procured to himself from the Word, which do not agree with the life of the love of his spirit, he rejects from himself. Inasmuch as evils and the falses thence derived penetrate from within, and as it were dig through the wall, which is between the state of the thought of man from his spirit, and the state of his thought from the body, and cast out the knowledges of truth and good which dwell exteriorly with man, therefore, those things are what are meant by thieves. *A.E.* 198.

Verse 22. *The lamp of the body is the eye, &c.*—By eye is here signified the understanding and faith of truth, which is called the lamp from the light of truth, which man has from understanding and faith; and whereas man from the understanding and faith of truth is made wise, it is said, if the eye be simple, the whole body is luminous; the body is the man, and

to be luminous is to be wise; but the contrary is true of an evil eye, that is, of the understanding and faith of what is false: darkness denotes falses; if the light be darkness, signifies if the truth be the false, or falsified; and whereas truth falsified is worse than every other false, it is said, if the light be darkness, how great is the darkness. *A.E.* 1081. See also 152.

It is said, a *simple eye*, and simple signifies that it is one, and it is then one when truth is from good, or the understanding from the will: by the right eye also is signified the understanding of good, and by the left eye, the understanding of truth, which, if they make one, the eye is simple, thus a good eye. *A.E.* 313.

Verses 22, 23. That the soul of man is in the midst, or in his inmost [part or principle], and that the body is in the circuit, or in the extremes, is well known, for it is the body which encompasses and invests the soul or human spirit; with such as are principled in celestial and spiritual love, good from the Lord flows in through the soul into the body, rendering thereby the body lucid; but with such as are principled in bodily and worldly love, good from the Lord cannot flow in through the soul into the body, but their interiors are in darkness, whence also the body becomes dark, according to what the Lord teaches in Matt. vi. 22, 23. By the eye is signified the intellectual principle which belongs to the soul, see 2701: but the case is still worse with those whose interiors are in darkness, and whose exteriors appear as it were lucid. These are such as outwardly have the semblance of angels of light, but inwardly are devils. *A.C.* 2973.

The Lord calls falsities darkness in Matthew, vi. 23, where darkness denotes the falses, wherein those are immersed who are principled in knowledges; signifying that the darkness of such is greater than that of those who have no knowledges, that is of the gentiles. *A.C.* 1839.

Verse 23. *But if thine eye be evil, &c.*—See *D.P.* 264, and *A.C.* 9128.

Verse 24.—*No man can serve two lords, &c.*—This is not to be understood of servants in the world, since they can serve two lords, and still not hate and despise one, but it is to be understood of servants in a spiritual sense, viz., those who would love the Lord and themselves alike, and heaven and the world alike; these are they who with one eye would look upwards, and with the other downwards, or with one eye to heaven and with the other to hell, and thus hang between both; when yet there must be a predominance of loves, of one above another; and where there is a predominance, there what opposes itself, and when it opposes itself, is hated and despised;

for the love of self and of the world is opposite to love to the Lord, and to love towards the neighbour; hence it is, that they who are in heavenly love would rather die, and be deprived of honours and possessions in the world, than be withdrawn thereby from the Lord and from heaven, for this latter they consider as every thing because it is eternal, but the former as nothing respectively because it has an end with the life in the world; but they, on the other hand, who love themselves and the world above all things, esteem the Lord and heaven as respectively vile, yea, they even deny them, and when they see in them what is opposite, they hate it; this appears manifestly with all such in the other life: with those who love the Lord and heaven above all things, the internal or spiritual man is open, and the external or natural man serves him, in which case the latter is a servant because he serves, and the former is a lord because he wills; but with those who love themselves and the world above all things, the internal or spiritual man is closed, and the external or natural man is open, and when the latter is open and the former closed, then he loves one lord, viz., self and the world, and hates the other, viz., the Lord and heaven; the same thing I can also testify from experience, for all who have lived to themselves and the world, and not, as they ought, to God and heaven, in the other life hate the Lord, and persecute those who are His, howsoever in the world they have spoken concerning heaven and concerning the Lord. *A.E.* 409.

The two lords are good and evil, for man must either be in good or in evil, he cannot be at the same time in both; he may be in several truths, but which are in orderly arrangement under one good; for good makes heaven with man, but evil hell, and he must be either in heaven or in hell, he cannot be in both, nor between both. *A.C.* 9167. See also *D.P.* 17, 18, and 233.

The Lord, to the intent that He may render any one blessed and happy, wills a total submission, that is, that he may not be in part his own, and in part the Lord's, for in this case there are two lords, whom man cannot serve at the same time. *A.C.* 6138.

It is further to be noted, that to be led of self, and to be led of the Lord, are two opposites, for he who is led of self is led by his own loves, thus by hell, for his own loves are from that source; and he who is led of the Lord is led by the loves of heaven, which are love to the Lord and love towards the neighbour; he who is led by these loves is withdrawn from his own loves; and he who is led by his own loves is withdrawn from the loves of heaven, for they in no wise agree together: for the life of man is either in heaven or in hell, nor is it granted that

it should be at the same time in the one and in the other; this is meant by the Lord's words, no one can serve two lords, for either he will hate the one and love the other, or he will adhere to the one and despise the other. *A.C.* 10362.

The celestial principle of love is signified by *loving*, and the spiritual principle of love is signified by *adhering* to; mention is made of each, because they are distinct, otherwise one expression would have been sufficient. *A.C.* 3875.

*No one can serve two lords*—signifies that it is impossible by faith to serve the Lord, and by love the world, thus to acknowledge truth, and to do evil; he who does this has a divided mind, hence its destruction. *A.C.* 9093 See also *D. Life*, 28.

There are two opposite spheres which surround man, one from hell, the other from heaven; from hell a sphere of evil and the false thence derived; from heaven a sphere of good, and truth thence derived; and these spheres do not affect the body, but the minds of men, for they are spiritual spheres, and hence they are affections which are of the love, man being set in the midst of them; in proportion therefore as he accedeth to the one, in the same proportion he recedeth from the other; hence it is, that in proportion as man fleeth from evils and hateth them, in the same proportion he wills and loves good and their derivative truth; *for no one can serve two masters, for he will hate the one and love the other.*—*A.E.* 902.

*Ye cannot serve God and Mammon.*—A moral life, which is the external life of man, must be either from a spiritual origin, or from an origin not spiritual; it is not allowed to be from both, that is, somewhat thereof from one origin, and somewhat from the other, or somewhat from heaven and somewhat from hell, inasmuch as this would be to serve two lords, God and Mammon, and in this case man is lukewarm, neither cold nor hot. *A.E.* 189. *Mammon.*—See Exposition of Luke, xvi. 13.

Verse 25. *Be not solicitous for your soul, what ye shall eat, &c.*—Although these things are said concerning the life of the body, yet they signify such things as relate to the life of the spirit, for all things of the sense of the letter of the Word, which is natural, contain in them an internal sense which is spiritual; in this sense by eating, by drinking, and by meat, is signified spiritual nourishment, which is the nourishment of faith, and with that the nourishment of the understanding, whence comes intelligence in spiritual things; hence it is said, "*Be not solicitous for your soul, what ye shall eat and what ye shall drink, is not the soul more than meat?*" where to eat denotes to perceive good intellectually, thus spiritually; to drink denotes to perceive truth intellectually, thus spiritually; and

meat denotes good and truth from which comes nourishment: by clothing the body, and by raiment, is signified truth investing the good of love and of the will; by raiment is signified that truth; and by the body is signified the good of love, which is the good of the will. *A.E.* 750. See also *A.C.* 2493, 3069, 9050, and *D.L.W.* 331 to 334.

*Soul* denotes the truth of faith; to eat and to drink denote to be instructed in the good and truth of faith, for the subject treated of, in the internal sense, is concerning spiritual life and its nourishment. *A.C.* 9050.

Verse 29. *Solomon in all his glory was not arrayed like one of these.*—This is the case with good which is from the Lord; whereas good which is from man may be compared with flowers which are painted on canvass, for these flowers are only beautiful in the external form, and, as to the internal, are nothing but mud and a heap of earthly particles rudely put together; whereas the flowers which grow in a field are beautiful from their inmost principles, for the more interiorly they are opened, the more beautiful they appear. That good which is done from man's self and good which is done from the Lord are so different from each other, man cannot know, because he judges from externals; but the angels perceive well from what source the good is which appertains to man, and hence what is its quality. *A.C.* 8480.

Verse 33. *Seek ye first the kingdom of God and his justice, &c.*—By the kingdom of God, in the spiritual sense, is signified the Divine Truth, and by justice the Divine Good, wherefore it is said, Seek ye first the kingdom of God and His justice; and, in the supreme sense, by the kingdom of God is meant the Lord, inasmuch as He is the all of His kingdom, and by justice, in the same sense, is signified the merit of the Lord: and whereas man, who is ruled by the Lord, does not will and love anything but what is of the Lord, he is led, whilst he himself is ignorant of it, to things happy to eternity, therefore it is said, that all things shall be added to him, by which is meant that all things will happen as he wishes for his salvation. *A.E.* 683.

When man in the first place loves uses by doing them, and in the second place, loves the world and himself, then the former is his spiritual principle, and the latter is his natural principle, and the spiritual has dominion, and the natural serves; hence it is evident what the spiritual principle is, and what the natural: this is understood by the Lord's words in Matthew: "*Seek ye first the kingdom of God and his justice, and all things shall be added unto you,*" vi. 33; the kingdom of God is the Lord and His church; and justice is spiritual,



moral, and civil good; and every good which is done from the love of those goods, is use: the reason why, in this case, all things shall be added is, because when use is in the first place, then the Lord, from whom is all good, is in the first place, and has rule, and gives whatever is conducive to eternal life and happiness; for as was said, all things of the Divine Providence of the Lord appertaining to man, have respect to what is eternal: *all things which shall be added*, are there spoken of food and raiment, because by food is also meant every thing internal which nourishes the soul, and by raiment every thing external which, as a body, clothes it; every thing internal has reference to love and wisdom, and every thing external to opulence and eminence. *A.E.* 1193.

The delights of gain and honours, when they are regarded as means conducive to heavenly life, have then life in them, by virtue of life from heaven, that is, through heaven from the Lord, for in this case the end regarded is the Lord. When man is in such an order of life, then gains and honours are blessings to him, but if he be in an inverted order, they are then curses to him; that all things are blessings when man is in the order of heaven, the Lord teaches in Matthew, "*Seek ye first the kingdom of God and His justice, and all things shall be added unto you.*" *A.C.* 9184. *H.H.* 64.

The truths of the church, without conjunction by good with the interior man, regard nothing for an end but gain; but when they are conjoined by good with the interior man, they then regard for an end essential good and truth, thus the church, the Lord's kingdom, and the Lord Himself; and when they regard these things for an end, then also a sufficiency of gain is allotted them, according to the Lord's words in Matthew, vi. 33. *A.C.* 5449.

Verse 34. *Be not then solicitous for the morrow, &c.*—He who looks at the subject no further than from the sense of the letter, may believe that all care for the morrow is to be cast off, and thus that the necessities of life are to be expected daily from heaven; but he who looks at the subject deeper than from the letter, as he who looks at it from the internal sense, may know what is meant by care for the morrow; it does not mean the care of procuring for ourselves food and raiment, and also wealth for the time to come, for it is not contrary to order for a man to provide for himself and for his dependents; but they have care for the morrow who are not content with their own lot, who do not trust in the Divine, but in themselves, and who have respect only to worldly and terrestrial things, and not to heavenly; with persons of this description there universally reigns solicitude concerning future things, a desire of possess-

ing all things, and of ruling over all [men], which is kindled and increases according to increments, and at length above all measure; such persons grieve if they do not enjoy what they desire, and are tormented when they lose the objects of their desire; neither have they any consolation, for on such occasions they are angry against the Divine, they reject it together with every thing of faith, and curse themselves; such are they who are under the prevalence of care for the morrow. It is altogether otherwise with those who trust in the Divine; these, although they have care for the morrow, still have it not, for they do not think of the morrow with solicitude, still less with anxiety; they are of an equable mind, whether they enjoy what they desire or not, neither do they grieve at the loss of what they desire, being content with their lot; if they become opulent, they do not place their heart in opulence; if they are raised to honours, they do not regard themselves as more deserving than others; neither are they sad if they become poor, nor are they dejected in mind if their condition be humble, for they know that with those who trust in the Divine, all things conduce to a happy state in eternity, and that the things which befall them in time are still conducive to that state. It is to be noted that the Divine Providence is universal, that is, in the most minute particulars of all things; and that they who are in the stream of Providence are carried continually to things happy for them, whatsoever may be the apparent quality of the means; and that they are in the stream of Providence who trust in the Divine, and attribute all things to Him; and that they are not in the stream of Providence who trust in themselves alone, and attribute all things to themselves, for they are in the opposite inasmuch as they take Providence from the Divine, and claim it to themselves. A.C. 8478.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER VI.

VERSE 6. *Enter into thy closet.*—The original word, here rendered closet, is *ταμειον*, which signifies properly a *treasure-house*, or a *house of dainties*, and thus is remarkably figurative of the *interiors of the mind*, where the true spiritual treasures are stored up, and into which man must enter before he can offer up a true and acceptable prayer to the FATHER OF HIS BEING.

*When thou hast shut the door, &c.*—The door here spoken of must needs be understood in a figurative sense, otherwise no sufficient reason can be seen why the shutting the door should be insisted upon in performing the duty of prayer: but when it is seen that the precept has relation to the door of the mind, a very important law of prayer may then be deduced from it, viz., that this door, in the act of prayer, ought always to be kept *closed* against those influences which are contrary to prayer. Indeed, the law is so necessary, that it is not possible to conceive how any true and effectual prayer can be made, until the door be so *shut*. For all prayer is properly an *opening* of the mind to communication with heavenly influences, thus with heaven; which communication, it is plain, cannot be opened with security, unless the communication with infernal influences, thus with hell, be first closed and kept closed.

*Pray to thy Father that [is] in what is hidden, &c.*—The whole of the expression of this passage is very remarkable, and evidently announces a meaning distinct from what appears on the face of it; for it is first said, *thy Father that [is] in what is hidden* [ἐν τῷ κρυπτῷ], and immediately afterwards, *thy Father that seeth in what is hidden*: and it is then added, *shall reward thee in what is manifest* [ἐν τῷ φανερῷ]. The internal or spiritual sense, in which the above singular mode of expression originates, appears to be this: *the Father in what is hidden*, is Good Divine in a hidden or unmanifested state to the person who prays, for the end of prayer is to attain its manifestation: *the Father that seeth in what is hidden*, is Good Divine united with Truth Divine, but yet hidden or unmanifested to the supplicant: *shall reward thee in what is manifest* denotes the blessed effect of prayer in bringing Good Divine and Truth Divine into manifestation to the devout mind.

Verse 18. *To thy Father that [is] in what is hidden, &c.*—See note above at verse 6, where the same words occur. There appears to be a connexion, in the spiritual sense, between the three grand duties of *alms-giving*, *prayer*, and *fasting*, prescribed by the Lord in this chapter, although no such connexion is perceivable in the letter. The connexion is the same as between the *good of love*, the *truth of faith*, and the *trial or temptation*, which is a consequence of their reception; for the duty of *alms-giving* has respect to the reception and operation of the good of love, and the duty of *prayer* has respect to the reception and operation of the truth of faith, and the duty of *fasting* has respect to the spiritual trials or temptations which result from a right love and a right faith.

Verse 19. *Where moth and rust doth corrupt.*—The enlightened reader will here again be enabled to discern another instance of the law of the heavenly marriage of good and truth, even in their opposites, which prevails throughout the Word; for the *moth* and *rust*, here spoken of, denote those opposites, one expression having relation to the false principle which destroys truth, and the other to the principle of evil which destroys good.

Verse 25. *Be not solicitous, &c.*—The original expression, here rendered *be not solicitous*, is *μὴ μεριμνᾶτε*, which signifies properly, *be not careful*, and accordingly it is so rendered, Luke x. 42. It is not, therefore, *thought* for the future which is here forbidden, but the *carefulness* or *solicitude* of thought, as being inconsistent with a state of absolute dependance upon, and confidence in, the Divine Providence.

*For your soul.*—In the common version of the New Testament this is rendered *for your life*; but the original Greek is *τῇ ψυχῇ*, which properly means *for the soul*.

Verse 33. *Seek ye first the kingdom of God and His justice.*—The intelligent reader will here again note, in the two distinct expressions, *the kingdom of God* and *His justice*, another instance of our Lord's ordinary mode of speaking in reference to the heavenly marriage of truth and good: the *kingdom of God* having respect to truth, and *His justice* to good.

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# MATTHEW.

## CHAPTER VII.

### CHAPTER VII.

### THE INTERNAL SENSE.

1. Judge not, that ye be not judged.

2. For in what judgment ye judge, ye shall be judged; and in what measure ye mete, it shall be measured to you again.

3. But why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me cast out the mote from thine eye, and, behold, the beam is in thine own eye?

5. Thou hypocrite, cast out first the beam from thine own eye, and then shalt thou see clearly to cast out the mote from thy brother's eye.

6. Give not that which is holy unto the dogs, neither cast your pearls before swine; lest they trample them under their feet, and turning, rend you.

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

That good and truth ought not to be thought ill of. Verse 1.

That man receives truth and good from the Lord, in proportion as he exercises them towards others. Verse 2.

That no one ought to look at the intellectual errors of another, but rather at the evils which pervert his own understanding. Verse 3.

That it is impossible to correct another's intellectual errors, until a man's own understanding be separated from evil. Verse 4.

That, therefore, every one ought first to remove evil from his own love and life, that he may be in a state to remove error from the understanding of another. Verse 5.

That it is dangerous to communicate the knowledges of good and truth to those who are in evil concupiscences and filthy loves, because they reject, and treat with contumely, all the goods and truths of heaven. Verse 6.

That they who desire good, shall have it, and also they who desire truth: and that thus communication with heaven

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

and the LORD will be opened.  
Verses 7, 8.

9. Or what man is there of you, [of] whom if his son ask bread, will he give him a stone?

That natural affection is kind to its offspring, and provides all things necessary for their instruction and comfort; how much more the Divine love in regard to its offspring?  
Verses 9, 10, 11.

10. And if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, that [is] in the heavens give good [things] to them that seek Him?

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

That hence is derived the law of charity, which requires that all should be kind to others, as they would have others be kind to them, which law is taught in the Word throughout.  
Verse 12.

13. Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to the destruction, and many there be who go in thereat.

14. Because strait is the gate, and narrow is the way which leads to the life, and few there be who find it.

That many are loves [or lovers] of self and of the world, and few are loves [or lovers] of God. Verses 13, 14.

15. But beware ye of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves.

That therefore there is need of caution against those who make professions of truth, but inwardly are in the love of evil.  
Verse 15.

16. By their fruits ye shall know them. Do [men] gather grapes of thorns, or figs of thistles?

That they may be known by the goods of charity, which cannot possibly be derived, either internal or external, from the love of evil. Verse 16.

17. So every good (*ayathov*) tree bringeth forth good

That the love of good produceth goods of charity, but

(καλούς) fruits; but a corrupt tree bringeth forth evil fruits.

18. A good tree cannot bring forth evil fruits; neither [can] a corrupt tree bring forth good (καλούς) fruits.

19. Every tree that bringeth not forth good (καλόν) fruit, is cut down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of My Father that [is] in the heavens.

22. Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out demons, and in Thy name done many wonderful works?

23. And then will I profess unto them, that I never knew you; depart from Me ye that work iniquity.

24. Whosoever therefore heareth these sayings of Mine, and doeth them, I will liken him unto a prudent man, who built his house upon the rock.

25. And the rain descended, and the floods came, and the winds blew, and fell upon that house, and it did not fall; for it was founded upon the rock.

26. And every one that heareth these sayings of Mine, and doeth them not, shall be likened to a foolish man, who built his house upon the sand.

27. And the rain descended, and the floods came, and the winds blew, and beat upon

the love of evil things contrary to charity. Verse 17.

That the love of good cannot act contrary to charity, nor the love of evil according to charity. Verse 18.

That faith separate from the good of charity is damnable. Verse 19.

That therefore all are to be judged from the goods of charity. Verse 20.

That external worship is of no avail, only so far as it proceeds from internal worship, which is of love and charity. Verse 21.

That there is iniquity in all external works, such as teaching others, rescuing them from false opinions, and even converting them, if they be done for the sake of self and the world, and not from pure love and charity. Verses 22, 23.

That he who is in truths grounded in the good of love and charity, is preserved in spiritual temptations. Verses 24, 25.

But that he who is in truths alone, and not in the good of love and charity, yields in temptations. Verses 26, 27.

that house, and it fell, and the fall thereof was great.

28. And it came to pass when Jesus had ended these sayings, the multitudes were astonished at His doctrine.

That doctrine derived from the LORD by the Word has in it a Divine power. Verses 28, 29.

29. For He taught them as having authority, and not as the scribes.

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VERSES 1, 2. *Judge not, that ye be not judged, &c.*—Charity towards the neighbour, or the spiritual affection of truth and good, is thus described, viz., so far and in such quality as any one is in that charity, or in that affection in the world, so far he comes into it after death; that good and truth ought not to be thought ill of, is meant by judge not, that ye be not judged, and condemn not, that ye be not condemned; it is allowed every one to think ill concerning what is evil, and concerning what is false, but not concerning good and truth, for these, in the spiritual sense, are the neighbour; inasmuch as charity towards the neighbour is what is meant, therefore it is also said, remit and it shall be remitted to you, give and it shall be given to you; that the spiritual affection, which is called charity, will remain after death according to its quantity and quality, is meant by, “*In what measure ye mete it shall be measured to you again.*” A.E. 629. See Luke exposition, vi. 38.

*Judge not, &c.*—Without doctrine, a person might here be led to this conclusion, that he ought not to judge in respect to an evil man, that he is evil; whereas from doctrine it appears that it is lawful to judge, if it be done righteously; for the Lord says, “*Judge righteous judgment.*” John vii. 24. S.S. 51.

I have met with several in the spiritual world, who, during their life in this world, had lived like others in things external, wearing rich apparel, feasting daintily, trading like others with money borrowed upon interest, frequenting stage exhibitions, conversing jocosely on love affairs as from a libidinous principle, besides other things of a like nature, and yet the angels



charged those things upon some as evils of sin, and upon some as not evils, and declared the latter guiltless, but the former guilty; and being questioned why they did so, when yet the deeds were alike, they replied, that they regard all from purpose, intention, or end, and distinguish accordingly; and that on this account they excuse and condemn whom the end excuses and condemns, inasmuch as all in heaven are influenced by an end of good, and all in hell by an end of evil; and that this, and nothing else is meant by the Lord's words, "*Judge not, that ye be not judged.*" C.S.L. 453.

The Lord saith, JUDGE NOT, THAT YE BE NOT JUDGED, by which words cannot in any wise be meant judgment respecting any one's moral and civil life in the world, but judgment respecting any one's spiritual and celestial life: who does not see that unless it was allowed a man to judge respecting the moral life of those who cohabit with him in the world, society would perish? What would society be, if there was no public judicature, and if every one did not exercise his judgment respecting another? But to judge what is the quality of the interior mind or soul, thus what the quality of any one's spiritual state is, and thence what his lot is after death, is not allowed, inasmuch as it is known to the Lord alone; neither does the Lord reveal this till after the person's decease, to the intent that every one may act from a free principle in all that he does, and that, by so acting, good or evil may be from him, and thus be in him, and thence that he may live, according to the good or evil which appertains to himself, and which is his own life, to eternity. A common judgment, as this for instance, "If you are such in internals as you appear to be in externals, you will be saved or condemned," is allowed; but a particular judgment, as this for instance, "You are such in internals, therefore you will be saved or condemned," is not allowed. C.S.L. 523. See also A.R. 495. A.C. 2284.

Verses 3, 4, 5. *But why beholdest thou the mote, &c.*—In this passage, inasmuch as the subject treated of is concerning charity, therefore the term brother is used, for by casting out the mote from the eye of a brother, is signified to inform concerning what is false and evil, and to reform: the reason why mention is made by the Lord of a mote in the eye of a brother, and of a beam in thine own eye, is on account of the spiritual sense contained in singular the things which the Lord spake, for without that sense what could it signify to see a mote in the eye of another, and not to observe the beam in his own eye, also to cast out the beam from his own eye, before he cast out the mote from the eye of another? for by a mote is signified the trifling false of evil, and by a beam, the great false of evil, and

by eye is signified the understanding and also faith ; the reason why by a mote and by a beam is signified the false of evil is, because by wood is signified good, and hence by a beam the truth of good, and in the opposite sense the false of evil, and by eye the understanding and faith ; hence it is evident what is signified by seeing a mote and a beam, and by casting them out of the eye. *A.E.* 746.

To discern *a mote in the eye of a brother*, denotes something erroneous as to the understanding of truth, *the beam which is in thine own eye*, denotes the great evil of the false, for wood in the internal sense denotes good, and in the opposite sense evil ; good also is represented in the other life by a beam, wherefore they who devise good with themselves seem to carry a beam, and thus to go safely ; without such signification of an eye and a beam, what could be meant by seeing a beam in the eye. *A.C.* 9051. "Brother." See Exposition, chap. v. 24.

Verse 6. *Give not that which is holy to the dogs, neither cast your pearls before swine, &c.*—By dogs are signified concupiscences and appetites ; by pearls are signified the knowledges of good and truth ; by swine are signified filthy loves, such as prevail in the hells of adulterers ; these [adulterers], inasmuch as they are in the infernal marriage, which is that of the false and evil, on this account altogether reject truths and goods and the knowledges thereof, and moreover treat them with ignominy and contumely ; therefore it is said, cast not your pearls before swine, lest they trample them under their feet, and turning, rend you ; to trample under feet is altogether to reject as mire, and turning to rend denotes to treat with ignominy and contumely. *A.E.* 1044.

By swine are signified they who only love worldly riches, and not spiritual riches, which are the knowledges of good and truth derived from the Word. *A.R.* 727. By dogs are signified the lowest or meanest of all in the church, also those who are without the church, also those who babble or prate much about the things of the church and understand but little ; and in an opposite sense those who are altogether without the faith of the church, and treat the things appertaining to faith with reproaches. *A.C.* 7784. See also *A.R.* 952.

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only will any thing, they obtain it; nevertheless they do not will any thing but what is of use, and this they will as from themselves, but still from the Lord. *A.R.* 951.

Without doctrine it might be supposed from these words, that every one would certainly receive what he requesteth; but doctrine teacheth that whatsoever a man asketh of the Lord, and under His influence, that is granted him; for thus the Lord explaineth Himself, "If ye abide in me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv. 7. *T.C.R.* 226.

Verse 8. They who ask from the faith of charity, do not ask from themselves but from the Lord, and whatsoever any one asks from the Lord and not from himself, he receives. *A.E.* 411. See also *T.C.R.* 226.

Verse 11. *How much more shall your Father which is in heaven, &c.*—The Lord, who is Divine Love, cannot act otherwise with men, than as a father on earth with his children, and infinitely more so, because Divine Love is infinite; therefore He cannot recede from any one, because the life of every one is from Him; it appears indeed as if He recedes from the evil, but the evil recede from Him, yet He still leads them from love: it is also known in the church that the Lord wills the salvation of all, and the death of none. *D.P.* 330.

Divine good is understood by the Father in the heavens. That the Lord is the sun of heaven, and that the light and heat thence proceeding are the Divine truth united with the Divine good, may be seen in the work concerning *Heaven and Hell*, n. 116 to 125; also n. 126 to 140; and that heaven is heaven from the Divine [principle] which proceedeth from the Lord, n. 7 to 12; hence it may appear what is understood by the Father in the heavens, and by the Heavenly Father, as in Matthew v. 48, and vii. 11. *A.E.* 254.

Verse 12. *Whatsoever ye would that men should do unto you, &c.*—From this law, which in the spiritual world is constant and perpetual, the laws of retaliation, which were enacted in the representative church, derived their origin. With this law, in the other life, the case is this: the like, or retaliation, when there is evil, is brought in by the evil, and in no case by the good, or it comes from the hells, and in no case from the heavens; for the hells, or the evil ones who are there, are in the continual lust of doing evil to others, inasmuch as it is the very delight of their lives, wherefore, as soon as it is permitted, they do evil: this is done by the evil who are in the hells, never by the good who are in the heavens, for these latter are in the continual desire of doing good to others, inasmuch as it is the delight of their life, wherefore, as soon

as an opportunity is given they do good, as well to foes as to friends. *A.C.* 8223. See also 8214, and *T.C.R.* 411, 444. *D. Life*, 73.

This law in heaven is the law of mutual love or charity, whence there exists what is opposite in hell, in that there happens to every one that which he would do to another, not that they who are in heaven do it, but they who are in hell do it to themselves, for the retribution of retaliation exists from the opposition to that law of life in heaven, as an inherent thing in their evils. *A.R.* 762. It is a universal law that no one should do to another but what he would wish another to do to him. *A.C.* 1011.

Inasmuch as this is the law in heaven, and from heaven in the church, hence also every evil hath with itself a corresponding punishment, which is called the punishment of evil, being in the evil, and as it were conjoined with it, and from this flows the punishment of retaliation, which was dictated to the sons of Israel, because they were external men and not internal: internal men, such as are the angels of heaven, do not desire retaliation of evil for evil, but from celestial charity forgive freely, for they know that the Lord defendeth all who are in good against the evil, and that He defends according to the good appertaining to them, and that He would not defend if, on account of the evil done to them, they should suffer enmity, hatred, and revenge to be enkindled, for these things avert protection. *A.E.* 556.

*This is the law and the prophets.*—For what is meant by “the law and the prophets,” see *D. Lord*, 9, 10.

Verses 13, 14.—*Broad is the way that leadeth to destruction, &c.*—There was once represented to me the way which leads to heaven and which leads to hell; it was a broad way tending to the left or towards the north; there appeared many spirits who were going in it, but at a distance there was seen a stone of a considerable size, where the broad way terminated; from that stone there went afterwards two ways, one to the left, and one in a contrary direction to the right; the way which tended to the left was narrow or strait, leading through the west to the south, and thereby into the light of heaven; the way which tended to the right was broad and spacious, leading obliquely downwards towards hell. All at first seemed to go the same way, even to the great stone at the entrance on the two ways; but when they came thither, they were separated, the good turned to the left, and entered into the strait way which led to heaven, but the evil did not see the stone at the entrance into the two ways, and fell upon it and were hurt, and when they got up again they ran in great haste in the



broad way to the right, which tended to hell. It was afterwards explained to me what those things signified, viz., that by the first way, which was broad, wherein many both good and evil went together, and discoursed with each other as friends, because there appeared no visible difference between them, were represented those who in externals live alike sincerely and justly, and who are not distinguishable at sight: by the stone at the entrance of the two ways, or the corner, upon which the evil fell, and from which they afterwards ran with haste in the way leading to hell, was represented the Divine Truth, which is denied by those who look towards hell; in the supreme sense, by the same stone was signified the Divine Humanity of the Lord: but they who acknowledge the Divine Truth, and, at the same time, the Divine of the Lord, were carried by [or through] the way which led to heaven. From these considerations, it was further manifest that the evil act the same life as the good in externals, or go the same way, thus one as easily as the other, and yet that they who acknowledge THE DIVINE from the heart, especially they within the church who acknowledge THE DIVINE of the Lord, are led to heaven: and they who do not acknowledge, are carried to hell. The thoughts of man, which proceed from intention or will, are represented in the other life by ways; ways are also presented there, to appearance, altogether according to the thoughts of intention, and also every one walks according to his thoughts which proceed from intention; hence it is that spirits are known as to their quality, and the quality of their thoughts, from their respective ways; hence also it is evident what is meant by the Lord's words, "*Enter ye in through the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat; because strait is the gate, and narrow is the way, which leads to life, and few there be who find it;*" the reason why the way is narrow which leads to life is, not because it is difficult, but because there are few who find it, as it is said. H.H. 534. See also A.E. 206; and A.C. 3477.

The gate of heaven is where the angels are with man; that is, where the influx of good and truth from the Lord is; consequently, that there are two gates, as was said; concerning these two gates, the Lord speaks in Matthew, vii. 13, 14. A.C. 2851.

To make alive and life, manifestly denotes spiritual life, which is the life in heaven, which also is simply called life, as in Matthew, vii. 14. A.C. 5890.

That many are loves [or lovers] of self and of the world, and few are loves [or lovers] of God, the Lord also teaches in

these words: "*Wide is the gate, and broad is the way, which leads to destruction, and many there are who enter therein; but strait is the gate, and narrow is the way, which leads to life, and few there be who find it.*" D.P. 250.

Verse 15. *Beware of false prophets, who come to you in sheep's clothing, &c.*—False prophets in sheep's clothing, who inwardly are ravenous wolves, are they who teach falses as if they were truths, and lead a moral life to appearance, but when left to themselves to act from their own spirits, they think of nothing but of themselves and the world, and study to deprive all of truths. A.E. 195. See also L.J. 59.

Spiritual hypocrites, or they who go in sheep's clothing, and inwardly are ravenous wolves, appear before the angels as soothsayers walking upon the palms of their hands, and praying, who with the mouth from the heart cry to demons, and kiss them, but make a noise with their shoes in the air, and thereby send up a sound to God; but when they stand on their feet, they appear as to the eyes like leopards, as to the gait like wolves, as to the mouth like foxes, as to the teeth like crocodiles, and as to faith like vultures. T.C.R. 381. Compare also A.C. 3469, 3900.

Verse 16. *Ye shall know them by their fruits, &c.*—Inasmuch as by fruit is signified the good of life, and the good of life is external good from internal, or natural good from spiritual; and whereas man is known from this good, therefore the Lord saith, "*Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles?*" Fig, here denotes the good of the external or natural man, and grape denotes the good of the internal or spiritual man; thorns and thistles are the evils opposite thereto." A.E. 403.

Inasmuch as the subject here treated of, is concerning charity towards the neighbour, it is said that they shall be known from fruits, which are the goods of charity; the internal goods of charity are meant by grapes, and the external by figs. A.C. 5117.

Verse 16. *Do men gather grapes of thorns?*—To gather grapes of thorns, denotes the good of faith and charity from the falses of concupiscences. A.C. 9144.

Verse 18. *Neither can a corrupt tree bring forth good fruit.*—To will evil and to do good, are in their nature opposite to each other, for evil is grounded in hatred towards our neighbour, and good in love towards him; or in other words, evil is our neighbour's enemy, and good is his friend, which two cannot possibly exist together in one and the same mind, that is, evil in the internal man, and good in the external; for in such case, good in the external man would be like a wound

superficially healed, but inwardly full of putrid matter. Man, in such circumstances, is like a tree whose root is decayed through age, but which yet produceth fruit, that appears outwardly like fruit of a good flavour and fit for use, but inwardly is unsavoury and useless. Let it be observed, that the good which a man doeth in the body proceeds from his spirit, or from the internal man, for this is his spirit that liveth after death, and of consequence, when man casteth off his body, which constituted his external man, he is then wholly immersed in the evils of his life, and takes delight in them, while good is held in aversion, as being offensive to his life. That man cannot do good, which in itself is good, until evil is removed, the Lord teaches in these words, "*Do men gather grapes of thorns, or figs of thistles? A corrupt tree cannot bring forth good fruit.*" T.C.R. 435.

Verse 19. *Every tree that bringeth not forth good fruit is cut down, &c.*—In this passage are described those who are in faith and in charity; they who are in faith grounded in charity, are meant by the tree that bringeth forth good fruits; but they who are in faith separate from charity are meant by the tree which bringeth not forth good fruits. A.E. 212.

Verse 21. *Not every one that saith unto me, &c.*—Inasmuch as the will of man is his love, and the will of God is His Divine love, it may appear what is understood in the spiritual sense by doing the will of God and the will of the Father, viz., that it is to love God above all things and our neighbour as ourselves; and inasmuch as to love is to will, so likewise it is to do, for what a man loveth that he willeth, and what he willeth he also doeth; hence by doing the will of God, or of the Father, is understood to do the precepts, or to live according to them from the affection of love or charity; this is what is understood by the will of God and of the Father in John, ix. 31, and Matt. vii. 21. A.E. 295.

Spirits who are only skilled in the doctrinals of faith without love are in such a coldness of life and obscurity of light, that they cannot even approach to the first limit of the entrance into the heavens, but they fly back with all speed; some of them profess to have believed in the Lord, but they have not lived according to His precepts; and it was of such that the Lord spoke in Matt. vii. 21, 22. A.C. 34.

Verses 22, 23. *Many will say to me in that day, Lord, Lord, &c.*—The subject here treated of is concerning salvation, viz., that no one is saved by knowing the Word and teaching it, but by doing it; for in what goes before it is said, that they only shall enter into the kingdom of the heavens, who do the will of God, verse 21; and in what follows it is said, that he

who hears the words of the Lord and doeth them, is a prudent man, but he who heareth and doeth not, is a foolish man, verses 24—27; hence, it is evident, what is understood by the words of the Lord in the above passage; namely, by many shall say to me Lord, Lord, is understood the worship of the Lord by prayers and by the words of the mouth only; by, have we not prophesied in Thy name, is understood to teach the Word and doctrinals from the Word, to prophesy denoting to teach, and the name of the Lord denoting according to doctrine from the Word; by casting out demons is signified to liberate from the falses of religion, demons denoting the falses of religion; by doing many virtues is signified the converting of several; but whereas they did these things not for the sake of the Lord, nor for the sake of truth and good, and for the sake of the salvation of souls, but for the sake of themselves and the world, thus only in the external form that they might appear, therefore in respect to themselves they did not do good but evil; this is meant by what the Lord saith, I know you not, ye that work iniquity; it seems as if they had not worked iniquity when they did such things; nevertheless, all that is iniquity which a man doeth only for the sake of himself and the world, inasmuch as there is not any love of the Lord and the neighbour, but only the love of self and the world in them, and after death every one's own love remains with him. *A.E.* 624. See also 1187, and *C.D.L.* 17.

The persuasive principle of truth, when man is in a life of evil, is such, that he persuades himself that truth is truth, not for the sake of an end of good, but for the sake of an end of evil, viz., that he may gain thereby honours, reputation, and wealth; the very worst of men may be in such a persuasive principle, and even in apparent zeal, insomuch that they will damn to hell all who are not in the truth, howsoever they may be in good: such in the beginning, when they come into the other life, believe themselves angels, but they are not able to approach to any angelic society, being as it were suffocated there, by their own persuasion; these are they of whom the Lord spake in Matthew, "*Many will say to Me in that day, Lord, Lord,*" &c. *A.C.* 3895.

Hence it is evident, that they who place worship in a name, as the Jews in the name of Jehovah, and Christians in the name of the Lord, are not more worthy on that account, because a name is of no consequence, but that they become such as He commanded, which is meant by believing in His name: and that which they say, That there is salvation in no other name than in the name of the Lord, denotes that there is salvation in no other doctrine, that is, in no other than that of mutual love,

which is the true doctrine of faith, thus in no other than in the Lord, because from Him alone is all love, and thence all faith *A.C.* 2009. See also 2027, 2533, 2724, 3820, 7778. *T.C.R.* 567.

Verse 24. *Whosoever therefore heareth these sayings of Mine, and doeth them, I will liken him to a prudent man, who built his house upon a rock, &c.*—By a house founded upon a rock is meant the church, and the man of the church who has founded his doctrine and life upon the Divine Truth which is from the Lord, thus upon those things which are in the Word, consequently, who is in truths grounded in good from the Lord; it is said who is in truths grounded in good, inasmuch as Divine Truth is received by none but those who are in good; to be in good is to be in the good of life, which is charity, wherefore it is said, whosoever heareth My words and doeth them; to do the words of the Lord is the good of life; for truth, when a man does it, becomes good, inasmuch as it enters the will and the love, and what has a place in the will and the love, this is called good; the temptations, in which such a man of the church does not yield but conquers, are signified by the rain descending, the floods coming, the winds blowing, and falling upon that house, and yet it fell not, because it was founded on a rock, for by a rock is meant Divine Truth from the Lord, and the Lord Himself, and by inundations of waters and rains in the Word are signified temptations, and also by storms of wind; it is indeed a comparison, but let it be known that all comparisons in the Word are alike grounded in correspondences as the things not said in the way of comparison. *A.E.* 411. See also *A.C.* 9239.

That the church and heaven is not formed in man by knowing, and understanding Divine Truths, but by knowing, understanding and doing, the Lord teaches openly in several passages, as in Matthew, "*Whosoever heareth these sayings of Mine, and doeth them,*" &c. *A.E.* 108. See also *A.C.* 9311. *T.C.R.* 375. *D. Life*, 91.

Verse 25. *The rain descended and the floods came, &c.*—By the rain and by the floods are here meant temptations, in which man conquers, and in which he yields; by waters are signified the falses which usually flow in, in temptations, and by floods, which are here inundations of water from rain, are signified temptations; by the winds which also blow and rush in, are signified the thoughts thence emerging, for temptations exist by the irruption of falses injected from evil spirits into the thoughts; by the house, into which they rush in, is signified man, properly his mind, which consists of understanding or thought, and of will or affection; he who receives the words of

the Lord, that is, Divine Truths, with only one part of the mind, which is that of the thought or understanding, and not at the same time with the other part, which is that of the affection or will, he yields in temptations, and falls into grievous falses, which are the falses of evil, wherefore it is said, *the fall thereof was great*: but, whosoever receives Divine Truths in each part, viz., in both the understanding and the will, he conquers in temptations: by the rock, upon which that house is founded, is signified the Lord as to Divine Truth, or the Divine Truth received in the soul and in the heart, that is, with faith and love, which is with the understanding and the will; but by sand is signified Divine Truth received only in the memory, and hence in some measure in the thought, and thereby scattered and unconnected, because interpolated by falses, and falsified by ideas: from these considerations therefore it is evident, what is meant by hearing the Lord's words and not doing them. *A.E.* 644.

By the rain descending and the winds blowing are signified temptations, and thence also falses rushing in, for spiritual temptations are nothing else but infestations of the mind by falses and evils, wherefore by winds here also are signified falses. The rest may be seen explained above, n. 411.—In the spiritual world, as in the natural world, there exist strong winds and storms; but the storms in the spiritual world exist from the influx of the Divine [principle] into the lower parts of that world, where they are who are in evils and falses; that influx as it descendeth out of the heavens towards the earths which are below, becometh more dense, and appeareth as clouds, and with the evil dense and opaque according to the quantity and quality of their evil; these clouds are appearances of the false and evil, arising from the sphere of their life, every angel and spirit being encompassed by such a sphere. When, therefore, the Divine [principle] is sent forth powerfully from the Lord as a sun, and floweth in into these dense and opaque clouds, there ariseth a storm, which is perceived by the spirits there in like manner as storms are perceived by men on earth. *A.E.* 419.

Inasmuch as all spiritual temptations are occasioned by falses breaking in into the thoughts, and infesting the interior mind, thus by reasonings from them, hence also temptations are signified by inundations of waters. *A.E.* 518.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

## CHAPTER VII.

VERSE 7. *Ask, and it shall be given you, &c.*—In this verse we find another striking instance of our Lord's manner of speaking, both with regard to the heavenly marriage of good and truth, and of the will and understanding, and also in regard to the connexion of ideas in the internal sense, although in the sense of the letter, the expressions appear scattered and unconnected. Thus to *ask* has relation to the desire of heavenly good in the will, to *seek* has relation to the desire of heavenly truth in the understanding, and to *knock* has relation to the joint effect of such desires in opening communication with the Lord and His kingdom. In like manner in the succeeding verse 8, to *receive* has relation to the appropriation and possession of heavenly good, to *find* has relation to the appropriation and possession of heavenly truth, and to *have it opened* has relation to the communication thereby effected with the Lord's kingdom and the Lord Himself.

Verses 9, 10. *If he ask bread, and if he ask a fish, &c.*—Here another instance occurs of the heavenly marriage above spoken of, and of the Lord's continual respect to it, for to *ask bread*, at verse 9, is to desire good, and to *ask a fish*, at verse 10, is to desire truth.

Verses 13, 14. *Wide is the gate, and broad is the way, &c.*—The Lord here describes the passage both to destruction and to life by a *gate* and a *way*, to remind us again of the infernal and heavenly marriages, a *gate* having reference more to the things of the will, and a *way* more to things of the understanding; for it is by the love of good influencing the will that we enter into life, or heaven, and by the love of evil that we enter into destruction or hell: and as love is thus the gate to introduce, so truth or knowledge in the understanding is the *way* that conducts to that gate, to the gate of life, if it be obeyed, to destruction, if it be not obeyed.

Verse 17. *Every good (ἀγαθόν) tree bringeth forth good (καλούς) fruits, &c.*—There are two expressions in the original Greek, ἀγαθός and καλός which are usually rendered by the same English term *good*, when yet they are manifestly intended to convey distinct ideas, the proper meaning of the

former being what is properly called *good*, and that of the latter what is properly called *beautiful*. *Αγαθος*, therefore, is a term, which has more respect to the good of heavenly love, or the supreme good, and *καλός* has more respect to the truth of heavenly wisdom, or the supreme *beauty*, for all genuine beauty is the form of good by truth.

Verse 22. *Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy Name, and in Thy Name have cast out demons, and in Thy Name done many wonderful works?*—In this passage another remarkable instance occurs of the connexion which prevails in the Lord's words, when interpreted according to their internal sense, howsoever in the sense of the letter they may appear unconnected, for to *prophesy in His Name* in the internal idea, is to teach truth, to *cast out demons* is to liberate from the falses of religion, and to *do many wonderful works* is thereby to convert several.

Verse 25. *And the rain descended, and the floods came, and the winds blew, &c.*—The same connexion is here again observable, as at verse 22, for by *the rain descending*, are signified falses, by *the floods coming*, the temptation thereby occasioned, and by *the winds blowing*, the thoughts thence emerging, thus in the internal sense, the three distinct expressions convey a combined meaning.

Verse 27. *And beat upon that house.*—It is remarkable that the Lord, in describing the effects of the rain, the floods, and the wind upon this house which was built on the sand, applies the expression *προσέκοιψα* from *προσκόπτω*, which signifies to *beat* or *dash against*; whereas in describing the same effects on a house built on a rock, verse 25, He applies the expression *προσέπεσον*, which is rendered and properly signifies *fell upon*, to instruct us that temptations produce different effects according to the state and quality of those who are under their exercise, and whilst they merely *fall upon* the good for the purpose of purification and confirmation, they *beat* or *dash violently* on the evil, to the utter separation and destruction in them of every principle of faith and love.

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# MATTHEW.

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## CHAPTER VIII.

### CHAPTER VIII.

### THE INTERNAL SENSE.

1. But when he was come down from the mountain, many multitudes followed Him.

2. And behold there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean.

3. And stretching forth the hand, Jesus touched him, saying, I will, be thou cleansed. And immediately his leprosy was cleansed.

4. And Jesus saith unto him, See thou tell no one; but go away, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them.

5. But when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him,

6. And saying, Lord, my child [boy] lieth in the house sick of the palsy, grievously tormented.

7. And Jesus saith unto him, I will come and heal him.

8. And the centurion answering said, I am not worthy that Thou shouldst come under my roof, but say the word only, and my child [or boy] shall be healed.

That they who are in truths, acknowledge the Lord's Divine Humanity. Verse 1.

And that they also, who had falsified truth, are delivered from such falsification by the same acknowledgment. Verses 2, 3.

That truth rescued from falsification ought to open itself to the reception of heavenly good, by acknowledging that it thence derives its life and quality. Verse 4.

That they of the church, which was about to be established, complain of the disjunction of truth and good, and supplicate relief. Verses 5, 6.

Which is promised. Verse 7.

That they humble themselves in the acknowledgment of the Lord's Divinity and consequent omnipotence. Verse 8.

9. For I am a man under authority, having under myself soldiers; and I say to this [man], Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth [it.]

10. But when Jesus heard, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11. But I say unto you, that many shall come from the east and west, and shall lie down with Abraham, and Isaac, and Jacob in the kingdom of the heavens.

12. But the sons of the kingdom shall be cast out into the outer darkness; there shall be weeping and gnashing of teeth.

13. And Jesus said to the centurion, Go away; and as thou hast believed, be it done unto thee. And his child [or boy] was healed in the same hour.

14. And when Jesus was come into the house of Peter, He saw his wife's mother laid, and sick of a fever.

15. And He touched her hand, and the fever left her; and she arose, and ministered unto them.

And submit all their own powers to His. Verse 9.

That their acknowledgment and submission are pleasing to the Lord, and they are preferred before the perverted church. Verse 10.

That all who are in the good of love, of every degree, are of the Lord's church and kingdom, and have conjunction with His Divine, and Divine Human, according to the degree of good in which they are, be it celestial, spiritual, or natural. Verse 11.

But that they, who have the knowledges of truth alone, without the love of good, perish through direful falses, being deprived of all heavenly good, and delivered up to perpetual dispute and combat one against another. Verse 12.

That they, amongst whom the church is about to be established, are required to live according to the truths they have received, that they may thereby attain the conjunction of good and truth, which conjunction is the sure effect of such a life. Verse 13.

That the affection of truth in the church is infested by the love of evil. Verse 14.

But is delivered from the infestation by communication of power through faith in the Lord's Divine Humanity, to whom it submits itself. V. 15.

16. But when the even was come, they brought unto Him many that were possessed with demons; and He cast out the spirits with a word, and He healed all that were in an ill habit of [body]:

17. That it might be fulfilled what was declared by Esaias the prophet, saying, He took our infirmities, and bare [our] diseases.

18. But Jesus seeing many multitudes about Him, gave commandment to depart unto the other side.

19. And one of the scribes coming, said to Him, Master, I will follow Thee whithersoever Thou goest.

20. And Jesus saith unto him, The foxes have holes, and the birds of the heaven nests, but the Son of Man hath not where to lay the head.

21. But another of His disciples saith to Him, Lord, suffer me first to go and bury my father.

22. But Jesus said unto Him, Follow Me, and leave the dead to bury their dead.

23. And when He was entered into the ship, His disciples followed Him.

24. And behold, there arose a great tempest in the sea, so that the ship was covered with the waves, but He was asleep.

25. And His disciples coming to [Him], awoke Him, saying, Lord, save us, we are perishing.

That by the same power, they who are infested with falses of evil are liberated, and made receptive of truth and good. Verse 16.

As had been predicted concerning the LORD's Divine Humanity, that by enduring in itself the assaults of all evils and falses from hell, and subduing them, it would thereby procure to itself omnipotence. Verse 17.

That they who are in truth are exhorted to cleave to good. Verse 18.

That the Divine had no place any where, or with any man, at that time. Verses 19, 20.

That a father on earth and the proprium of man, in respect to the Father in Heaven, or to the Lord, is as one that is dead to one that is alive. Verses 21, 22.

That during regeneration, before the natural man is entirely submitted to the spiritual, there arise various natural lusts which cause disturbance, in which case the Divine seems absent. Verses 23, 24.

But that when the spiritual man prevails, then the disturbance ceases, because then the spiritual mind is open, and the

26. And he saith unto them, Why are ye fearful, O ye of little faith? Then He arose and rebuked the winds and the sea; and there was a great calm.

27. But the men marvelled, saying, What manner of [man] is this, that even the winds and the sea obey Him!

28. And when He was come to the other side to the country of the Gergesenes, there met Him two possessed with demons, coming out of the tombs, exceedingly fierce, so that no man might pass by that way.

29. And behold, they cried out, saying, What have we to do with Thee, Jesus Thou Son of God? Art Thou come hither before the time to torment us?

30. And there was a good way off from them an herd of many swine feeding.

31. But the demons besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine.

32. And He said unto them, Go. And when they were come out, they went into the herd of swine: and behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33. And they that fed them fled, and went their ways into the city, and told all things, and what was befallen to the possessed of demons.

34. And behold, the whole city came out to meet Jesus;

Lord, by or through that mind, flows in with good and truth into the natural mind. Verses 25, 26.

That hence is excited holy worship and adoration, at perceiving how hell and its concupiscences are subject to the Lord. Verse 27.

That during regeneration, the falses of evil are excited by infernals, and offer violence to goods and truths. Verse 28.

And especially to the Lord's Divine Humanity. Verse 29.

Against whom, when the infernals cannot prevail, they intreat permission to have their abode in filthy lusts. Verse 30.

Which is granted, and both themselves and the lusts are removed from the regenerate, and cast into hell. Verses 31, 32.

That they who are in evils of life and falses of doctrine, are instructed that the Lord hath power over the hells. Verse 33.

In consequence of which instruction they make enquiry

and when they saw Him, they besought Him that He would depart out of their coasts.

about Him, but the more their understandings are enlightened with knowledge, so much the more violently their evil loves reject Him. Verse 34.

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## EXPOSITION.

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### CHAPTER VIII.

VERSE 2. *And behold there came a leper, &c.*—By the leprosy is signified the profanation of truth, and truth is profaned when it is believed, and yet the life is contrary to it. A.C. 6963, 7524.

By all the diseases named in the Word, and which the Lord cured, are signified spiritual diseases, which are evils destroying the life of the will of good, and falses destroying the life of the understanding of truth, in a word, destroying the spiritual life which is of faith and charity; natural diseases also correspond to such, for every disease in the human race is from that source, because from sin; every disease also corresponds to its evil; the reason is, because the all of the life of man is from the spiritual world; wherefore if his spiritual life is sick, evil is thence also derived into the natural life, and becomes disease there; see what hath been said concerning the correspondence of diseases with evils. A.C. 5711, 5727, 8364. See also 9031.

Verse 3. *Jesus put forth His hand, and touched him.*—By putting forth the hand, and touching with the hand, is signified to communicate and transfer to another what appertains to one's self, and also to receive from another; and when spoken of the Lord, as in the present case, it denotes to communicate and transfer life from Himself. A.E. 79.

Verse 10. *I have not found so great faith, no not in Israel, &c.*—The reason why the Lord, in this instance and in others, healed the sick according to their faith was, because the first and primary [principle] of the church about to be established was, that they should believe the Lord to be the omnipotent God, for without that faith no church can be established, for the Lord was the God of heaven and the God of earth, with whom there is not any conjunction given, except by the acknow-

ledgment of His Divinity, which acknowledgment is faith : that the centurion acknowledged the Lord for the omnipotent God, is evident, for he said, "*I am not worthy that Thou shouldst come under my roof, but say the word only, and my child shall be healed.*" *A.E.* 815.

It was often said by the Lord, when the sick were healed, that they should have faith, and that it should be done according to their faith, *Matt* viii. 10—13. The reason was because the first principle of all is to acknowledge that the Lord is the Saviour of the world, for without that acknowledgment no one can receive any thing of good and of truth from heaven, thus neither faith, and because it is the first and most essential principle of all, therefore, that the Lord might be acknowledged when He came into the world, in healing the sick, He questioned them concerning their faith, and they who had faith He healed ; the faith was that He was the Son of God about to come into the world, and that He had the power of healing and of saving ; all healings also of diseases by the Lord, when He was in the world, signified the healings of spiritual life, thus the things which are of salvation, n. 8364, 9086, 9031 : inasmuch as the acknowledgment of the Lord is the first of all the principles of spiritual life, and the most essential principle of the church, and since without it no one can receive from heaven any thing of the truth of faith, and of the good of love, therefore, the Lord also often saith that whosoever believeth in Him hath eternal life, and that whosoever believeth not, hath not life. *A.C.* 10083.

Verse 11. *Many shall come from the east and west, and shall lie down with Abraham, Isaac, and Jacob, in the kingdom of the heavens.*—They who are to come from the east and from the west, denote all who are in the good of love, and thence in the truths of faith ; that the four quarters in the Word signify such, see the *Treatise on Heaven and Hell*, 141—153 ; and that by Abraham, Isaac, and Jacob, is meant the Lord as to the Divine itself and the Divine Humanity, see the *Arcana Cœlestia*, 1893, 4613, 6098, 6185, 6276, 6804, 6847 ; hence to lie down with them, denotes to be conjoined with the Lord, and to consociate one amongst another by love, and by that conjunction, and by this consociation, to enjoy eternal blessedness and happiness, and this from the Lord alone. *A.E.* 252. See also *A.C.* 2187, 3305, 3778, 4804, 9192, 10442. *D.P.* 330.

Verse 12. *But the sons of the kingdom shall be cast out into outer darkness.*—By the sons of the kingdom are meant those who are of the church, which is not under the rule of truths but of falses. *A.E.* 48.

*Outer darkness*—denotes the more dire falsities of those who are in the church, for they darken the light, and induce falsities contrary to truths, which the Gentiles cannot do. *A.C.* 1839.

*There shall be weeping and gnashing of teeth.*—Inasmuch as sensual men do not see any genuine truth in the light, but reason and dispute about every thing, *whether it be so*, and these disputes are heard out of or beyond them, as gnashings of the teeth, which considered in themselves are collisions of falses with each other, and also of what is false and true, it is evident what is signified in the Word by *gnashing of teeth*; the reason is, because reasoning from the fallacies of the senses corresponds to the teeth. *T.C.R.* 402.

Gnashing of the teeth is the continual dispute and combat of falses with each other, consequently of those who are in falses, joined also with contempt of others, with enmity, derision, ridicule, blasphemy, which also burst forth into butcherly assaults of various kinds; for every one fights in favour of his own false, and calls it truth. These disputes and combats are heard out of the hells as gnashings of the teeth, and also are turned into gnashings of the teeth when truths from heaven flow in thither; for all falses in the spiritual world gnash or make a grating noise, and teeth correspond to the ultimate things in nature, and also to the ultimate things appertaining to man, which are sensual corporeal things. *H.H.* 575. See also *A.C.* 9052, and *A.R.* 386, 435, 484.

Wailing and gnashing of teeth signify the state of the wicked in another life, wailing their state as to evils, and gnashing of teeth their state as to falses; for teeth in the Word signify lowest natural principles; and in an opposite sense their falses; teeth also correspond thereto; wherefore gnashing of teeth is the collision of falses with truths. *A.C.* 4424.

Verse 14. *Sick of a fever.*—A burning fever denotes the lust of evil. *A.C.* 8364.

All the infernals induce diseases, but with a difference, by reason that all the hells are in the lusts and concupiscences of evil, which was thus confirmed by experience: there exhaled from hell a troublesome heat, arising from lusts of various kinds, as from haughtiness, lasciviousness, adulteries, hatreds, revenges, and contentions; when this heat acted into my body it occasioned, in a moment, a disease like that of a burning fever, but when it ceased to flow in, instantly the disease ceased. There are also spirits, who infuse unclean colds, such as are those of a cold fever, which it has been given also to know by experience. *A.C.* 5713, 5715, 5716.

Verse 16. *They brought unto Him many that were possessed with demons.*—The term spirit [demon] here signifies the infernal spirits themselves, by whom mankind are troubled. *D.L.* 48.

Verse 20. *The Son of Man hath not where to lay His head.*—He who knows that by sons are signified truths, and by daughters goods, may see several arcana in the Word, especially the prophetic, which otherwise would be concealed; as also what is specifically meant by the Son of Man, whom the Lord frequently calls himself in the Word. *A.C.* 9807.

The Lord is called the Son of Man, where the subject treated of is concerning the passion, concerning judgment, concerning His coming, and in general concerning redemption, salvation, reformation, and regeneration; the reason is, because the Son of Man is the Lord, as to the Word; and He himself, as the Word, suffered, judges, comes into the world, redeems, saves, reforms, and regenerates. By *not having a place where to lay His head* is meant, that the Word hath no place with the Jews, as also the Lord saith, John viii. 37; nor did it abide with them, because they did not acknowledge Him. John v. 38, 39. *D. Lord*, 23, 27.

By *the Son of Man not having where to lay His head*, is signified that the Divine had no place anywhere, or with any man, at that time. *A.E.* 63.

Verses 21, 22. *Suffer me first to go and bury my father, &c.*—A father on earth, in respect to the Father in heaven, or to the Lord, is as that which is dead to that which is alive; as the law itself concerning honouring parents is as it were dead, unless there be in it honour, worship, and love to the Lord, for the former law descends from this Divine law, and the living principle itself, which is in the former law, is from this source, wherefore the Lord saith, "*Follow Me, let the dead bury their dead.*" *A.C.* 3703.

By the *dead* are meant those who have not the life of heaven in them, consequently, who are in evils and thence in falses. *A.E.* 186.

By the above words of the Lord is signified a total submission, that is, that man should not be in part his own, and in part the Lord's, for in such case there are two lords, whom man cannot serve at the same time: by the father who is here to be buried, are signified, in general, those things which are of man's proprium received hereditarily. *A.C.* 6138.

Verse 24. *There arose a great tempest in the sea, &c.*—Hereby was represented the state of the men of the church, when they are in a natural principle, and not yet in a spiritual principle, in which state the natural affections, which are



various lusts arising from the loves of self and the world, ascend, and excite various commotions of the mind [*animus*]; in this state it appears as if the Lord was absent, which apparent absence is signified by the Lord's sleeping; but when they come from a natural state into a spiritual, then those commotions cease, and the mind is rendered tranquil; for the tempestuous commotions of the natural man are appeased by the Lord, when the spiritual mind is open, and the Lord by [or through] that mind flows into the natural man [or mind]. Inasmuch as the affections, which are of the love of self and the world, and the thoughts and reasonings thence derived, are from hell, for they are concupiscences of every kind, which rise up thence into the natural man, therefore these also are signified by the winds and by the waves of the sea, and hell itself by the sea, in the spiritual sense. *A.E.* 514. See also *T.C.R.* 123, 614.

Verse 26. *He saith unto them, why are ye fearful, O ye of little faith?*—The reason why the Lord called the disciples men of little faith, when they could do no miracles in His name, and why He could not do miracles in His own country, on account of their unbelief, was, because the disciples did indeed believe the Lord to be the Messiah or Christ, likewise the Son of God, and the prophet of whom it was written in the Word, but still they did not yet believe in Him as God Omnipotent; and that Jehovah the Father was in Him; and yet in proportion as they believed Him to be a man, and not at the same time God, His Divine [principle], to which omnipotence belongs, could not become present with them by faith, for faith causeth the Lord to be present, as was said above; but faith in Him, as a man only, doth not bring His Divine omnipotence present, which is also the reason why they cannot be saved, who at this day in the world look unto His human [principle], and not at the same time to His Divine. *A.E.* 815.

Verse 28. *There met Him two possessed with demons coming out of the tombs.*—By tombs are signified things unclean, consequently, also infernal; and hence it is evident why the possessed by demons were in the tombs, viz., because they who possessed them, during their abode in the world, had been in falses derived from evil, or in knowledges derived from the Word, which they made dead by applying them to confirm evils, and also to destroy the genuine truths of the church, especially the truths concerning the Lord, concerning the Word, and concerning the life after death, which dead knowledges, in the Word are called traditions; hence it was, that they who were possessed by such, were in the tombs, and the demons

were afterwards cast out into the swine, which ran headlong into the sea; the reason why they were cast out into the swine was, because, whilst they lived in the world, they were in sordid avarice, for such avarice corresponds to swine; the reason why they ran headlong into the sea was, because the sea there signifies hell. *A.E.* 659.

Verse 32. *When the demons were come out, they went into the herd of swine, &c.*—The removal of sins, which is called their remission, may be compared with the demons sent by the Lord into the swine, which afterwards immersed themselves into the sea; by the sea in this and other passages of the Word, is signified hell. *T.C.R.* 614.

*The whole herd ran violently down a steep place into the sea, &c.*—By the sea is here signified hell, where and whence are the falses of evil, by reason that the spirits who are there, during their lives in the world, were in the falses of evil; they appear to dwell in the bottom as of seas, and at a greater depth there, in proportion as the evil was more grievous from which the false was derived. *A.E.* 538.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER VIII.

VERSE 1. *Many multitudes followed Him.*—See note at verse 25, chap. iv.

Verse 12. *There shall be weeping and gnashing of teeth.*—The intelligent reader will not fail to notice in this passage another instance of the Lord's usual mode of speaking, in reference to the two principles, the will and the understanding, thus in reference to their marriage, in this case their infernal marriage: *weeping* having relation to the deprivation of heavenly good, and *gnashing of teeth* to the deprivation of heavenly truth: thus the former expression denoting the dominion of the love of evil, and the latter the contention of false principles thence derived.

Verse 29. *What have we to do with Thee? &c.*—It has been supposed by some learned expositors, that they, who were said of old to be possessed with evil spirits, were merely afflicted with some bodily distemper, which presented the appearance of such a possession. But how shall we reconcile

with this idea the account here given of the exclamation uttered by the two afflicted persons, when they cried out to Jesus, "*What have we to do with Thee?*" &c., or the succeeding part of the history, where the evil spirits ask for permission (which is granted them) to enter into a herd of swine; surely both the exclamation and the petition bespeak something more than a bodily disease, especially when it is further considered what a violent and destructive effect was produced on the herd of swine by the influence of the infernal agents.

Verse 34. *And besought Him to depart out of their coasts.* We have here a remarkable instance how little efficacy miracles have to produce a full and profitable conviction in the minds of men respecting religious truth; for the Gergesenes, we find, notwithstanding their being witnesses to a remarkable miracle performed by the Lord, yet were so little convinced by it of His Divine authority, that *they besought Him to depart out of their coasts.* Still the continual cry of mankind is, "Do miracles, and we will believe," not aware that previous faith is necessary to believe the miracle, and, consequently, that where a disposition to believe is not previously implanted in the mind, it is impossible that any miraculous agency can produce it. It is plain, then, that miracles do not produce faith, but only confirm it, and that saving faith springs from another source, viz., from a well-disposed will, agreeably to what the Lord declares in another place, "*He that is of God, heareth God's Word.*"

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And hence holy worship and adoration in the church, from a perception of the union of the LORD's Human with the Divine. Verse 8.

That good in the rational principle, being required to acknowledge the LORD's Divine Humanity, obeys. Verse 9.

And that thus the affections and thoughts of the rational mind, which had been perverted by evils and falses, are restored to communication with goods and truths from the LORD. Verse 10.

Which extension of the Divine mercy to those who had before been in perverse principles of life, is offensive to such as are in hypocritical good. Verse 11.

But that this was without just cause, since the end of the LORD's coming in the flesh was, not to save the celestial, or those who were in orderly love, but the spiritual, or those who were in disorderly love, with whom there nevertheless remained the affection of truth. Verses 12, 13.

And who, by receiving the internal truths of the church in that affection, are blessed and happy, so long as good is conjoined to their truths; but unblessed and unhappy when they are in truths without good. Verses 14, 15.

from them, and then shall they fast.

16. But no one putteth a piece of unwrought cloth upon an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17. Neither do they put new wine into old bottles, else the bottles burst, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.

18. While He spake these things unto them, behold a ruler coming, worshipped Him, saying, My daughter is now dead; but come, lay Thy hand upon her, and she shall live.

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23. And Jesus coming into the ruler's house, and seeing the pipers, and the multitude making a noise, saith to them,

24. Give place; for the damsel is not dead, but sleepeth; and they laughed Him to scorn.

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That these things were unknown in the Jewish Church, which was a church representative of spiritual things, and that therefore the truths of that church do not accord with the truths of the Christian church, which are spiritual truths themselves. Verses 16, 17.

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was put forth, entering in, He laid hold of her hand, and the damsel arose.

26. And this fame went forth into all that land.

27. And Jesus departing thence, two blind [men] followed Him, crying, and saying, Have mercy on us, Son of David.

28. And when He was come to the house, the blind men came to Him, and Jesus saith to them, Believe ye that I am able to do this? They say unto Him, Yea, Lord.

29. Then He touched their eyes, saying, According to your faith be it unto you.

30. And their eyes were opened, and Jesus straitly charged them, saying, See ye let no one know.

31. But they departing spread abroad His fame in all that land.

32. But as they went out, behold they brought unto Him a man dumb possessed with a demon.

33. And when the demon was cast out, the dumb spake, and the multitudes wondered, saying, That it was never so seen in Israel.

34. But the Pharisees said, In the prince of demons He casteth out demons.

35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every malady, in the people.

That this was seen and acknowledged in the church. Verse 26.

Supplication of those who are in ignorance of truth, that they may receive illustration from the LORD's Divine Humanity. Verse 27.

That their supplication is granted, in consequence of their acknowledging the LORD's omnipotence. Verses 28, 29.

But that they are forbid to instruct others, until their own understandings are first fully opened to the truth. Verse 30.

In which case they are allowed to instruct. Verse 31.

That they who cannot confess the LORD, nor preach faith in Him, are enabled to do both through the omnipotence of the LORD's Divine Humanity, removing falses and evils of life. Verses 32, 33.

Which is imputed to infernal agency by those who are in hypocritical good. Verse 34.

That the LORD's Divine Humanity is the all of truth both exterior and interior, and also the all of good, and that by its omnipotence all evils and falses are removed from the church. Verse 35.

36. But seeing the multitudes He was moved with compassion concerning them, because they were dissolved and scattered abroad, as sheep not having a shepherd.

37. Then saith He to His disciples, The harvest truly is much, but the labourers are few.

38. Pray ye, therefore, the Lord of the harvest, that He will put forth labourers into His harvest.

That the Divine mercy is excited by observing the evils and falses which prevent the church's conjunction with the Lord's Divine Humanity. Verse 36.

And that hence the church is admonished to note, how little there remains in it of the doctrine of truth derived from good. Verse 37.

And to supplicate the Divine mercy for an increase of that doctrine. Verse 38.

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## EXPOSITION.

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### CHAPTER IX.

VERSE 2. *Behold they brought unto Him a paralytic, lying on a bed; and Jesus seeing their faith, &c.*—By this faith whereby the sick were healed, is understood no other faith than that which is called historical, which also at that time was miraculous; wherefore by that faith many then performed miracles; the faith was, that the Lord was Almighty, because He was able to do miracles of Himself, wherefore also He allowed Himself to be worshipped, which was not the case with the prophets of the Old Testament, who were not worshipped; but this historical faith in all cases precedeth, before the same becomes saving with man, when he learneth truths from the Word and liveth according to them. *A.E.* 815.

Verse 6. *Take up thy bed.*—To take up the bed signifies to be instructed in doctrinals. *T.C.R.* 301. The origin of this signification is from the spiritual world, where every one has a bed according to the quality of his science and intelligence. *A.R.* 137.

Verses 12, 13. *They that are healthy need not a physician, &c.*—The Lord came into the world, not to save the celestial, but the spiritual; the most ancient church, which was called *man*, was celestial, and if this had remained in its integrity, there would have been no need for the Lord to be born as a

man ; wherefore as soon as this began to fail, the Lord foresaw that the celestial church would altogether perish on this globe, on which account prediction was immediately made concerning the Lord's coming into the world. Gen. iii. 15. After the time of that church there was no longer a celestial church but a spiritual church ; the ancient church, which was after the flood, was a spiritual church, and this church, or they who are of the spiritual church, could not have been saved unless the Lord had come into the world : this is what is meant by the Lord's words, "They that are healthy have no need of a physician, but they that are sick : I came not to call the just, but sinners to repentance." A.C. 2661.

Verse 15. *Can the sons of the bride-chamber mourn so long as the bridegroom is with them, &c.*—They are called the sons of the bride-chamber who are in the truths of the church, and receive good, for the good which is from the Lord is the bridegroom ; the reason why the sons of the bride-chamber do not mourn so long as the bridegroom is with them is, because they are in a blessed and happy state, thus are with the Lord, when they are in truths conjoined to their good ; their fasting, when the bridegroom is taken from them, denotes that they are in an unhappy state when good is no longer conjoined to truths ; this latter state is the last state of the church, but the former is the first state. A.C. 9182. See also S.S. 87—89.

The Lord here calls Himself the Bridegroom, and the men of the church He calls the sons of the bride-chamber ; by fasting is signified to mourn, on account of the defect of truth and good. A.E. 1189.

Verses 16, 17. *No one putteth a piece of unwrought cloth on an old garment, &c.*—Inasmuch as garment signifies truth, therefore the Lord compares the truths of the former church, which was a church representative of spiritual things, to the piece of an old garment, and the truths of the New Church, which were spiritual truths themselves, to the piece of a new garment ; in like manner He compared those truths to bottles of wine, because by wine, in like manner, is signified truth, and by bottles are meant the knowledges which contain it. A.E. 195.

Verse 17. *Neither do they put new wine into old bottles, &c.*—Inasmuch as all comparisons in the Word are grounded in correspondences, so also is this comparison ; and by wine is signified truth, by old wine, the truth of the old or Jewish church, and by bottles are signified those things which contain, by old bottles, the statutes and judgments of the Jewish church, and by new bottles, the precepts and commandments of the

Lord; that the statutes and judgments of the Jewish church, which were principally concerning sacrifices and representative worship, do not accord with the truths of the Christian church, is meant by the words, "*They do not put new wine into old bottles, else the bottles burst, and the wine runneth out; but they put new wine into new bottles, and both are preserved;*" that they who are born and educated in the external things of the Jewish church, cannot immediately be brought into the internal things of the Christian church, is signified by what is said in another place, "*No one drinking old wine immediately desireth new; for he saith, The old is better.*" *A.E.* 376.

Verse 18. *Lay Thy hand upon her.* Inasmuch as communications, translations, and receptions, were signified by the imposition of hands, it may be known what is signified by the imposition of hands in Matt. ix. 18. *A.C.* 10023.

That the New Jerusalem, that is, the New Church, cannot descend from heaven in a moment, but in proportion as the falses of the former church are removed; for what is new cannot gain admission where falses before have been implanted, unless they be eradicated, the Lord teaches when He saith, "*No one putteth new wine into old bottles,*" &c. *T.C.R.* 784.

The new wine is the Divine Truth of the New Testament, thus of the New Church, and the old wine is the Divine Truth of the Old Testament, thus of the Old Church. *A.R.* 316.

Verse 20. *And behold a woman who was diseased with an issue of blood, &c.*—Diseased with an issue of blood signifies those who are in natural love separate from spiritual. *A.E.* 163. It signifies also the profanation of the good of love. *A.C.* 9014.

*And touched the hem of His garment, &c.*—The hem [or borders] of the garment denote the extremes where the natural principle is; by being healed, therefore, through touching the hem of the Lord's garment, is signified, that health went forth from the Divine in the extremes or ultimates. *A.C.* 9917. See also *A.E.* 195.

Verses 20, 22. That the woman labouring with an issue of blood, when she touched the border of the Lord's garment was healed, and in general, as many as touched the border of His garment were healed, signified that from the Divine [being or principle], in the extremes or ultimates, health went forth; for that in the ultimates of good and truth, which are from the Divine [being or principle], there is strength and power, see n. 9836, and also that responses are there, n. 9905. *A.C.* 9917.

Verses 27—31. *And Jesus departing thence, two blind men followed Him, &c.*—By all the blind, whom the Lord

healed, are understood those who are in ignorance, and receive Him, and are illustrated by the Word from Him; and, in general, by all the miracles of the Lord are signified such things as appertain to heaven and the church, thus spiritual things; from which circumstance His miracles were Divine, for it is Divine to act from first [principles], and so to present or exhibit those things in ultimates. *A.E.* 239.

Verses 32, 33. *Behold they brought unto Him a man dumb, &c.*—By utterance is meant confession of the Lord, and the preaching of faith in Him, for this utterance is spiritual; hence it is evident what is signified in the internal sense by the dumb, viz., that they are signified who cannot confess the Lord, thus neither preach faith in Him, by reason of ignorance, in which state are the nations out of the church, and also the simple within the church; that such are signified by the dumb, is evident from Isaiah, “Then shall the lame leap as the hart, and the tongue of the dumb shall sing,” xxxv. 6; the tongue of the dumb shall sing, denotes that they shall confess the Lord, and the things which relate to faith in Him; by the dumb whom the Lord healed are also signified the nations, which by His coming into the world were delivered from falses and consequent evils, as by the dumb in Matthew, ix. 32, 33. *A.C.* 6988.

Verse 35. *Jesus went about, &c.*—That by God is understood the essential Divinity, from whom are all things, which is called Jehovah the Father; and by Christ, His Divine Humanity, which is called the Son of God, may be seen above, n. 500, and because the essential Divinity and the Lord’s Divine Humanity are one, like soul and body, it follows that the Lord alone reigns. This is what is meant by the gospel of the kingdom, Matt. ix. 35. *A.R.* 553.

Verse 36. *Seeing the multitude, he was moved, &c.*—Inasmuch as by bowels are signified interiors of thought, and these are what are affected with grief, therefore such grief is expressed in the Word by the moving of the bowels [compassion], as in Matt. ix. 36. *A.E.* 622.

Verses 37, 38. *The harvest truly is much, but the labourers are few, &c.*—Inasmuch as by the harvest are signified all things which spiritually nourish man, which have reference to truths of doctrine and goods of life, therefore, by harvest is signified the church in general and in particular; by labourers are understood all who will teach from the Lord. *A.E.* 911.

## TRANSLATOR'S NOTES AND OBSERVATIONS.

## CHAPTER IX.

VERSE 4. *And Jesus seeing their thoughts, &c.*—In our common version of the New Testament, what is here rendered *seeing* is expressed by *knowing*; but the original term is *ἰδὼν*, which manifestly applies to the organ of *sight*, and thus bespeaks a Divine Power of vision in the Redeemer's mind, by virtue of which He had an intuitive view of whatsoever was passing in the minds of others.

Verse 6. *Arise, take up thy bed, &c.*—Another remarkable instance here occurs of the Divine Wisdom by which the Lord spake, as discoverable from the connexion of ideas in the internal sense, where the things expressed in the literal sense appear unconnected; for to *arise*, according to the internal sense, has respect to the *will* in its elevation out of evil into good; to *take up the bed* has respect to the *understanding* and the elevation of its thoughts out of falses into truths; and to *go to thine house* implies the joint effect of each elevation, in producing in the man a fixed abode in the heavenly principles of love and life.

Verse 8. *The multitude marvelled and glorified God.*—To *marvel* has relation to the *will*, as affected by a perception of the Divine Mercy, Goodness, and Power; and to *glorify God* has relation to the *understanding*, as noting and making confession of that perception; thus both united have reference to the heavenly marriage so frequently alluded to in the Sacred Scriptures.

Verse 13. *What that meaneth.*—In the original it is expressed *τί ἐστίν*, what it is.

*I will mercy.*—It is to be lamented that the force of this expression is almost entirely lost in our English version, by the insertion of *have* between *will* and *mercy*; whereas in the original it is expressed *\*Ἐλεον θέλω*, which means literally what is here rendered *I will mercy*, being intended to express the Divine Will as it is in itself, and not merely *what it requires from others*.



Verses 14, 15. *Why do we and the Pharisees fast oft? &c.*—It is remarkable that the question here proposed by the disciples of John is concerning *fasting*; whereas the reply made by the Lord is concerning *mourning*, for He says, "*Can the sons of the bride-chamber mourn so long as the bridegroom is with them?*" Thus the natural idea suggested by the disciples of John, was instantly changed into a spiritual idea in the Lord's mind; for to *fast* is a natural act, but to *mourn* is a spiritual act. Hence it appears manifest how the natural expressions of the Word were intended to suggest spiritual ideas, and how they do suggest them in the spiritual mind, by an opening to the spiritual things which are involved in them.

Verse 16. *No one putteth a piece of unwrought cloth, &c.*—What is here rendered *unwrought*, in the common version of the New Testament is called *new*, but the expression, in the original, is ἀνύακτον, which literally means *unwrought*, or which has not yet gone through the hands of the fuller or purifier, thus denoting truth in its first state of reception.

Verse 17. *They put new wine into new bottles.*—It is remarkable that the expression *new*, as here applied to wine, is in the original νέον, but as applied to the bottles is καινὸς, whence we may come to this conclusion, that the Greek term νέον is used to express a more interior idea than the term καινὸς.

Verse 30. *And Jesus straitly charged them.*—The expression here rendered *straitly charged* is, in the original, ἐνέσπειμψατο, which, according to the best commentators, signifies to *command with vehemence or earnestness*.

Verse 35. *Teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every malady, &c.*—Another remarkable instance here occurs of the manner in which the Sacred Scriptures are written, in regard to the connexion of ideas in the internal sense, whilst the ideas presented in the sense of the letter appear scattered and unconnected. See note above at chap. iv. 23, where the same words occur.

Verse 36. *He was moved with compassion.*—It appears from what is recorded in this verse, that the Divine Compassion is excited by the corruptions, ignorance, and miseries of man; which consideration ought to be a lesson to a man, to instruct him concerning the manner in which he ought to be affected by the sins, the ignorance, and the distresses, both of himself and of his fellow-creatures.

Verse 36. *Because they were dissolved and scattered abroad as sheep without a shepherd.*—In the common English version of the New Testament, this passage is rendered *because*

*they fainted and were scattered abroad*, but the original term, here rendered *fainted* is ἐκλελυμένοι, which literally, means were *loosened or dissolved*. The two expressions taken together supply us with another instance of the heavenly marriage, which we have had so frequent occasion already to point out, and likewise of the connexion of ideas in the internal sense. For according to that sense, *dissolved* has reference to the want of heavenly good, *scattered abroad* to the want of heavenly truth, and *as sheep without a shepherd* to the want of both.

Verse 38. *That He will put forth labourers*.—The original term, here rendered *will put forth*, is ἐκβάλλη, which literally signifies *will put* [or cast] *forth*.

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# MATTHEW.

## CHAPTER X.

### CHAPTER X.

1. AND calling His twelve disciples, He gave them power over unclean spirits, so as to cast them out, and to heal every disease and every malady.

2. But of the twelve apostles the names are these: first, Simon, who is called Peter, and Andrew his brother; James the [son] of Zebedee, and John his brother;

3. Philip and Bartholomew; Thomas and Matthew the publican; James the [son] of Alphaeus, and Lebbeus surnamed Thaddeus;

4. Simon the Canaanite, and Judas the Iscariot, who also betrayed Him.

5. These twelve Jesus sent forth, commanding them, saying, Into the way of the nations, depart ye not, and into a city of the Samaritans enter ye not.

6. But go ye rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, That the kingdom of the heavens is at hand.

8. Heal the infirm, cleanse the lepers, raise the dead, cast out demons; gratuitously ye have received, gratuitously give.

### THE INTERNAL SENSE.

That all the goods and truths of the church have power from the Lord's Divine Humanity, over all opposing evils and falses from hell. Verse 1.

The distinct qualities of those goods and truths in general are enumerated. Verses 2, 3, 4.

That they cannot be received by those who are in evils, nor by those who are in falses, but only by those who are in the good of charity, and thence in faith. Verses 5, 6.

That with whomsoever they are received, they effect conjunction with heaven, communicate spiritual power over the hells, deliver from the profanation of truth, infuse spiritual love into natural, reject the falses of evil, and all out of

9. Provide neither gold, nor silver, nor brass for your girdles;

10. Nor bag for a journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.

11. And into whatsoever city or village ye enter, enquire who in it is worthy, and there abide until ye go thence.

12. And when you come into the house salute it.

13. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet.

15. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16. Behold, I send you forth as sheep in the midst of wolves; be ye therefore prudent as serpents, and harmless as doves.

17. But beware of men; for they will deliver you to councils, and will scourge you in their synagogues.

pure mercy, without any idea of merit. Verses 7, 8.

And confess all to be from the LORD alone, and nothing from themselves. Verses 9, 10.

And into whatsoever understanding they flow in, they scrutinize attentively whether they shall be received, and abide there or separate themselves accordingly.

And into whatsoever will they flow in, they make the same scrutiny, and communicate heavenly joys and eternal life, if they be received, but if they be not received there the loss of those joys and of that life is the certain consequence. Verses 12, 13.

That the evils, which reject goods and truths, adhere to those who are in evil, but not to those who are in goods and truths. Verse 14.

That they who are in evil of life, and at the same time in ignorance of truth, are more excusable than those who know the truth, and yet cherish evil. Verse 15.

That they who are in goods and truths ought to join prudence and circumspection with innocence, as a security against evils and falses. Verse 16.

And to be especially on their guard against those in the church who pervert the truth, because truth and its doctrine perverted are in the greatest contrariety to good and truth. Verse 17.

18. And ye shall be brought before governors and kings on account of Me, for a witness to them and to the nations.

19. But when they shall deliver you up, be not solicitous how or what ye shall speak, for it shall be given to you in that same hour what ye shall speak.

20. For ye are not they that speak, but the Spirit of your Father [is] what speaketh in you.

21. But brother shall deliver up brother to death, and father, son; and children shall rise up against parents, and cause them to be put to death.

22. And ye shall be hated of all for the name of Me; but he that endureth to the end, he shall be saved.

23. But when they persecute you in this city, flee into the other; for verily I say to you, Ye shall not have gone through the cities of Israel until the Son of Man be come.

24. The disciple is not above the master, nor the servant above his lord.

25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household?

26. Fear them not therefore; for there is nothing covered, that shall not be uncovered, and hidden, that shall not be known.

That nevertheless it is necessary that they should testify concerning the Lord's Divine Humanity, notwithstanding all opposition of evils and falses. Verse 18.

In which testimony they will be instructed and confirmed by Divine Truth, derived from Divine Good. Verses 19, 20.

And although brought into combat against opposing evils and falses, yet through patient continuance unto the full conjunction of good and truth, and the entire separation thereby of evils and falses, they would be preserved. Verses 21, 22.

And would thus, by repeated combats and deliverances, purge the doctrines of the church from all falses, through the influx of the truth of faith. Verse 23.

Therefore they who are in good ought to submit themselves to the guidance of Truth Divine, and they who are in truth ought to have respect to Good Divine, because nothing else is required than to be thus subject to the Lord, content to bear reproach, because He was reproached. Verses 24, 25.

Which reproach ought not to be regarded, because all evils and falses must sooner or later be manifested to those who are in them, and likewise

27. What I say to you in the darkness, say ye in the light; and what ye hear into the ear, preach ye on the houses.

28. And be not afraid of them who kill the body, but are not able to kill the soul; but rather be afraid of Him who is able to destroy both soul and body in hell.

29. Are not two sparrows sold for a farthing, and one of them doth not fall to the earth without your Father?

30. But of you even the hairs of the head are all numbered.

31. Be not therefore afraid; ye are of more value than many sparrows.

32. Whosoever therefore shall confess in Me before men, I also will confess in him before My Father that [is] in the heavens.

33. But whosoever shall deny Me before men, I also will deny him before my Father that [is] in the heavens.

34. Think not that I am come to cast peace upon earth;

all goods and truths to those who are in them. Verse 26.

In which case the truth which was in obscurity, will be perceived in brightness, and the good, which was received in obedience, will be made sensible in the will's love. Verse 27.

That therefore they, who are in the good and truth of the church, ought not to cherish natural fear, which is dread and consternation on account of spiritual death, but that they ought to cherish spiritual fear, lest by evils of life and by falses of doctrine they should avert the Divine Love in themselves and thereby hurt it. Verse 28.

For that all and singular things appertaining to man's intellectual principle, both internal and external, are under the view and protection of the LORD's Divine Providence. Verses 29, 30.

How much more so the things of charity and faith! therefore natural fear ought not to be cherished. Verse 31.

For whosoever hath communication and conjunction by faith and love with the LORD's Divine Humanity, hath communication and conjunction at the same time with the essential Divine. Verse 32.

But whosoever hath not conjunction by faith and love with the LORD's Divine Humanity, cannot have any conjunction with the essential Divine. Verse 33.

That truth Divine from the LORD's Divine Humanity,

I am not come to cast peace, but a sword.

35. For I am come to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.

36. And the man's enemies [shall] be they of his own house.

37. He that befriendeth father or mother above Me, is not worthy of Me, and he that befriendeth son or daughter above me, is not worthy of Me.

38. And whosoever doth not take his cross, and follow after Me, is not worthy of Me.

39. He that findeth his soul shall lose it, and he that loseth his soul for My sake, shall find it.

40. He that receiveth you, receiveth Me, and he that receiveth Me, receiveth Him that sent Me.

combating against evils and falses, is intended to make manifest the disagreement between the internal and external man, and that therefore man must undergo the combats of temptations, before the disagreement can be removed, and internal peace restored. Verses 34, 35.

That the things proper to man as his own, are mere evils and falses, and that these are the only destroyers of his peace, because they oppose in him goods and truths from the LORD. Verse 36.

That therefore man can never be regenerated, and thereby conjoined to the LORD, only so far as he shuns both the hereditary and actual evils of his own proprium, that so he may come into a total submission. Verse 37.

That for this purpose he must undergo spiritual temptations, by fighting against concupiscences, through faith in the LORD's Divine Humanity. Verse 38.

Otherwise he will remain in unbelief, and will never attain the life of faith, whereas if he fights against concupiscences through faith in the LORD's Divine Humanity, the life of faith will then be given to him. Verse 39.

That for this purpose he ought first to admit the goods and truths of the Word into his will and understanding, because in so doing he admits at the same time the LORD's Divine Human, and whosoever

41. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a just one in the name of a just one, shall receive the reward of a just one.

42. And whosoever shall give to one of these little ones to drink a cup of cold [water] in the name of a disciple, verily I say to you, he shall in no wise lose his reward.

admits the LORD's Divine Human, admits also the essential Divine. Verse 40.

And they who love truth for the sake of truth, and who love to do the truth for the sake of doing the truth, love the LORD, and receive heaven in themselves, which is the affection of truth and good for the sake of truth and good. Verse 41.

And that this is the case also with those who do good and teach truth from a principle of obedience. Verse 42.

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## EXPOSITION.

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### CHAPTER X.

VERSE 1. *When he had called His twelve disciples.*—By disciples are meant all who worship the LORD, and live according to the truths of His Word. *A.R.* 325.

By the *disciples* of the LORD are meant those who are instructed from the LORD in the goods and truths of doctrine; but by *apostles* are meant those who, after they have been instructed, teach those goods and truths. *A.R.* 79.

To be the LORD's disciple is to be led of the LORD, and not of self, thus by goods and truths which are from the LORD, and not by evils and falses which are from man. *A.C.* 10490.

Verses 5, 6. *Go not into the way of the Gentiles, &c.*—The way of the Gentiles in which they were not to go, signifies the false derived from evil; the city of the Samaritans which they were not to enter, signifies the false doctrine of those who reject the Lord; the lost sheep of the house of Israel, signify those who are in the good of charity, and thence in faith. *A.E.* 223.

The Gentiles to whom they were not to go, denote those who are in evils; the cities of the Samaritans, denote those who are in falses; the lost sheep of the house of Israel, denote those who are in goods. *A.C.* 4169.



Verse 8. *Cast out demons.*—He who invokes faith alone, as the head of his religion, or as his idol, the same, inasmuch as he does not search out any evil in himself which he calls sin, and therefore does not desire to remove it by repentance, abides in it; and as all evil is composed of concupiscences, and is nothing but a bundle of concupiscences, it follows that he who does not search out any evil in himself, and shun it as a sin against God, which can only be done by repentance, becomes a demon after death. Nothing but such concupiscences are signified by demons in the following passages: “They sacrifice to demons, not to God.” Deut. xxxii. 17; Lev. xvii. 7; Ps. cvi. 17. The demons which the Lord cast out, had been such concupiscences when they lived in the world, concerning which see Matt. viii. 16, 28; ix. 32, 33; x. 8. *A.R.* 458.

By the demons cast out by the Lord, by which many were then obsessed, are signified falses of every kind, with which the church was infested, and from which it was liberated by the Lord. *A.E.* 586.

Verses 9, 10. *Provide neither gold nor silver, &c.*—By this was represented that they should have nothing of good and of truth from themselves, but from the Lord alone, and that all things were given gratis. *A.E.* 242.

By the above words was represented, that they who are in goods and truths from the Lord, possess nothing of good and truth from themselves, but that all the truth and good which they have is from the Lord; for by the twelve disciples were represented all who are in goods and truths from the Lord; in the abstract sense all the goods of love and truths of faith from the Lord; goods and truths from self, and not from the Lord, are signified by possessing gold, silver, brass in girdles, and by a bag; but truths and goods from the Lord are signified by a coat, a shoe, and a staff; by a coat, interior truth, or truth from a celestial principle; by a shoe, exterior truth, or truth in the natural principle; by a staff, the power of truth; but by two coats, two shoes, and two staffs, are signified truths and their powers, as well from the Lord as from self: that they were allowed to have one coat, one pair of shoes, and one staff, is manifest from Mark vi. 8, 9; and from Luke ix. 2, 3. *A.C.* 9942.

A coat and a shoe signified the truths with which they were to be clothed, and a staff the power of truth from good; inasmuch as these should not be twofold, but single, therefore the disciples were forbidden to have two staffs, two pair of shoes, and two coats. *A.C.* 4677.

Verse 11. *Into whatsoever city or village ye enter, &c.*—*Villages* signify the external things of faith, and consequently of the church. The external things of the church are rituals; the internal things are doctrinals, when these are not things of mere science only, but of life. External things were represented by *villages*, because they were out of *cities*; but internal things were represented by *cities* themselves. *A.C.* 3270.

Verse 12. *When ye come into a house salute it, &c.*—By saluting the house [or saying peace], is signified that they might know whether the inhabitants would receive the Lord, and those who evangelized concerning the Lord, and thence concerning heaven, heavenly joy, and eternal life, for all those things are signified by peace; and they who received are meant by the sons of peace, upon whom peace would rest; but that peace would be taken away from them, if they did not acknowledge the Lord, and thence did not receive those things which are of the Lord, or which are of peace, is signified by the words, "If the house or city be not worthy, your peace shall return upon you:" lest on such occasion they should be hurt by the evils and falses which were in that house, or in that city, it was commanded that on going out they should shake off the dust of their feet, by which is signified, lest what is damned should thence adhere; for by the dust of the feet is signified what is damned, inasmuch as the ultimate principle appertaining to man, which is the natural sensual principle, corresponds to the soles of the feet, and because evil adheres to this principle, therefore with those who were in the representatives of the church, as the generality at that time were, it was customary to shake off the dust of the feet when the truths of doctrine were not received; for in the spiritual world, when any good [spirit] comes to the evil, evil from the latter flows in, and in some measure disturbs; but it only disturbs the ultimate principles, which correspond to the soles of the feet; hence when they turn themselves and go away, it appears as if they shake off the dust of their feet backwards, which is a proof that they are liberated, and that the evil adheres to those who are in evil. *A.E.* 365. See also *C.S.L.* 394. *H.H.* 284—290.

*Shake off the dust of your feet.*—Inasmuch as dust signified those who did not look to things spiritual and celestial, but to things corporeal and terrestrial, therefore it was commanded by the Lord to His disciples, that if a city or a house was not worthy, they should shake off the dust of their feet. *A.C.* 249. See also 1748, 3148.

Verse 15. *It shall be more tolerable for the land of*

*Sodom and Gomorrah, &c.*—The reason is, because by Sodom and Gomorrah are meant those who are in evil of life, but who have known nothing concerning the Lord and concerning the Word, thus neither could they receive; hence it may be manifest that a house or city is not meant, which would not receive the disciples, but that they are meant who are within the church, and do not live the life of faith; every one may see that a whole city could not be damned on that account, viz., because they did not receive the disciples, and instantly acknowledge the new doctrine which they preached. *A.C.* 7418. See also 2220. *A.E.* 653.

*Sodom and Gomorrah.*—By Sodom is signified the evil of self-love, and by Gomorrah the false principle derived from that evil. *A.C.* 2239.

Verse 16. *Be ye therefore prudent as serpents, &c.*—They are called prudent who are in good, cunning who are in evil, for prudence is of truth derived from good, and cunning is of the false derived from evil: and whereas the above words are spoken to those who are in good, therefore by serpents, in that passage, may also be understood prudence. *A.E.* 581.

By serpent, amongst the most ancient [people], who were celestial men, was signified circumspection, thus, in like manner, the sensual principle by which they exercised circumspection, lest they should be hurt by the evil; which signification is manifest from the Lord's words to the disciples, "*Behold I send you forth as sheep in the midst of wolves; be ye therefore prudent as serpents, and harmless as doves.*" *A.C.* 197. See also 3900, 6398. *H.H.* 278. *D.P.* 310. *A.R.* 455.

Verse 17. *And shall scourge you in their synagogues.*—Inasmuch as the Jews taught in their synagogues, therefore by synagogue is signified doctrine. *A.R.* 97.

Verse 18. *Ye shall be brought before governors and kings, &c.*—*Kings* signify the truths of the Word, and *governors* its goods. *A.E.* 811.

He who knoweth that by the disciples of the Lord are understood all who are in truths derived from good from the Lord, and in the abstract sense the truths themselves from good, and that by their being cast into the custody of the devil, is understood the endeavour of those who are in falses from evil to deprive them of truths, and in the sense abstracted from persons, a detention and imprisonment of truth by falses, as was said above, may understand what is signified in *Matt.* x. 17, 18. *A.E.* 122.

Verse 21. *But brother shall deliver up brother, &c.*—By parents, brethren, children, and friends, are not here meant

parents, brethren, children, relations and friends, nor by disciples are meant disciples, but the goods and truths of the church; and evils and falses; and that evils are about to extinguish goods, and falses truths. *A.E.* 366.

Seeing that a spiritual marriage gives birth to no other offspring, a male offspring denoting truth and good in the understanding, and thence in the thought; and a female offspring denoting truth and good in the will, and thence in the affections; therefore by a son in the Word, is signified truth. By way of confirmation, some passages shall be adduced, from which this may in some measure be seen. *Matt.* x. 21. *A.R.* 543.

By the above words is signified that falses and evils are about to combat against truths and goods, and *vice versa*, which is effected when man comes into temptations and is reformed; this combat is signified by division and insurrection; the father being divided against the son, and the son against the father, signifies that evil is about to combat against truth, and truth against evil, father denoting the evil, which is the proprium of man, and son denoting the truth which man has from the Lord; that the lust of the false would fight against the affection of truth, and the affection of truth against the lust of the false, is signified by the mother being divided against the daughter, and the daughter against the mother, the mother denoting the lust of the false, and the daughter the affection of truth. *A.E.* 724. See also *A.C.* 3703.

Verse 22. *Ye shall be hated of all for the name of Me.*—For the name of Me denotes for the sake of My doctrine. *A.C.* 2009.

*But he that endureth to the end, &c.*—That he who is once converted ought to remain in good and truth to the end of life, is taught by the Lord in these words. *D.P.* 231.

Inasmuch as by the name of God is signified the all of worship, that is, the all of love and faith, whereby He is worshipped, it is evident hence what is meant by these words in the Lord's prayer, "Hallowed be Thy Name." *Matt.* vi. 9, and by those words of the Lord, "Ye shall be hated of all men for My name's sake." *Matt.* x. 22. *A.C.* 2724.

Verse 23. *When they persecute you in one city, &c.*—By city is here meant the doctrine of the false grounded in evil; that the doctrine of truth would not be admitted where the doctrine of such false is, is meant by their flying into another city if they were persecuted in one. *A.E.* 223.

Verses 24, 25. *The disciple is not above his master, &c.*—By these words, in the universal sense, is meant that man ought not in comparison to make himself equal to the Lord,

and that it is sufficient for him that he has every thing that he possesses from the Lord, and in this case the disciple is as the master, and the servant as the Lord, for in this case the Lord is in him, and makes him to will what is good and to think what is true; disciple having relation to what is good, and servant to what is true: the case is similar in the particular sense, viz., as relating to every individual man who is led of the Lord; the external or natural man with such a one is a disciple and servant, and the internal and spiritual man is a master and lord; and when the external or natural man serves the internal or spiritual, by obeying and affecting, in this case he is also as a master and a lord, for they act in unity, as it is said of the principal and the instrumental causes, that they act as one cause: this particular sense coincides in this respect with the universal sense, that when the spiritual and natural man act in unity, then the Lord Himself acts, for the spiritual man acts nothing of himself, but what he acts, he acts solely from the Lord; for so far as the spiritual man is open [for he is opened into heaven], so far he does not act of himself, but from the Lord. *A.E.* 409.

Verse 26. *There is nothing covered which shall not be uncovered, &c.*—That the evil, before they are damned and sent into hell, undergo so many states, is a thing altogether unknown in the world; it is believed that man is immediately either damned or saved, and that this is done without any process; but the case is altogether otherwise; justice there reigns, and no one is damned until he himself knows, and is inwardly convicted, that he is in evil, and that he cannot at all be in heaven; his evils are also opened to him, according to the Lord's words in this verse, *There is nothing covered, &c.*, and what is still more, he is also admonished to desist from evil, but when he cannot do this by reason of the dominion of evil, then the power of doing evil by falsifications of truth and pretences of good, is taken away from him, which is effected successively from one degree to another, and at length follows damnation and letting down into hell. *A.C.* 7795.

Verse 28. *Be not afraid of them who kill the body, &c.*—By fearing is here signified to have fear lest they should spiritually die, consequently natural fear, which is dread and consternation; but spiritual fear is holy fear, which is in every spiritual love variously according to the quality of the love, and according to its quantity; in this fear is the spiritual man; he also knows that the Lord doth not do evil to any one, still less destroy any one as to body and soul in gehenna, but that He doeth good to all, and that He is willing to raise every one as to body and soul to Himself into heaven; hence his fear is a

holy fear, lest by evil of life and by false doctrine he should avert that Divine Love in himself, and thereby hurt it; but natural fear is dread, consternation, and terror, on account of dangers, punishments, and thus on account of hell, which fear is in every corporeal love, also variously according to the quality of the love, and according to its quantity; the natural man, who has this fear, knoweth no other than that the Lord doeth evil to the evil, condemns them, casts into hell, and punishes, and hence it is that the evil are afraid of and dread the Lord. *A.E.* 696. See also *A.C.* 2826, 6071, 9033.

By fearing in this passage is signified the fear of spiritual death, consequently natural fear, which is fearfulness and dread; but spiritual fear is holy fear, which is inwardly in all spiritual love, and is various according to the quality of the love, and according to the quantity thereof; in this fear the spiritual man is principled, who also knows that the Lord cannot do evil to any one, much less destroy any one, as to soul and body in hell, but that He doeth good to all, and that He willeth to raise up every one as to body and soul into heaven to Himself; hence the fear of the spiritual man is a holy fear, lest by evil of life and by false doctrine he should avert that Divine Love in himself, and so hurt it; but natural fear is a fearfulness, dread, and terror, of dangers, punishment, and thus of hell, which fear is inwardly in all corporeal love, and also is various according to the quality of the love, and according to the quantity thereof; the natural man who is in such fear, doth not know otherwise than that the Lord doeth evil to the evil, condemneth them, casteth into hell, and punisheth, and hence it is that such persons fear and dread the Lord; in this fear were most of the Jewish and Israelitish nation, by reason that they were natural men; hence it is that mention is so frequently made in the Word of being afraid and trembling before Jehovah. *A.E.* 696.

Verse 30. *The hairs of your head are all numbered, &c.*—Hereby is signified that all things and the minutest particulars in man [are numbered], because ultimate things, such as the hair, the beard, &c., signify all things, or the whole. *A.C.* 10044.

Verses 34, 35, 36, 37. *Think not that I am come to send peace upon earth, &c.*—The subject here treated of is concerning spiritual combats, which are temptations, and which they are to undergo who are about to be regenerated, thus concerning the disagreements appertaining to man on the occasion, between the evils and falses which are with him from hell, and the goods and truths which are from the Lord with him; inasmuch as those combats are here described, therefore it is said, whosoever doth not take up *his cross*, and follow after Me, is

not worthy of Me; for by cross is signified the state of man in temptations: he who does not know that such things are signified by a man, and a father, by a daughter, and a mother, by a daughter-in-law, and a father-in-law, will believe that the Lord came into the world, that He might take away peace in houses and families, and might induce disagreement, when yet He came that He might give peace, and take away disagreements, according to His own words in John, chapter xiv. 27, and elsewhere: that the disagreement of the internal and external man is here described, is manifest from the signification of a man, and a father, of a daughter, and a mother, of a daughter-in-law, and a father-in-law, in the internal sense; in which sense man denotes the good which is from the Lord; father the evil which is from the proprium of man; daughter the affection of good and truth; mother the affection of evil and the false; daughter-in-law the truth of the church adjoined to its good; and father-in-law the false adjoined to its evil: and whereas thus the combat is described between goods and evils, and between falses and truths appertaining to man, therefore it is also said, that a man's enemies shall be they of his own house; by those of his own house are signified those which appertain to the man, thus those things which are proper to him as his own; and enemies, in the spiritual sense, are the evils and falses which assault goods and truths. *A.C.* 10490. See also 4843.

Verse 37. *He that befriendeth father or mother more than Me, &c.*—By father and mother are signified, in general, the things which are of man's proprium derived from what is hereditary; and by son and daughter the things which are of man's proprium derived from what is actual: a total submission is meant by the above words. *A.C.* 6138.

Verse 38. *He that taketh not his cross, &c.*—The subject here treated of is concerning the temptations, which they who are of the church, and are called the Lord's disciples, undergo; those temptations are signified by the cross which they are to take up. *A.C.* 4599.

By *taking up the cross* is signified the fighting against concupiscences. *D. Life*, 66.

But as to what concerns temptations, which are also here understood by patience, they are spiritual temptations, which they undergo who receive genuine charity from the Lord, for they have to fight against evils which from nativity are inherent in every man, and some against falses, which from childhood they have imbibed from masters and preachers concerning faith alone; these falses and these evils are removed by combats of temptations: this is what is understood by the cross in the following passage, Matt. x. 38. *A.E.* 893. That they

who are of the church must undergo temptations, is meant by what the Lord said in Matt. x. 38, 39. *A.C.* 8159.

Verse 39. *He that findeth his soul shall lose it, &c.*—*Soul* in this passage, denotes the life of faith such as appertains to those who believe; and in the opposite sense the life not of faith, such as appertains to those who do not believe. *A.C.* 9050. See also *A.R.* 639. *T.C.R.* 532.

By *soul* is here meant the life of man's proprium, which also is the life of the flesh, which is of no profit. *D. Life.* 99.

By loving their lives, is signified to love self and the world, for by the lives is signified man's own life, which every one has by birth, which consists in loving himself and the world above all things; therefore by not loving their lives is signified not to love self and the world more than the Lord and the things which are of the Lord; unto death, signifies to be willing to die rather; consequently it is to love the Lord above all things, and our neighbour as one's self, Matt. xxii. 35—38; and to be willing to die rather than recede from those two loves. The same is signified by those words of the Lord, "He that findeth his life, shall lose it, and he that loseth his life for the sake of Jesus shall find it." Matt. x. 39. *A.R.* 556.

Verses 41, 42. *He that receiveth a prophet in the name of a prophet, &c.*—He who is not acquainted with the internal sense of the Word, cannot know what is signified by receiving a prophet in the name of a prophet, a just one in the name of a just one, and a disciple of the Lord in the name of a disciple; and that they will receive reward according to reception; without that sense, who knows what is signified by receiving any one in His name? But they, who are in the internal sense, do not attend to person, but to the thing which person signifies, thus not to a disciple, nor to a prophet, but to the things which disciple and prophet signify; disciple in the internal sense signifies truth of life, but prophet truth of doctrine; in the name of any one signifies on account of his quality; hence it is evident what is signified by these words of the Lord, viz., that they who love truth for the sake of truth, and who love to do the truth for the sake of the truth, love the Lord, and receive heaven in themselves; for the reward which is from the Lord is the affection of truth for the sake of truth, and in the affection of truth for the sake of truth there is heaven. *A.C.* 10683.

No one can understand the above words, unless he knows what is signified by a prophet, by a just one, by a disciple, and by little ones; also what by receiving them in their name; by a prophet in the abstract sense is signified the truth of doctrine, by a disciple the good of doctrine, by a just one the good of



life; and by receiving them in their name is signified to receive them from the love of them; thus by receiving a prophet in the name of a prophet is signified to love the truth of doctrine because it is truth, or to receive truth for the sake of truth; by receiving a just one in the name of a just one is signified to love good and to do it because it is good, thus to receive it from the Lord out of love or affection of heart, for he who loves those things for their own sake, loves them by virtue of them, thus from the Lord from whom they proceed; and inasmuch as he does not love them for the sake of himself and the world, he spiritually loves them, and all spiritual love remains with man after death, and gives eternal life; to receive a reward signifies to carry that love along with him, and hence to receive the blessedness of heaven; to give to one of those little ones to drink a cup of cold [water] in the name of a disciple signifies to love innocence from innocence, and by virtue thereof to love good and truth derived from the Word, and to teach them; to give to drink a cup of cold [water] signifies to love and teach from a little innocence; little ones signify the innocent and abstractedly innocence; to give little ones water to drink signifies to teach truths from spiritual innocence, and also to teach truths to the innocent. *A.E.* 624. See also *A.C.* 9263.

By the above words is meant that every one will receive heaven and its joy according to the affection of truth and good, and according to obedience, for on those affections are inscribed all things of heaven, for no one has those affections except from the Lord, and it is the Divine Proceeding from Him, in which and from which is heaven; by giving to drink a cup of cold [water] to one of the little ones in the name of a disciple, is meant to do good and to teach truth from obedience, for by water is signified truth in affection, and by cold, truth in obedience; for obedience alone is a natural affection, and not spiritual, wherefore it is respectively cold. *A.E.* 695. See also *D.P.* 230. *A.R.* 8.

To receive a prophet in the name of a prophet, and a just one in the name of a just one, and to give to drink in the name of a disciple, signifies to love the truth for the sake of truth, good for the sake of good, and to exercise charity from the faith of truth; for by a prophet is signified truth, and by a just one is signified good, and by disciple is signified good from truth, and to give to drink of cold water is to exercise charity from obedience; in the name of them denotes for the sake of their quality, thus for the sake of those things. *A.E.* 102. See also 695.

## TRANSLATOR'S NOTES AND OBSERVATIONS.

## CHAPTER X.

VERSE 1. *Every disease and every malady.*—See note at chapter iv. verse 23.

Verse 2. *But of the twelve apostles, the names are these, &c.*—It is remarkable that the twelve apostles are mentioned in a different order, and are also described under different names, by the three Evangelists, Matthew, Mark, and Luke. The order and the names as given by each Evangelist, will appear from the following table:—

<i>Matthew.</i>	<i>Mark.</i>	<i>Luke.</i>
Simon called Peter	Simon Peter	Simon named Peter
Andrew	James of Zebedee	Andrew his Brother
James of Zebedee	John his brother	James
John his Brother	Andrew	John
Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew
Thomas	Matthew	Matthew
Matthew	Thomas	Thomas
James of Alpheus	James of Alpheus	James of Alpheus
Lebbeus surnamed Thaddeus	Thaddeus	Simon called Zelotes
Simon the Canaanite	Simon the Canaanite	Judas of James
Judas Iscariot	Judas Iscariot	Judas Iscariot

It is remarkable that in all the three orders in the above table, *Simon Peter* stands the first, and *Judas Iscariot* the last, and that Philip and Bartholomew and James of Alpheus have the same place in all. What is the mysterious-ground of the other varieties in the above orders must remain an unknown arcanum, until it shall please the omniscient Lord to reveal it unto us. Suffice it, in the mean time, to be assured, that the variety has a ground or cause which, if it was discerned, would be seen to originate in that most profound and adorable wisdom by which the Sacred Scriptures were dictated. Our enlightened expositor observes that a similar variety has place in regard to the order of the twelve tribes of Israel, wheresoever they are mentioned in the Old Testament and the Apocalypse, and that the variety in this case is founded in the deepest wisdom, but such as no angel is able fully to comprehend. See A.C. 6637, 6640.

The reader will observe from the above table, that the apostle who is called *Lebbeus* surnamed *Thaddeus* by Matthew, and *Thaddeus* by Mark, is called *Judas of James* by Luke, which difference of names is by some accounted for from this consideration, that the Greek term *Θαδδαῖος*, which is rendered *Thaddeus*, is a different inflexion of the name of *Ἰούδας*, or *Judas*, to distinguish this apostle from *Iscariot*; and by others it is supposed, that *Lebbeus* and *Thaddeus* were but characteristic names of *Judas*, for the same purpose of distinction.

Verse 9. *Provide neither gold, nor silver, nor brass for your girdles.*—What is here rendered *girdles* is called in the common version of the New Testament *purses*; but in the original Greek it is expressed by *ζώας*, which literally means *girdles*, in which indeed they were wont to wrap up their money; and in this view the girdle may be regarded as a sort of purse.

Verse 14. *Whosoever shall not receive you, nor hear your words, &c.*—This passage presents another instance of respect to the heavenly marriage, according to which the Lord continually spake: for to *receive* the disciples, is to admit *truth* into the *understanding*; to *hear their words*, is to admit *good* into the will.

Verse 16. *Be ye therefore prudent as serpents, and harmless as doves.*—The attentive reader will here again remark the heavenly marriage of truth and good so frequently spoken of above; the *prudence of the serpent* having relation to the former, and the *harmlessness of the dove* to the latter.

Verse 17. *They will deliver you to councils, and will scourge you in their synagogues.*—Although we are not informed of the precise distinction, in the internal sense, between *councils* and *synagogues*, yet as we know that *synagogues* signify *doctrine* (See A.R. 97), we may hence conclude that *councils* have more respect to *life*, and thus that being *delivered to councils*, denotes opposition to the life of good, and being *scourged in synagogues*, denotes opposition to the doctrine of truth, and both together denote the infernal marriage.

Verse 18. *Ye shall be brought before governors and kings.*—This passage affords another proof of the reference to marriage, according to which the Sacred Scriptures are written; for *governors* in a good sense signify *goods*, and in an opposite sense *evils*; in like manner *kings* in a good sense signify *truths*, and in the opposite sense *falses*.

Verse 19. *In that same hour, &c.*—In the original it is expressed ἐν ἐκείνῃ τῇ ὥρᾳ, which literally means *in that the hour*.

Verse 23. *When they persecute you in this city, &c.*—The internal meaning appears to be this, that when man is opposed

in the doctrine of faith, he ought to take refuge in the doctrine of charity, and when he is opposed in this latter, he should then have recourse to the former; in other words, when he is opposed in truth, he should flee to good, and when opposed in good, he should seek refuge in truth. This alternation is of the Divine Providence, and is probably intended for the perfecting of each principle in the regeneration, since without it man might be induced to rest too much in one principle separate from the other, or to cherish one at the expense of the other, whereas the end of regeneration is that they be both distinctly perfected, and both distinctly conjoined.

Verse 23. *Ye shall not have gone through the cities of Israel until the Son of Man be come.*—The expression here rendered *gone through* is in the original *τελέσητε*, which literally signifies *have finished*, or *made an end of*, or *have perfected*. In the internal sense therefore, when applied to the doctrinals of the church signified by *the cities of Israel*, it may denote the *consummation and perfecting* of those doctrinals, and in proportion as this is effected, the *Son of Man comes*, or what is the same thing, Truth Divine is manifested, therefore it is said, “*Ye shall not have gone through the cities of Israel until the Son of Man be come.*”

Verse 24. *The disciple is not above the master, nor the servant above his lord.*—Mention is here made of *disciple* and *servant*, also of *master* and *lord*, to denote the heavenly marriage so often spoken of above; *disciple* and *lord*, having respect to good in the will, both the human will and the divine, whilst *servant* and *master*, have respect to truth in the understanding, *servant* to external truth, and *master* to internal.

Verse 26. *There is nothing covered, that shall not be uncovered, and hidden, that shall not be known.*—Two distinct expressions, *covered* and *hidden*, also *uncovered* and *known*, are here again adopted, to mark the distinct spiritual principles to which they refer, and thus to denote the marriage, to which the Lord has continual respect in His Holy Word.

Verse 27. *What I say to you in darkness, say ye in light, &c.*—It is remarkable that the term *I say*, is here expressed by the Greek *λέγω*, whereas the term *say ye*, is expressed by the Greek *εἰπατε*, from whence it appears that *εἰπω* is a term of more interior signification than *λέγω*. For what the Lord said to His disciples in darkness had respect to the Word in the letter which is in darkness, in comparison with the Word in the spirit; whereas His injunction to the disciples to *say in light*, has respect to the spirit or internal sense of the Word, for the internal sense, compared with that of the letter, is *light*. The injunction is in force at this day, and ought to suggest an

important caution to all teachers, to suffer the external Word to be opened, as to its spiritual sense, in their own understandings, before they attempt to teach others, lest what they have received *in darkness*, should be communicated *in darkness*, and not *in light*.

Verse 27. *What ye hear into the ear, preach ye on the houses.*—This is another very striking injunction to all who receive the eternal Word, and is in connexion with the former part of the verse, *what I say to you in darkness, say ye in light*, denoting a more interior reception of the truth in the heart or will, when it begins to affect the love and the life, for this is signified by *hearing into the ear*. The law in such case is, that it should be *preached on the houses*, in other words, that it should be suffered to have the dominion over all the affections and thoughts of the mind, which are the *houses*, so as to govern and control them according to its sanctifying and saving spirit. It is absolutely impossible to make any rational sense or meaning of what is contained in this verse, unless it be interpreted according to a sense above that of the letter, and therefore the whole verse proves to a demonstration, that the Lord had a view to something more than the letter, yet contained in the letter, in what He there says.

That the Lord, in the former part of the above verse, applies the terms λέγω and εἶπω, to express distinct ideas, may be concluded from a similar passage in John xii. 49, 50, where He says, "*The Father hath given Me commandment what I shall say (τί εἶπω), and what I shall speak (τί λαλήσω); whatsoever I speak (λαλῶ) therefore, as the Father hath said (εἶρηκέ) unto Me, so I speak (λαλῶ).*" In this passage a manifest distinction is made between saying (εἶπω) and speaking (λαλέω), also between saying (εἶρω) and speaking (λαλέω), by which distinction it appears that there are three degrees of speech, and that εἶρω, as being applied to the Father, denotes the inmost degree, εἶπω the interior degree, and λαλέω the outermost or lowest degree. To illustrate the distinction of the degrees of speech, it may be sufficient to observe that man speaks from the highest degree when he speaks from his *will or love*, from the second degree, when he speaks from his *understanding or thought*, and from the lowest degree when he speaks merely from the *memory*.

Verse 32. *Whosoever therefore shall confess in Me before men, I also will confess in him, &c.*—In the common version of the New Testament the *in*, here inserted, is omitted, and the passage is expressed, *whosoever shall confess Me; and, again, I also will confess him*, but in the original Greek it is written ὁμολογήσει ἐν ἐμοὶ, and, again, ὁμολογήσω κατὰ ἐν αὐτῷ, which

can only be rendered, *shall confess in Me, and, I also will confess in him.*

The deep ground and reason of this singular mode of expression appears to be this, that no one can properly make confession of the Lord, but *in the Lord*, that is to say, by abiding in *Him* through faith and love; neither can the Lord properly make confession of any one, but *in Him*, that is to say, by abiding in *Him*, agreeable to His own precept, when He says to His disciples, "*Abide in Me, and I in you.*" John xv. 4. It is by this reciprocal act of *abiding in* each other, that the Lord has conjunction of life with His church, and His church has mutual conjunction of life with the Lord: it is therefore by the same living acts, that the church can alone confess the Lord to be her God, or He confess her to be His Church. It is nevertheless to be understood that the ability, both of conjunction and of confession appertaining to man, is solely from the Lord, and nothing at all from man himself.

It deserves further to be considered, that the above words were spoken with respect to their internal spiritual meaning, which appears to be this, that whosoever shall acknowledge in heart the Divine Humanity of the Lord, as the alone source of all Divine Truths, shall have conjunction at the same time with the Divine Good, which is here called *My Father that [is] in the heavens*; in other words, the acknowledgment of the Lord's Divine Humanity, as the only source of the light of truth, if it be sincere, will introduce to the further acknowledgment of Him as the alone source of the love and life of good.

Verse 33. *But whosoever shall deny Me, &c.*—It is remarkable that in this verse the *in* is omitted, and it is expressed, *whosoever shall deny Me*, and again, *I also will deny him*, not *in him*, and the reason is obvious, because as the *confession* spoken of in the foregoing verse could only be made in consequence of the Lord and His church abiding *in* each other, so the *denial* spoken of in this verse is an effect of their not so abiding *in* each other, and therefore the *in* is here omitted.

It appears awfully true from the spiritual contents of this verse, that a denial in heart of the Lord's Divine Humanity necessarily leads to a separation from all communication with Good Divine, that is to say, with heaven and its life.

Verse 37. *He that befriendeth father or mother, &c.*—What is here rendered *befriendeth*, is expressed in the common version of the New Testament by *loveth*; but it deserves to be considered that the original term here used by the Lord is *φιλῶν*, which denotes a degree of regard short of love, this latter degree being always expressed in the original Greek by *ἀγαπᾶν*. That there is a distinction between the two degrees

of regard expressed by *φιλῶ* and *ἀγαπᾶῶ*, is manifest from the remarkable passage in John xxi. 15, 18, where the Lord three times questions Peter concerning his regard in those tender words, *Lovest thou Me?* And in the first and second enquiry applies the term *ἀγαπᾶῶ*, but in the third, the term *φιλῶ*; to each of which enquiries Peter answers by the term *φιλῶ*, and not by *ἀγαπᾶῶ*, because such is the degree of regard towards the Lord, by which they are influenced, who are represented by Peter: they are more properly *friends* than *lovers*, and accordingly so called.

Verse 39. *He that findeth his soul, &c.*—See note at chap. vi. verse 25, and Exposition.

Verse 40. *He that receiveth you, receiveth Me, &c.*—To receive the Apostles is not to receive their *persons*, but their *doctrine*, that is to say, the goods and truths which they taught. We learn therefore from this passage, that to receive the goods and truths of the Word is to receive the Divine Humanity of the Lord, and to receive the Divine Humanity of the Lord is to receive the Divine Itself, whence it plainly follows, that all goods and truths of the Word, are not only *from* the Lord, but are also in continual connexion with Him, and indeed are Him.

Verse 41. *He that receiveth a prophet, &c.*—In this verse another remarkable instance occurs of reference to the heavenly marriage of truth and good, according to which the Lord continually spake, *for to receive a prophet* has reference to the reception of heavenly truth in the understanding, and to *receive a just one* has reference to the reception of heavenly good in the will. In this verse, too, and the succeeding one, another instance occurs of the connexion of things in the internal sense, which appear scattered and disjointed in the sense of the letter; for to *receive a prophet*, to *receive a just one*, and to *give a cup of cold water to a disciple*, according to their connected sense, denote the several states of the reception of heavenly life, which distinguish the three heavens, viz., the reception of truth in the love thereof, which constitutes the second or middle heaven; the reception of good in the love thereof, which constitutes the third or inmost heaven; and the reception of truth in obedience, which constitutes the first or lowest heaven.

# MATTHEW.

## CHAPTER XI.

### CHAPTER XI.

### THE INTERNAL SENSE.

1. AND it came to pass when Jesus had finished ordaining His twelve disciples, He departed thence to teach and to preach in their cities.

2. But John hearing in the prison the works of the Christ, sending two of his disciples,

3. He saith to Him, Art Thou He that should come, or do we look for another?

4. And Jesus answering, said to them, Going, report to John what things ye hear and see:

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6. And blessed is he who-soever shall not be offended in Me.

When the LORD, from His Divine Humanity, had restored the goods and truths of the church to order, He flowed in with truth and good into doctrinals. Verse 1.

Hence enquiry is made concerning Him, by those who have received instruction from the Word, but are yet in obscurity and bondage respecting the nature of that salvation which He came to accomplish. Verses 2, 3.

To whom it is given to perceive, that from the LORD's Divine Humanity, they receive intelligence, who were in ignorance of truth; and they receive the good of faith, who were in evil of life; and they who had falsified truths are delivered from such falsification; and they hearken to and obey the Word, who before were disobedient; and they receive spiritual love, who were before in mere natural love; and they begin to know the LORD, who had no knowledge of Him; and whosoever doth not reject the LORD's Divine Humanity, through unbelief grounded in evil of life, is accepted of Him, and conjoined with Him. Verses 4, 5, 6.



7. And as they departed, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8. But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft things are in kings' houses.

9. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10. For this is [he] of whom it is written, Behold, I send My messenger before Thy face, who shall prepare Thy way before Thee.

11. Verily I say to you, there hath not arisen among them that are born of women, a greater than John the Baptist; but the least in the kingdom of the heavens is greater than he.

12. But from the days of John the Baptist until now, the kingdom of the heavens presseth violently, and the violent seize upon it.

13. For all the prophets and the law prophesied until John.

14. And if ye are willing to receive [it], this is Elias which was to come.

Therefore all ought to examine themselves concerning the understanding of the Word, so as to discover that the Word is in general misunderstood, and thereby is obscure, being interpreted merely according to the letter, and thus appearing rude. Verse 7.

When yet in its internal sense it is soft and bright, being replete with heavenly goods and truths. Verse 8.

And is more than any doctrine in the world. Verse 9.

Bearing testimony to the Lord's coming in the flesh, and preparing men to receive him. Verse 10.

And is more than any truth in the world, especially in its internal or spiritual sense, which is in a degree superior to its external or literal sense. Verse 11.

Hence truth divine from Divine Good is urgent to be received, and is received by those who love it above all other things. Verse 12.

For the prophecies concerning the Lord and His kingdom, together with the representatives of the Lord and His kingdom, ceased, when the Lord came into the world. Verse 13.

And the Word was represented by John, as by Elias. Verse 14.

15. He that hath ears to hear let him hear.

16. But to what shall I liken this generation? It is like unto little boys sitting in the markets, and calling to their companions,

17. And saying, We have piped unto you, and ye have not danced; we have grieved unto you, and ye have not afflicted yourselves.

18. For John came neither eating nor drinking, and they say he hath a demon.

19. The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners; and wisdom hath been justified of her children.

20. Then He began to upbraid the cities in which most of His mighty works were done, because they did not repent.

21. Wo unto thee, Chorazin! wo unto thee, Bethsaida! because if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago in sackcloth and ashes.

22. Nevertheless I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capernaum, which art exalted into heaven, shalt be brought down into hell: for if the mighty works which

Therefore every one, who is of the church, ought to attend to what the Word teacheth, that he may understand and do it. Verse 15.

And not to be as the Jews, who neither obeyed the interior nor exterior truths of innocence derived from the Word. Verses 16, 17.

But falsified and perverted both, when yet the Word taught them otherwise. Verses 18, 19.

And thus increased their own condemnation, since it is better not to know the truth, than to know it, and still continue in evil of life. Verses 20, 21, 22.

Inasmuch as doctrine the most celestial cannot deliver from condemnation, unless the life be formed accordingly, by

had been done in thee had been done in Sodom, it would have remained until this day.

24. Nevertheless I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25. At that time Jesus answering said, I thank Thee Father, Lord of the heaven and of the earth, because Thou hast hid these things from the wise and intelligent, and hast revealed them to infants.

26. Even so Father, for so it was well-pleasing before Thee.

27. All things are delivered to Me of My Father; and no one knoweth the Son but the Father; neither knoweth any one the Father, but the Son, and [he] to whomsoever the Son wills to reveal [Him].

28. Come unto Me all ye that labour and are heavy laden, and I will refresh you.

29. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find refreshment to your souls.

rejecting evil, since in all evil there is hell. Verses 23, 24.

Therefore it ought to be acknowledged with thankfulness, that the Divine Mercy is alike operative to conceal truth from those who are in false intelligence, as to make it manifest to the simple and sincere. Verses 25, 26.

That the all of Divinity is in the LORD's Divine Humanity, which cannot be fully comprehended by man or angel; but that what proceeds from the LORD's Divine Humanity may be comprehended. Verse 27.

That no other Divine [being or principle] ought to be acknowledged, but only the LORD's Divine Human, because deliverance from evils and falses, and thus from hell, cannot come from any other. Verse 28.

That therefore all ought to seek conjunction of life with the LORD's Divine Humanity, and to submit all things of the will to His guidance and government, even as He, when in the world, submitted His Human Essence to the guidance and government of the Divine in Himself. Verse 29.

30. For My yoke is easy,      That the LORD's guidance  
and My burden is light.      and government by His angels,  
when the dominion of evil and  
of evil spirits is destroyed, is  
gentle and pacific. Verse 30.

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## EXPOSITION.

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### CHAPTER XI.

VERSE 5. *The blind receive their sight, &c.*—The Lord's miracles, which were Divine, signified the various states appertaining to those, amongst whom the church was about to be established; as the blind receiving sight, signified that they received intelligence, who were in ignorance of truth; the deaf receiving hearing, signified that they hearkened and obeyed, who before heard nothing respecting the Lord and the Word; the dead being raised, signified that they were made alive, who otherwise would have spiritually perished, and so forth. This is meant by the Lord's answer to the disciples of John asking whether He was He that was to come. *S. S. 17.*

*The poor have the gospel preached unto them.*—By the poor to whom the Lord was about to preach the gospel, also by captives, the bound, and the blind, are meant the Gentiles, who are called such because they were in ignorance of truth, in consequence of not having the Word. *A. E. 612. See also 118.*

Verses 7—15. *Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? &c.*—How the above words are to be understood, no one can know, unless he knows that John the Baptist represented the Lord as to the Word, and, at the same time, unless he knows from the internal sense what is signified by the wilderness in which he was; also what by a reed shaken by the wind; likewise by soft clothing in the houses of kings; and next what is signified by his being more than a prophet, and that amongst those who are born of women, there was none greater than he, and yet the least in the kingdom of the heavens is greater than he; and lastly that he was Elias: for all these things, without a deeper sense, are mere sounds grounded in certain comparison, and not in any thing which is of any weight: but the case is altogether otherwise, when by John the Baptist is meant

the Lord as to the Word, or the Word representatively: in this case, by the wilderness of Judea, in which John was, is signified the state in which the Word was at that time, when the Lord came into the world, viz., that it was in the wilderness, that is, in so obscure a state, that the Lord was not at all acknowledged, nor was any thing known concerning His heavenly kingdom, when yet all the prophets prophesied concerning Him, and concerning His kingdom, that it was to endure for ever; that a wilderness denotes such obscurity, see 2708, 4736, 7313: the Word is therefore compared to a reed shaken with the wind, when it is explained at pleasure [*ad libitum*]; for a reed, in the internal sense, is truth in the ultimate, such as the Word is in the letter: that the Word in the ultimate, or in the letter, is in the sight of men as somewhat rude and obscure, but, in the internal sense, soft and bright, is signified by their not seeing a man clothed in soft raiment, behold they who wear soft [raiment] are in kings' houses; that such things are signified by these words, is evident from the signification of raiment or garments, as denoting truths; and that on this account the angels appear clothed in soft and shining garments according to the truths derived from good appertaining to them; also from the signification of kings' houses, as denoting the abodes where the angels are, and in the universal sense the heavens, for houses are so called from good, and kings from truth, on which account the angels are called the sons of the kingdom, the sons of a king, and also kings, by virtue of the reception of truth from the Lord. That the Word is more than any doctrine in the world, and more than any truth in the world, is signified by "*What went ye out for to see? A prophet? yea, I say unto you also, more than a prophet, and that amongst those who are born of women, there hath not arisen a greater than John the Baptist;*" for a prophet, in the internal sense, denotes doctrine, and they that are born, or the sons of women, denote truths: that the Word in the internal sense, or such as it is in heaven, is in a degree above the Word in the external sense, or such as it is in the world, and such as John the Baptist taught, is signified by the least in the kingdom of the heavens being greater than he: for the Word perceived in heaven is of such wisdom, as to transcend all human comprehension. That the prophecies concerning the Lord and His kingdom, and that the representatives of the Lord and of His kingdom ceased, when the Lord came into the world, is signified by all the prophets and the law prophesying until John: that the Word was represented by John, as by Elias, is signified by, "*This is Elias who was to come.*" A.C. 9372. See also 2576.

Verse 15. *He that hath ears to hear let him hear.*—By these

words is signified, that he who hath understanding ought to hearken to what the Divine Truth proceeding from the Lord teacheth, and saith to those who are of His Church. It is said, *He that hath ears to hear let him hear*, to the intent that every one who is of the church may know, that to know and understand the truths and goods of faith, and doctrinals, and even the Word, does not constitute the church, but to hearken, that is, to understand and do. *A.E.* 108.

Ears, in the internal sense of the Word, signify obedience by reason of the correspondence which is between hearing and obeying, the origin of which correspondence is from the other life, where they who are obedient and submissive belong to the province of the ear; yea, correspond to the hearing itself, which is an arcanum not yet known. *A.C.* 2542.

Verse 21. *They would have repented long ago in sackcloth and ashes.*—To repent in sackcloth and ashes, is to grieve and mourn on account of the non-reception of Divine Truth, and on account of the falses and evils which oppose it; for in ancient times, when the externals of the church consisted of mere correspondences and the representatives thence derived, mourning was represented by several things which were significative, as by sitting and lying on the ground, by rolling themselves in the dust, by putting ashes on the head, by rending the garments, and by putting on sackcloth. *A.E.* 637.

Inasmuch as to be clothed in sackcloth, and to roll in ashes, represented mourning over evils and falses, it also represented humiliation, and likewise repentance; for it is a primary [part] of humiliation to acknowledge that nothing but what is evil and false cometh from self, in like manner of repentance, which is not effected but by humiliation, and this by confession of the heart, that such is the quality of self. *A.C.* 4779.

Verses 23, 24. *And thou Capernaum, which art exalted into heaven, shalt be brought down into hell, &c.*—He who knows the will of the Lord, and does it not, sins more than he who does not know it; all those also, with whom the love of self has rule, despise the holy things of heaven and the church, and deny THE DIVINE of the Lord; and to confirm the evils flowing from that love, they either adulterate the Word, or reject it as a writing not holy from any other reason than as being so received; hence it is, that they who do these things from the love of self, are compared to Sodom and Gomorrah. That they who are instructed by the Lord concerning the truths and goods of the church, and yet reject and deny them, do worse than those of Sodom; appears from the words of the Lord concerning Capernaum, in Matt. xi. 23, 24; for the Lord, after He had left Nazareth, dwelt in Capernaum, see

Matt. iv. 13, and there performed miracles, Matt. viii. 5—14; John iv. 46 to the end. *A. E.* 653.

Verses 25, 26. *I thank Thee, O Father, because Thou hast hid these things from the wise and intelligent, &c.*—False intelligence and wisdom is all that which is without acknowledgment of THE DIVINE, for they who do not acknowledge THE DIVINE, but nature instead of THE DIVINE, all of them think from a sensual corporeal principle, and are merely sensual, however erudite and learned they are believed to be in the world; but their erudition ascends no further than to such things in the world as appear before the eyes, which they keep in the memory, and look at almost materially, although the same sciences are what serve the truly intelligent for forming the understanding. They who are most distinguished by such denial of THE DIVINE, never elevate their thoughts beyond the sensual things which are of the external man; the things which are of the Word, they consider in no other light than as others do sciences, nor do they make them subjects of thought, or of any view from a rational enlightened mind, and this by reason that their interiors are closed, and together therewith the exterior principles proximate to the interior; the reason why they are closed, is, because they have turned themselves backward from heaven, and have bent backwards the principles which had the power of looking up thither, which are the interior principles of the human mind; hence it is that they cannot see what is true and good, since these things are to them in thick darkness, whereas what is false and evil is in light. Nevertheless, they can reason, in some instances, more cunningly and acutely than other men, but from the fallacies of the senses confirmed by their scientifics; and because they can so reason, they also believe themselves wiser than others. The fire, which with affection kindles their reasonings, is the fire of self-love and the love of the world. These are they who are in false intelligence and wisdom, and who are meant of the Lord by the wise and intelligent described in verse 25. *H. H.* 353. See also *A. C.* 3428, 6053, 8783.

The insanity of those who are in falses is sometimes called in the Word, wisdom and intelligence, as in Matt. xi. 25. *A. E.* 844. The innocence which is signified by infants, is wisdom itself, since genuine innocence is in wisdom. Matt. xi. 25. *A. C.* 5608.

Verse 27. *All things are delivered to Me of My Father, and no one knoweth the Son but the Father, &c.*—The reason why it is said that no one knoweth the Son but the Father, is, because by the Son is meant the Divine Truth, and by the Father the Divine Good, each in the Lord, and one cannot be

known but from the other, wherefore the Lord first saith, that all things are delivered to Him of the Father, and next, that he knoweth [the Father], to whom the Son is willing to reveal; that the Son is the Divine Truth, and the Father the Divine Good, each of the Lord, see 2803, 2813, 3704, 7499, 8328, 8897, 9807. From these considerations it is now evident, that the Divine in the heavens is the Divine Humanity of the Lord. A. C. 10067. See also 1607, 3038.

What proceeds from THE DIVINE ITSELF immediately, this cannot be comprehended even by the angels in the inmost heaven, the reason is, because it is Infinite, and thus transcends all apprehension, even the angelical; but what proceeds from the Divine Humanity of the Lord, this they can apprehend, for it treats of God as of a Divine Man, of whom, from the human [principle], some idea may be formed, and an idea which is formed of the human principle is accepted, whatsoever be its quality, if it only flows from the good of innocence, and is in the good of charity; this is what is meant by the Lord's words in John, "*No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view.*" i. 18. And in Matthew, "*No one knoweth the Father but the Son,*" &c. A. C. 5321. See also A. E. 114.

Verse 28. *Come unto Me, &c.*—The angels in the heavens know and acknowledge no other Divine but the Divine Humanity of the Lord, for on this they can think, and this they can love; but of the Divine which is called the Father, they are not able to think, thus neither to love it, inasmuch as it is incomprehensible, according to the Lord's words, "*Ye have neither heard His voice at any time, nor seen His shape.*" John v. 37. What cannot be seen, and cannot be heard, cannot enter into any idea of the thought, nor into any affection of the love; the object must be accommodated, which can be comprehended by faith and love. That the incomprehensible Divine, which is called the Father, is together worshipped when the Lord is worshipped as to the Divine Humanity, is manifest also from the words of the Lord Himself: "*That He is the way, and that no one cometh to the Father but by Him.*" John xiv. 6. And that "*No one knoweth the Father but the Son, and he to whom the Son shall be willing to reveal Him.*" Matt. xi. 27. And that "*No one hath seen the Father at any time, except the only-begotten Son, who is in the bosom of the Father, and who brings Him forth to view.*" John i. 18. Wherefore the Lord saith, "*Come ye all to Me, and I will refresh you.*" A. C. 10267. See also C. S. L. 341.

Verse 30. *My yoke is easy, &c.*—That it is not so difficult



to live the life of heaven as is believed, is evident from this consideration, that it is only necessary, when anything presents itself, which a man knows to be insincere and unjust, and to which his mind is carried, to think that it ought not to be done because it is contrary to the Divine precepts; if a man accustoms himself so to think, and from custom derives any habit, then by degrees he is conjoined with heaven, and so far as he is conjoined with heaven, so far the superior things which are of his mind are opened, and so far as those things are opened, so far he sees what is insincere and unjust, and so far as he sees these things, so far they can be shaken off, for no evil can be shaken off till it be seen: this is a state into which man may enter from a free principle, for who cannot so think from a free principle: but when he is initiated, then the Lord separates all goods appertaining to him, and makes him not only to see evils, but also to separate them from his will, and, finally, to hold them in aversion: this is meant by the Lord's words, "*My yoke is easy, and My burden light.*" But it is to be noted, that the difficulty of so thinking, and also of resisting evils, increases, so far as man from will doeth evil; for so far he accustoms himself to them, insomuch that at length he does not see them; and next loves them, and from the delight of love excuses them, and by fallacies of every kind confirms them, and says that they are allowable and good. *H. H. 533.*

— Inasmuch as man in the external form may live like others, may grow rich, live daintily, have splendid habitations and attire, according to his condition and function, enjoy whatsoever is delightful and gladsome, and enter into worldly concerns for the sake of the discharge of offices and engagements, and with a view to the life both of the mind and of the body, provided he interiorly acknowledges THE DIVINE, and cherishes good-will to his neighbour, it is evident that it is not so difficult, as is believed by many, to enter into the way of heaven; the only difficulty is, to be able to resist self-love and the love of the world, and to restrain their predominance, for all evils are from that source. That this is not so difficult as is believed, is meant by these words of the Lord, "*Learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls; for My yoke is easy, and My burden light.*" the reason why the Lord's yoke is easy, and His burden light, is, because so far as man resists evils originating in the love of self and of the world, so far he is led of the Lord, and not of himself; and the Lord then resists those things in man, and removes them. *H. H. 359.*

When the Lord delivers man from the dominion and yoke

of evil spirits, there arises combat; and when he is liberated, that is, regenerated, then he is led so gently by the angels from the Lord, that it has nothing in it of the nature of yoke and dominion, for he is led by delights and felicities, and is loved and esteemed; which the Lord teaches when He says, "*My yoke is easy, and My burden is light.*" A. C. 905.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER XI.

VERSE 1. *He departed thence to teach and to preach, &c.* See note at chap. iv. 23; and at chap. ix. 35.

Verses 5, 6. *The blind receive their sight, &c.*—The contents of these two verses are to be viewed connectedly, as describing the several successive states of regenerate life, and in this view afford another striking instance of the connexion of Divine ideas in the internal sense, where they appear scattered in the sense of the letter.

Verses 7, 8, 9. *What went ye out to see? &c.*—This question is thrice repeated, and it is remarkable that at the first time of asking it, the Lord applies the term *θεάομαι*, to express *seeing*, whereas both at the second and third time He uses the term *εἶδω*, whence it should appear that the term *θεάομαι* is expressive of a degree of mental sight more external than the term *εἶδω*.

Verse 12. *The kingdom of the heavens presseth violently.* In the common version of the New Testament this passage is rendered, *the kingdom of heaven suffereth violence*; but what is there rendered *suffereth violence*, is expressed in the original by the term *βιάζεαι*, from *βιάζομαι*, which literally signifies *to be violent*, or *to press violently*. The idea, therefore, intended to be expressed appears manifestly to be this, that the heavenly kingdom, or what amounts to the same, the heavenly life, was urgent with man for admission, and they who were urgent in their turn to admit it, did actually, by such urgency, take possession of the heavenly inheritance. The passage, therefore, in the complex, teaches the necessity of a *reciprocality* of exertion and operation, on the part of heaven in the *first* place, and on the part of man in the *second*, in order to effect man's ascent to, and conjunction with, the life and powers of the heavenly world.

Verses 16, 17. *It is like unto little boys sitting in the markets, &c.*—The little boys sitting in the markets, here spoken of, are manifest figures of the truths of love and innocence, contained in the holy Word; and their *calling to their companions*, is a figure equally plain of the application of those truths for reception with man. *We have piped unto you*, denotes the celestial affection with which they are replenished, and which they are calculated to inspire, for *pipers* and *pipings* signify such affection. See A. R. 792. *Ye have not danced*, denotes that that affection had not been admitted, so as to produce a corresponding joy and delight in the natural man, for *dancing* signifies such joy and delight. *We have grieved unto you*, denotes truths without affection. *Ye have not afflicted yourselves*, denotes that they had not acted in conformity even to such truth, by obeying it, as they ought to have done.

Verses 18, 19. *John came neither eating nor drinking, &c.*—John is described as *neither eating nor drinking*, because he was merely a *representative* of the Word, and in that character merely pointed to the Word, but did not communicate from himself any interior goods or truths of the Word, that they might be appropriated by man. Whereas the *Son of Man* is described as *eating and drinking*, because being the essential Word itself, there was communication and appropriation of interior goods and truths, derived from Him, to the faithful and obedient mind.

Verse 20. *He began to upbraid the cities in which most of His mighty works were done, because they did not repent.*—By these words we are plainly taught how the human mind ought to be affected by the Divine operations, viz., with a deep sense of its own sinfulness and want of the Divine Spirit, as was the case with Peter, when he exclaimed, on a like occasion, “*Depart from me; for I am a sinful man, O Lord!*” Luke v. 8.

Verse 23. *Shall be brought down into hell.*—The term here rendered, *hell*, is, in the original, *ἄδου*, which occurs again at chap. xvi. 18, whereas at chap. v. 22, it is expressed by *γεέννα*. We may hence, then, conclude that the hells, agreeably to the testimony of our enlightened expositor, are various, and that in general they are distinguished into two; the hells of those who are in evils derived from false principles, and of those who are in false principles derived from evils; in other words, into the hells of *satans* and of *devils*, for satans are such as are in evils derived from false principles, and devils are such as are in false principles derived from evils.

Verse 25. *I thank Thee, Father, &c.*—It is remarkable that

the concealment of truth from the wise and intelligent should here excite the Lord's *thankfulness*, and it is impossible to account for so strange a circumstance, but from the idea that such concealment is an exceedingly great and providential mercy; since, if the truth had been discovered to them, they would have only profaned it, and thereby increased their condemnation. We have the like cause for thankfulness at this day; and, therefore, whilst we rejoice that the truth is seen by some, we have reason also to adore the Divine Providence for hiding it from others, since the Divine Mercy is alike operative in both cases, but according to a different mode of operation, best adapted to the respective subjects.

Verse 25. *The wise and intelligent*.—These words are another proof of the spirit and manner in which the Lord spake, in reference to the heavenly marriage, in this case, to its opposite, viz., the infernal marriage; for the *wise* here denote those who are in possession of truths, but pervert them through the love of evil, whereas the *intelligent* denote those who pervert truths through the love of the false.

Verse 28. *All ye that labour and are heavy laden*.—The Lord here again speaks in reference to marriage, in this case, to the infernal marriage of evil and the false; to *labour*, having respect to the pressure of evil, and to *be heavy laden*, having respect to the pressure of the false.

Verses 29, 30. *I am meek and lowly in heart, &c.*—These words apply to the Lord's Human principle in its state of submission to the Divine in Himself; the first expression having relation to the submission of His *understanding*, and the second, to the submission of His *will or love*, thus both denoting the heavenly marriage so often spoken of above.

This marriage is again referred to in the succeeding verse, where the good of the Divine Love is expressed by a *yoke*, and the truth of the Divine Wisdom by a *burden*; and one is said to be *easy*, and the other *light*. To learn of the blessed Jesus, then, manifestly implies, that man should submit his will and understanding to be governed and guided by the love and the wisdom flowing from that incarnate God, as that incarnate God, in the days of His flesh, submitted His human will and understanding to be governed and guided by the Divine Love and Divine Wisdom in Himself.

# MATTHEW.

## CHAPTER XII.

### CHAPTER XII.

### THE INTERNAL SENSE.

1. At that time Jesus went forth on the sabbaths through the corn fields; and His disciples were hungry, and began to pluck the ears of corn, and to eat.

2. But the Pharisees seeing, said to Him, Behold, Thy disciples do what is not lawful to do on the sabbath.

3. But He said to them, Have ye not read what David did, when he was hungry, and they that were with him?

4. How he went into the house of God, and did eat the shew bread, which it was not lawful for him to eat, nor for them which were with him, but for the priests alone?

5. Or have ye not read in the law, that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6. But I say to you, That a greater than the temple is here.

7. But if ye had known what [it] is, I will [or desire] mercy

THE Lord teacheth by representatives, that when spiritual good and truth are conjoined, which is the sabbath, then the church may enter into the possession and appropriation of all natural good and truth. Verse 1.

Which liberty is condemned as contrary to order, by those who are in the mere representatives of the church, and thus only in the literal sense of the Word. Verse 2.

But the LORD teacheth that it is agreeable to the internal sense of the Word. Verses 3—6.

And also to Himself, who is the all of that sense. Verse 6.

And who willeth internal worship more than external,

and not sacrifice, ye would not have condemned the guiltless.

and is the all of good and truth, and of their conjunction. Verses 7, 8.

8. For the Son of Man is Lord even of the sabbath.

9. And passing thence, He came into their synagogue.

10. And, behold, there was a man having a withered hand, and they asked Him, saying, Is it lawful to heal on the sabbaths? that they might accuse Him.

11. But He said to them, What man shall there be of you, who shall have one sheep, and if it shall fall into a pit on the sabbath, will not lay hold on it, and lift [it] out?

12. How much then doth a man differ from a sheep? Wherefore it is lawful on the sabbaths to do well.

13. Then He saith to the man, Stretch forth thine hand. And he stretched [it] forth; and it was restored whole, as the other.

14. But the Pharisees took counsel against Him, going out, that they might destroy Him.

15. But Jesus knowing [it], withdrew from thence; and there followed Him many multitudes, and He healed them all;

16. And charged them that they should not make Him manifest:

17. That it might be fulfilled what was declared by Esaias the prophet, saying,

18. Behold My Servant whom I have laid hold of; My

By whom alone therefore truth, which had separated itself from good, is restored to communication and conjunction, and good is liberated from falses. Verses 9—14.

Which is not believed by those who are in the mere representatives of the church, and who therefore separate themselves from the Lord's Divine Humanity. Verse 14.

But it is believed by others, who are thereby delivered from evils and falses. Verse 15.

And this out of mere mercy. Verse 16.

As had been predicted. Verses 17—22.

By which predictions it was declared, that the Lord would

beloved; in whom My soul is well-pleased: I will put My Spirit into Him, and He shall announce judgment to the Gentiles.

19. He shall not contend, nor cry; neither shall any one hear His voice in the streets.

20. A bruised reed shall He not break, and smoking flax shall He not quench, until He put forth judgment to victory.

21. In His name shall the Gentiles hope.

22. Then was brought unto Him one possessed with a demon, blind and dumb; and He healed him, insomuch that the blind and dumb both spake and saw.

23. And all the multitudes were amazed, and said, Is not this the Son of David?

24. But the Pharisees hearing said, This [man] doth not cast out demons, but in Beelzebub the prince of the demons.

25. But Jesus, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself, shall not stand.

26. And if satan cast out satan, he is divided towards himself; how then shall his kingdom stand?

27. And if I in Beelzebub cast out demons, in whom do

glorify His Human essence, by uniting it with the Divine, that He might thus reveal Truth Divine to those who were in ignorance. Verse 18.

And this without doing violence to their natural affections, thoughts, and conceptions, Verse 19.

Or hurting the sensual truth appertaining to the simple, or destroying any spiritual truth beginning to have life with them from ever so scanty a measure of the good of love. Verse 20.

Thus they who were in ignorance and simple good, would attain eternal life through conjunction with the Lord's Divine Humanity. Verse 21.

By whose Omnipotence all infernal falses are separated, which cause an obstruction of intellectual sight and of the confession of Divine power, so that the Divine Humanity is acknowledged by all, who are in any state of good and truth. Verses 22, 23.

Nevertheless, these effects are imputed to infernal agency, by those who are in hypocritical good. Verse 24.

Although it is an eternal truth, that dominion grounded in what is evil and false, is altogether contrary to dominion grounded in what is good and true, and that neither dominion can stand, but must fall to pieces, unless there be unanimity in its constituent principles. Verses 25, 26.

And if the Lord's Divine Humanity exercised power

your sons cast [them] out? therefore they shall be your judges.

28. But if I in the Spirit of God cast out demons, then the kingdom of God is come unto you.

29. Or how can any one enter into the house of the strong [one], and spoil his household-stuff, except he first bind the strong [one], and then he will spoil his house.

30. He that is not with Me is against Me; and he that gathereth not with Me, scattereth abroad.

31. Wherefore I say unto you, Every sin and blasphemy shall be remitted to men; but the blasphemy of the Spirit shall not be remitted to men.

over infernal falses, in consequence of its connexion with infernal agency, then every other power of truth exercised over falses must be in the same connexion. Verse 27.

As, on the other hand, if the LORD's Divine Humanity acts from its own proper Divine power, which is the Divine Truth in union with Divine Good, to extirpate falses, then it is ready to communicate itself for the same purpose to every one else who is in truth and good. Verse 28.

And unless this Divine power be communicated for the subjugation of infernal falses, it is impossible that evils with their concupiscences can be subdued; whereas if the dominion of infernal falses be destroyed, then the dominion of evils and their concupiscences cannot long endure. Verse 29.

Therefore whosoever is not conjoined with the LORD's Divine Humanity in the good of love, must needs be disjoined in the opposite evil, and whosoever is not conjoined with the same in the truth of faith must needs be disjoined in the opposite false principle. Verse 30.

And whosoever denies the Divine Truth proceeding from the LORD's Divine Humanity, that is, the Word, and adulterates its essential goods, and falsifies its essential truths, must needs separate himself from all conjunction with heaven. Verse 31.



32. And whosoever sayeth a word against the Son of Man, it shall be remitted to him; but whosoever shall say against the Holy Spirit, it shall not be remitted to him, neither in this age, nor in that to come.

33. Either make the tree good, and its fruit good; or make the tree corrupt and its fruit corrupt; for from the fruit the tree is known.

34. O generations of vipers, how can ye speak good things being evil? for from the abundance of the heart the mouth speaketh.

35. The good man out of the good treasure of the heart putteth forth good things; and the evil man out of the evil treasure putteth forth evil things.

36. But I say unto you, That every vain [or unprofitable] declaration, which men shall speak, they shall render account thereof in the day of judgment.

37. For from thy words thou shalt be justified, and from thy words thou shalt be condemned.

38. Then answered some of the scribes and Pharisees, saying, Master, we would see a sign from Thee.

39. But He answering said to them, A evil and adulterous generation seeketh a sign, and a sign shall not be given to it, except the sign of the prophet Jonah.

40. For as Jonah was in the belly of the whale three days

But not so, if he only interprets the natural sense of the Word, which is the sense of the letter, according to appearances. Verse 32.

Therefore it is not allowable for any one to speak well and to think ill, nor to do well and to will ill, for thereby the false lies concealed inwardly in the truths which are spoken, and in the goods which are done, which is hidden poison. Verses 33, 34.

That in the works of a regenerate man are contained all the goods and truths from which they proceed, and in the works of an unregenerate man all his evils and falses, whatsoever may be the appearances to the contrary. Verse 35.

The same is true of their words. Verses 36, 37.

That it is not allowable to seek testifications of the truth in anything but in the genuine effect of truth, which with the Lord was the glorification of His Humanity, and with man is regeneration. Verses 38, 39.

Which glorification could only be effected, and which

and three nights, so shall the Son of Man be in the heart of the earth three days and three nights.

41. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, more than Jonah is here.

42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: because she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, more than Solomon is here.

43. But when the unclean spirit is gone out from the man, he passeth through dry places, seeking rest, and doth not find.

44. Then he saith, I will return into my house, whence I came forth: and coming, he findeth [it] void, swept, and garnished.

45. Then he goeth, and taketh with himself seven other spirits more wicked than himself, and entering in, they dwell there: and the last [things] of that man are worse than the first. So shall it be also to this wicked generation.

46. But while He yet spake to the multitudes, behold, His mother and His brethren stood without, seeking to speak to Him.

47. And one said to Him, Behold, Thy mother and Thy

regeneration can only be effected, by temptation-combats, of which Jonah in the fish's belly, and the Lord's death and burial, were representative figures. Verse 40.

That the more interior the truths are, which are made known to man's understanding, so much the greater is his condemnation, if he doth not shun evils accordingly. Verse 41.

And if he is not more interiorly affected with the love of truth. Verse 42.

For howsoever in such case the defilements of the natural man may appear externally removed, yet the internal man is without faith and charity, and full of falses and evils. Verses 43, 44.

Whence comes profanation of holy things, or the conjunction of evil with good, which is a more dangerous state than that of no faith. Verse 45.

Therefore the Lord hath no conjunction with external good and truth, only so far as they proceed from internal. Verses 46—50.

brethren stand without, seeking to speak to Thee.

48. But He answering said to them that told Him, Who is My mother, and who are My brethren?

49. And stretching forth His hand to His disciples, He said, Behold My mother and My brethren.

50. For whosoever shall do the will of My Father which is in the heavens, he is My brother, and sister, and mother.

Because He Himself successively and continually separated from Himself, and put off what was merely human. Verse 48.

Therefore He acknowledges none as conjoined with Him, but such as are in the good of charity from Him, and in truths derived from that good, and who are thus of His spiritual church. Verse 50.

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## EXPOSITION.

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### CHAPTER XII.

VERSES 1—8. *At that time Jesus went forth on the sabbaths, &c.*—By the commandment, “Remember the sabbath day, to keep it holy,” in the natural sense, which is that of the letter, is meant, that six days are for man and his labours, and the seventh for the Lord, and for man’s rest in dependence on Him; for the word sabbath, in the original tongue, signifies rest. The sabbath amongst the children of Israel was the sanctity of sanctities, because it represented the Lord; the six days being significative of His labours and combats with the hells, and the seventh of His victory over them, and of the rest which He thereby attained; and because that day was representative of the close and period of the whole work of redemption accomplished by the Lord, it was esteemed holiness itself. But when the Lord came into the world, and, in consequence, made all representations of Himself to cease, that day was then made a day for instruction in Divine subjects, and thus also a day of rest from labours, and of meditation on matters that concern salvation and eternal life, and also a day for the exercise of love towards our neigh-

bour. That it was made a day for instruction in Divine subjects, is evident from this circumstance, that the LORD on that day taught in the temple and the synagogues: Mark vi. 2; Luke iv. 16, 31, 32, xiii. 10; and that He said to the man who was healed, "*Take up thy bed and walk,*" and to the Pharisees, "*That it was lawful for His disciples on the sabbath day to gather the ears of corn and eat;*" Matt. xii. 1—8; Mark ii. 23 to the end; Luke vi. 1—6; John v. 9—19; which particulars signify, in the spiritual sense, to be instructed in doctrinals. That that day was also made a day for the exercise of love towards our neighbour, is evident from what the LORD both did and taught on the sabbath day: Matt. xii. 10—14; Mark iii. 1—9; Luke vi. 6—12, xiii. 10—18, xiv. 1—7; John v. 9—19, vii. 22, 23, ix. 14, 16. From these and the foregoing passages, it appears why the LORD said, that He is "*Lord also of the sabbath;*" and from this, His declaration, it follows, that the sabbath day was representative of Him. T. C. R. 301. See also 302—304, for what is further meant by the sabbath; and A. C. 85, 8495, 10360. H. H. 287.

Verse 8. *For the Son of Man is Lord even of the sabbath.* That the LORD as to the Divine Human is meant by bread, is a thing known in the church. On this account also the LORD, when He was in the world, calls Himself the LORD of the sabbath, Matt. xii. 8; and therefore the LORD, when He was in the world, and united His Human to the Divine Itself, abrogated the sabbath as to representative worship, or as to the worship which prevailed among the Israelitish people, and made the sabbath day a day of instruction in the doctrines of faith and love. A. C. 10360.

Verses 11, 12. *What man shall there be of you who shall have one sheep, &c.*—Sheep denotes the goods of charity, as may appear from Matt. xii. 11, 12, &c., besides many passages in the prophets, where by sheep are signified those who are in the good of charity, and thence in the abstract sense, the goods of charity themselves. A. E. 1154.

Verse 18. *Behold my Servant, whom I have laid hold of, &c.*—The LORD is here called Servant as to His Divine Humanity, because He served His Father by doing His will, as He frequently saith; by which is meant, that He reduced all things in the spiritual world into order, and at the same time taught men the way to heaven; it is therefore the Divine Humanity, which is meant by My servant on whom I lay hold, and by Mine Elect in whom My soul is well-pleased; He is called Servant from the Divine Truth by which those effects were produced, and Elect from the Divine Good; that He had

Divine Truth whereby He produced those effects, is meant by the words, "*I have put My Spirit upon Him, He shall announce judgment to the Gentiles;*" the Spirit of Jehovah is Divine Truth, and to announce judgment to the Gentiles is to instruct. *A.E.* 409.

Verse 20. *A bruised reed shall He not break, &c.*—By not breaking a bruised reed, is signified that the Lord does not hurt Divine Truth sensual, appertaining to the simple and to infants; by not quenching the smoking flax, is signified that He does not destroy Divine Truth, appertaining to the simple and to infants, which begins to live from ever so small a measure of the good of love; for flax signifies truth, and smoking signifies that it liveth from some degree of love. *A.E.* 627.

Verse 22. *Then was brought unto Him one possessed with a demon, blind and dumb, &c.*—By utterance is meant confession of the Lord, and the preaching of faith in Him, for this utterance is spiritual; hence it is evident what is signified in the internal sense by the dumb, viz., that they are signified who cannot confess the Lord, thus neither preach faith in Him, by reason of ignorance, in which state are the nations out of the church, and also the simple within the church; that such are signified by the dumb, is evident from Isaiah, "Then shall the lame leap as the hart, and the tongue of the dumb shall sing; because waters shall break out in the wilderness, and rivers in the plain of the wilderness," xxxv. 5, 6; the tongue of the dumb shall sing, denotes that they shall confess the Lord and the things which relate to faith in Him; waters shall break out in the wilderness, and rivers in the plain of the wilderness, denotes a state of the non-knowledges of faith grounded in ignorance; by the dumb whom the Lord healed are also signified the nations, which by His coming into the world were delivered from falses and consequent evils; as by the dumb in Matthew, "So they brought to Him a man that was dumb, obsessed by a demon, but when the demon was cast out, the dumb spake, ix. 32, 33; and again there was brought to Jesus one obsessed by a demon, blind and dumb, and He healed him, so that the blind and dumb both spake and saw. xii. 22. *A.C.* 6988.

Verses 24—28. *When the Pharisees heard it they said, This [fellow] does not cast out demons, but in Beelzebub the prince of the demons.*—The reason why it is not here said satan, neither the devil, is, because by Beelzebub, who had been the god of Ekron, is meant the god of all falses, for Beelzebub, if it be interpreted, is the lord of flies, and flies signify the falses of the sensual man, thus falses of every kind, hence

it is that satan is called Beelzebub; wherefore also the Lord said, "*If I in the Spirit of God cast out demons, then the kingdom of God is come to you;*" by the Spirit of God is meant the Divine Truth proceeding from the Lord, and by the kingdom of God, thence derived, is signified heaven and the church, which are in Divine Truths. *A.E.* 740.

Dominion grounded in what is evil and false is altogether contrary to dominion grounded in what is good and true; dominion grounded in what is evil and false consists in being desirous to make all men slaves, but dominion grounded in what is good and true consists in being willing to make all men free; dominion grounded in what is evil and false consists in destroying all, but dominion grounded in what is good and true consists in saving all; from which considerations it is manifest, that dominion grounded in what is evil and false is of the devil, but dominion grounded in what is good and true is of the Lord; that the dominions are altogether contrary to each other, may be manifest from the Lord's words in Matthew xii. 24—30. *A.C.* 1749. See also *D.P.* 233.

Verse 25. *Every kingdom divided against itself, &c.*—By kingdom, in the spiritual sense, is signified the church; by a city and house, the truth and good of its doctrine, which do not stand, but fall to pieces, if they are not in unanimous agreement. *A.E.* 223.

Verses 31, 32. *Every sin and blasphemy shall be remitted to man, but the blasphemy of the Spirit shall not be remitted to man, &c.*—What is signified by sin and blasphemy against the Holy Spirit, and by a word against the Son of Man, has not yet been known in the church, and this by reason of its not having been known what is properly meant by the Holy Spirit, and what properly by the Son of Man: by the Holy Spirit is meant the Lord as to Divine Truth, such as it is in the heavens, thus the Word such as it is in the spiritual sense, for this is Divine Truth in heaven, and by the Son of Man is meant Divine Truth such as it is in the earth, thus the Word such as it is in the natural sense, for this is Divine Truth in the earth. When it is known what is signified by the Holy Spirit, and what by the Son of Man it is known what is also signified by sin and blasphemy against the Holy Spirit, and what by a word against the Son of Man; it may then also be known, why sin and blasphemy against the Holy Spirit cannot be remitted, and why a word against the Son of Man can be remitted. Sin and blasphemy against the Holy Spirit consists in denying the Word, also in adulterating its essential goods and falsifying its essential truths; but a word against the Son of Man consists in interpreting the natural sense of the Word,

which is the sense of its letter, according to appearances. The reason why the denial of the Word is a sin which cannot be remitted in this age, nor in that which is to come, nor to eternity, and why it exposes to eternal judgment, is, because they who deny the Word, deny a God, deny the Lord, deny a heaven and a hell, and deny the church and all things appertaining to it; and they who deny those things are atheists, who, although they say with their lips that the creation of the universe is the work of some highest being, deity, or God, yet in heart they ascribe it to nature; such, inasmuch as by denial they have loosened every bond with the Lord, must needs be separated from heaven, and conjoined to hell. The reason why the adulteration of the essential goods of the Word, and the falsification of its essential truths, is blasphemy against the Holy Spirit, which also cannot be remitted, is, because by the Holy Spirit is meant the Lord as to Divine Truth such as it is in the heavens, thus the Word such as it is in the spiritual sense, as was said above; in the spiritual sense are genuine goods and genuine truths, but in the natural sense are the same goods and truths as it were clothed, and not naked except here and there, wherefore these are called apparent goods and truths; these are what are adulterated and falsified, and they are said to be adulterated and falsified, when they are explained contrary to genuine goods and truths; for in such case heaven removes itself, and man is put asunder from it, by reason that genuine goods and truths, as was said above, constitute the spiritual sense of the Word, in which the angels of heaven are. As for example: if the LORD and HIS DIVINE be denied, as was done by the Pharisees, who said that the Lord did miracles from Beelzebub, and had an unclean spirit; and since they thus denied Him and HIS DIVINE, it is said that such denial is sin and blasphemy against the Holy Spirit, because it is against the Word. Hence, also, it is, that Socinians and Arians, who, although they do not deny the Lord, still deny HIS DIVINE, are out of heaven, and cannot be received by any angelic society. To take another example: they who exclude the goods of love and the works of charity from the means or mediums of salvation, and assume faith exclusively as the only medium, and confirm themselves herein not only by doctrine but also by life, saying in their hearts, goods do not save me, neither do evils condemn me, because I have faith, these also blaspheme the Holy Spirit, for they falsify the genuine good and truth of the Word, and this in a thousand passages, where love and charity, and deeds and works, are named; moreover, as was said above, in all things and particulars of the Word, there is a marriage of good and truth, thus of charity and faith, wherefore when good

or charity is taken away, that marriage perisheth, and in the place thereof is committed adultery, the nature and quality of which will be explained elsewhere; hence it is that neither are such received in heaven; the reason, further, also is, because in the place of heavenly love, they have earthly love, and in the place of good works, they have evil works, because proceeding from earthly love, which, separate from heavenly love, is infernal love. But it is otherwise with those, who indeed believe from the doctrine of the church and from masters, that faith is the only mean or medium of salvation, or who know, and do not interiorly affirm or deny, and still live well under the guidance of the Word, that is, because it is commanded by the Lord in the Word: these do not blaspheme the Holy Spirit, for they do not adulterate the goods of the Word, nor falsify its truths, wherefore they have conjunction with the angels of heaven; few of them also know, that faith is any thing else than to believe the Word; the tenet of justification by faith alone, without the works of the law, they do not apprehend, because it transcends their understanding. These two examples are adduced, that it may be known what is meant by sin and blasphemy against the Holy Spirit, and that sin against the Holy Spirit consists in denying Divine Truth, thus the Word; and that blasphemy against the Holy Spirit consists in adulterating the essential goods of the Word, and falsifying its essential truths: be it known, that the good of the Word adulterated is evil, and the truth falsified is the false. The reason why a word against the Son of Man signifies to interpret the natural sense of the Word, which is the sense of its letter, according to appearances, is, because by the Son of Man is meant the Lord as to Divine Truth such as it is in the earth, thus such as it is in the natural sense; and the reason why this Word is remitted to man, is, because most things in the natural sense, or in the sense of the letter of the Word, are goods and truths clothed, and only some naked as in its spiritual sense, and goods and truths clothed are called appearances of truth; for the Word in the ultimates is as a man clad in raiment, who yet, as to the face and hands, is naked, and where the Word is thus naked, there its goods and truths appear naked as in heaven, thus such as they are in the spiritual sense; wherefore it can never happen but that the doctrine of genuine good and genuine truth, derived from the sense of the letter of the Word, may be seen by those who are enlightened of the Lord, and be confirmed by those who are not enlightened; the reason why the Word is such in the sense of the letter, is, that it may be a basis for the spiritual sense; hereby, also, it is accommodated to the apprehension of the simple, who can only perceive those things



which are so said, and when they perceive can believe and do: and whereas Divine Truths, in the sense of the letter of the Word, are most of them appearances of truth, and the simple in faith and heart cannot be elevated above those appearances, hence it is not sin and blasphemy to interpret the Word according to appearances, if so be principles are not formed from them, and these confirmed even to the destruction of Divine Truth in its genuine sense: *A.E.* 778.

By saying a word against the Holy Spirit, is meant to speak well and to think ill, and to do well and to will ill, respecting those things which relate to the Lord, His kingdom and church, and also which relate to the Word, for thereby the false lies concealed inwardly in the truths which are spoken, and in the goods which are done, which is hidden poison, whence they are called an offspring of vipers. In the other life it is allowed to an evil [spirit] to speak what is evil and also what is false, but not what is good and true; inasmuch as all in that life are compelled to speak from the heart, and not to divide the mind: they who do otherwise are separated from the rest, and are immersed deep in the hells, from which they can never come forth; that such are they who are meant by saying a word against the Holy Spirit, is manifest from the Lord's words on the occasion, "Either make the tree good, and the fruit good; or make the tree corrupt, and the fruit corrupt. How can ye speak what is good when ye are evil?" The Holy Spirit is the Divine Truth proceeding from the Lord, thus the Holy Divine itself, which is thus interiorly blasphemed and prophaned. The reason why it will not be remitted to them is, because hypocrisy or deceit about Holy Divine things infests the interiors of man, and destroys the all of spiritual life appertaining to him. *A.C.* 9013. See also 8882, 9264, 9818. *D.P.* 98, 231. *T.C.R.* 299.

Verse 33. *Either make the tree good, &c.*—See Exposition, chap. iii. 10, vii. 16, 18.

Verse 34. *O, generation of vipers.*—The quality of the Jewish nation is openly declared in Matthew xxiii. 13, and following verses. Such being their quality, they are called a wicked and adulterous generation, Matt. xii. 39; also a generation of vipers, Matt. iii. 7; and in Matt. xii. 34, "O generation of vipers, how can ye speak good things, being evil?" *A.C.* 4314.

Verse 35. *The good man out of the good treasure of the heart, &c.*—Whatsoever any one wills from the love-principle, that he wills to do, he wills to think, he wills to understand, and he wills to speak. By the heart, in the Word, is meant the will of man; and inasmuch as man's thought and speech

originate in the will, it is said, "Out of the abundance of the heart the mouth speaketh." *D. Life*, 48, 51.

Verse 36. *Every idle word that men shall speak, &c.*—The angels discover a man's love from the tone of his speech, his wisdom from the articulation of the tone, and his science from the sense of the expressions; and they say, further, that those three things are in every expression, because the expression is as the conclusion, for therein is the tone, the articulation, and the sense. It has been told me by the angels of the third heaven, that from every expression of one who speaks in a series, they perceive the common or general state of his mind, and also some particular states. From these considerations it is concluded, that in the works of a man, whose natural mind by three degrees descends into hell, are all his evils and the falses of evil; and that in the works of a man, whose natural mind ascends into heaven, are all his goods and truths, and that the former and the latter are perceived by the angels from the man's speech alone and action alone. This is the ground and reason why it is said in the Word that man is to be judged according to his works, and that he is to render an account of his works. *D.L.W.* 280, 281. See also *H.H.* 507. *A.C.* 9264.

Verse 39. *An evil and an adulterous generation seeketh a sign, and a sign shall not be given to it, except the sign of the prophet Jonah, &c.*—In the Word, in many passages, mention is made of a sign and of a miracle; and by a sign is meant that which declares, testifies, and persuades concerning a thing sought for; but by a miracle is meant that which excites, strikes, and occasions amazement: thus a sign moves the understanding and faith, and a miracle the will and its affection; for the will and its affection is what is excited, is struck, and is amazed, and the understanding and its faith is what is persuaded, and to which is applied declaration and testification. That a sign and a miracle differ, may be manifest from this consideration, that the Jews, although they had seen so many miracles wrought by the Lord, still asked signs from Him.

That by a sign is meant testification, that they might be persuaded and believe that the Lord was the Messiah and the Son of God who was to come, is evident; for the miracles, which the Lord had wrought in abundance, and which they saw, were not signs to them, by reason that miracles are not signs; as was said above, except with the good: the reason why Jonah was in the belly of the whale three days and three nights, and this was taken for a sign, was, because it signified the burial and resurrection of the Lord, thus the glorification of His Humanity to the full. *A.E.* 706.

*An adulterous generation.*—By whoredoms and adulteries, in the Word, are meant falsifications of truth and adulterations of good, on which account the Jews are called by the Lord an *adulterous generation*. *A.E.* 433. See also *S.S.* 51. *D. Life*, 79.

Verse 40. The third day denotes the Lord's coming and resurrection; this appears from Jonah, in that he was "Three days and three nights in the belly of a fish," *Jonah* i. 17; concerning which circumstance the Lord thus saith in *Matt.* xii. 40, "As Jonah was three days and three nights in the belly of a whale, so shall the Son of Man be three days and three nights in the heart of the earth;" it is to be observed that in the internal sense of the Word, three days, and the third day, signify the same thing, as also in other passages. *A.C.* 2788.

Verses 43, 44, 45. *When the unclean spirit is gone out of a man, &c.*—The unclean spirit denotes the uncleanness of life appertaining to man, and also the unclean spirits who are attendant upon him, for unclean spirits dwell in the uncleanness of the life of man; *dry places*, or where there are no waters, denote where there are no truths: the *empty house* denotes the interiors of man again replete with uncleannesses, that is, with falses derived from evil. *A.C.* 4744.

*The house void*—denotes that the internal is without faith and charity, and yet full of evils and falses. *A.C.* 7045.

*The house swept*—denotes in a good sense that all things are prepared and full of goods, because by sweeping the house, in a good sense, is meant that a man purges himself from evils, and thus prepares himself for the entrance of goods. In the opposite sense, sweeping the house signifies the deprivation of all goods and truths, and thus the being filled with evils and falses. *A.C.* 3142.

*The last things of that man are worse than the first.*—When man has explored himself, and acknowledged his sins, and done the work of repentance, he must remain constant in good even to the end of life; but if he afterwards relapses to the former life of evil, and embraces it, then he is guilty of profanation; for then he conjoins evil to good, hence his latter state is worse than the former, according to the Lord's words. *A.C.* 8394. See also *H.D.N.J.* 169, 172. *D. Lord*, 48. *D.P.* 133, 231. *A.R.* 10.

Verses 43, 44, 45. A seventh kind of profanation is committed by those who first acknowledge Divine Truths, and live according to them, and afterwards recede and deny them. This is the worst kind of profanation, because such persons mix things holy and profane in such a manner that they cannot be separated; and yet in order to their admission into either

heaven or hell they must be separated, and as in such persons this cannot be effected, all the intellectual and voluntary human faculty is destroyed, and, as was said before, they become no longer men. It is nearly the same with those who in their hearts acknowledge the Divine things of the Word and the church, and entirely immerse them in their proprium, which is the love of having dominion over every thing, and respecting which much has been said above; for these after death, when they become spirits, will not be led of the Lord, but entirely by themselves; when their love is not restrained, they desire to rule not only over heaven, but also over the Lord; and because they cannot do so, they deny the Lord and become devils. It is to be observed that the life's love, which is also the ruling love, remains in every one after death, and cannot be removed. The profane of this kind are meant by the lukewarm, of whom it is thus written in the Revelation, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art neither cold nor hot, I will spew thee out of My mouth," iii. 15, 16. This kind of profanation is also thus described by the Lord in Matthew, "When the unclean spirit is gone out of a man," &c., xii. 43, 45. The conversion of a man is here described by the unclean spirit out of him; his returning to his former evils, after casting out things true and good, is described by the return of the unclean spirit with seven others more wicked than himself into the house, which he found garnished for him; and the profanation of what is holy by what is profane is described by the last state of that man being worse than the first. D.P. 231. See also A.E. 1160.

Verse 48. *Who is My mother?*—These words relate to the separation of the former human principle which the Lord had from the mother, and at length to its being fully put off, on which subject it is to be noted that the Lord successively, and continually, even to the last of life, when he was glorified, separated from Himself and put off that which was merely human, viz., what He derived from the mother, until at length He was no longer her son but the Son of God, as in respect to conception so also in respect to nativity, and thus one with the Father and Himself Jehovah. A.C. 2649. See also 2159, 3703.

Verses 49, 50. *Jesus stretching forth His hand to His disciples said, Behold My mother and My brethren, &c.*—By the disciples to whom the Lord stretched forth His hand, are signified all who are of His church; by His brethren are signified those who are in the good of charity from Him; by sisters, those who are in truths derived from that good; and by mother, is signified the church grounded therein. A.E. 746.

The reason why the Lord calls those His brethren who do the will of His Father, is, because in heaven no other affinities are given but such as are spiritual, thus no other fraternities; for in heaven they do not become brothers by virtue of any nativity, and also they who have been brethren in the world do not there know each other, but every one knows another from the good of love; they who are most conjoined in that good are as brethren, and the rest, according to conjunction by good, are as relations and also as friends; hence it is that by brother, in the Word, is signified the good of love. *A.E.* 46.

That in heaven all are consociated according to spiritual relationships, which are of the good of love and of faith, and that they know each other as relations. See *H.H.* 205. *A.C.* 685, 917, 2739, 3815, 4121. That hence by brethren in the Word are meant those who are conjoined by good. See *A.C.* 2360, 3303, 3803, 10490.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER XII.

VERSE 1. *On the sabbaths.*—It is expressed in the original *τοῖς σάββασι*, in the plural number.

Verse 6. *A greater than the temple is here.*—The temple, in its representative sense, has respect to the Lord's Divine Humanity. See *A.R.* 918. *The greater than the temple*, then manifestly means what was represented, viz., the Divine Humanity Itself.

Verse 7. *I will mercy.*—See note at chapter ix. 13.

Verse 8. *The Son of Man is Lord even of the sabbath.*—He is Lord of the sabbath for the same reason that He is greater than the temple, as was said above, verse 6, viz., because the sabbath was merely a representative; in the supreme sense a representative of the union of the two natures, the Divine and Human in the Lord; and in a subordinate sense, a representative of the Lord's conjunction with the heavens; and in a still more subordinate sense, of the conjunction of the good and the true in every regenerate mind; see *A.C.* 8495; hence it was inferior to what was represented, so that what is represented might be called its Lord.

Verse 12. *How much doth a man differ from a sheep?*—This is a most important question, to which every one is bound to give a proper answer: yet a proper answer cannot be given until it be known, agreeably to what our enlightened expositor testifies, that a man is gifted with a degree of life superior to that of a sheep, by virtue whereof he is enabled to regard his Eternal Creator, and to be conjoined with Him by faith and love; whereas a sheep has no such faculty. See A.C. 5114.

Verse 30. *He that is not with Me is against Me, and he that gathereth not with Me scattereth, &c.*—The Lord here again speaks in reference to the heavenly marriage and its opposite; for to be *with Him*, has respect to the *will* or *love*; and to *gather with Him*, has respect to the *understanding* or *wisdom*; in like manner, to be *against Him*, has respect to evil in the will; and to *scatter*, has respect to what is false in the understanding.

Verse 31. *Every sin and blasphemy, &c.*—Sin, again, relates to evil in the will, and *blasphemy*, to what is false derived from evil in the understanding, thus both together denote the infernal marriage.

Verse 39. *An evil and adulterous generation, &c.*—The infernal marriage is here again pointed at; for an *evil* generation refers to the love of evil in the will, and an *adulterous* generation, to the love of the false grounded in evil in the understanding.

Verse 40. *As Jonah was in the belly of the whale, &c.*—It must be very manifest to every considerate reader, that the words contained in this verse were spoken in reference to their internal or spiritual sense, because, in their external or literal sense, they are not true, for the Son of Man did not lie *in the heart of the earth three days and three nights*. Besides, the singular expression *the heart of the earth*, is of itself a sufficient indication that something more was intended to be expressed than the mere interment of a dead body.

Verses 41, 42. *Shall rise up in judgment with, and condemn.*—To *rise up in judgment with*, means to oppose from principles of truth; to *condemn*, means the same from principles of good; thus both together denote the heavenly marriage so often adverted to above.

Verse 44. *Void, swept, and garnished.*—These three expressions, according to their spiritual interpretation, contain a connected sense, although, in their literal meaning the sense is scattered and unconnected; for *void* has reference to the want of truth, *swept* to the want of good, and *garnished* to the want of both.

# MATTHEW.

## CHAPTER XIII.

### CHAPTER XIII.

### THE INTERNAL SENSE.

1. BUT in that same day Jesus going forth from the house, sat near the sea.

2. And many multitudes gathered together to Him, so that going up into a ship, He sat; and all the multitudes stood on the shore.

3. And He spake to them many things in parables, saying, Behold, there went out a sower to sow;

4. And in his sowing, some [seeds] fell by the way-side, and the fowls came, and devoured them.

5. But other [seed] fell upon stony [places], where it had not much earth, and immediately it sprung up, because it had no depth of earth :

6. But when the sun arose, it was scorched; and because it had no root, it withered away.

7. But others fell among thorns, and the thorns sprung up, and choked them.

8. But others fell upon the good earth, and yielded fruit, some an hundred, and some sixty, and some thirty.

From the knowledges of good and truth, and the doctrine thence derived, the LORD teacheth that the reception of His Word is fourfold. Verses 1—9.

First, as it is received by those who have no concern about truth, being in phantasies and false persuasions which pervert it. Verse 4.

Secondly, as it is received by those who have a concern about truth, but not for its own sake, thus not interiorly, therefore the truth perishes, being adulterated by the lusts of self-love. Verses 5, 6.

Thirdly, as it is received by those who are in the concupiscences of evil, which suffocate the truth. Verse 7.

Fourthly, as it is received by those, who from the LORD love the truths which are in the Word, and from Him do them. Verse 8.

9. He that hath ears to hear, let him hear.

10. And the disciples coming, said to Him, Why speakest thou unto them in the parables?

11. But He answering said to them, Because to you it is given to know the mysteries of the kingdom of the heavens; but to them it is not given.

12. For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, even what he hath shall be taken away from him.

13. On this account I speak to them in parables, because seeing they do not see, and hearing they do not hear, neither understand.

14. And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear and shall not understand, and seeing ye shall see and shall not perceive.

15. For the heart of this people is become gross, and with their ears they hear heavily, and their eyes have they blinked, lest at any time they should see with the eyes, and hear with the ears, and under-

Which fourfold reception of the Word ought to be well attended to, both as to doctrine and practice, by all who are of the church. Verse 9.

Otherwise the Word will be understood only according to its literal or external sense, and not according to its spiritual and internal sense, which latter sense is revealed to those who are in the good of charity and the truth of faith from the Lord, but not to others, lest they should profane it. Verses 10, 11.

They, therefore, who are in the good of charity and the truth of faith, are accepted in heaven, and become angels, every one according to the quality and quantity of intelligence and wisdom which he hath acquired to himself in the world; whereas they, who are in falses derived from evil, in the other life are deprived of all truths. Verse 12.

For the same reason these latter believe only in the letter of the Word, because they have separated faith from life, and instruction from obedience, as had been predicted. Verses 13, 14.

And this on account of their defiled loves, which infect both the will and the understanding, insomuch that it is dangerous for them to see the truth, and especially to receive it interiorly, because their unclean



stand with the heart, and be converted, and I should heal them.

16. But blessed are your eyes, because they see, and your ears, because they hear.

17. For verily I say unto you, That many prophets and just [men] have desired to see what ye see, and have not seen; and to hear what ye hear, and have not heard.

18. Hear ye therefore the parable of the sower.

19. When any one heareth the Word of the kingdom, and understandeth not, the evil [one] cometh, and seizeth upon what was sown in his heart; he is it that was sown by the way-side.

20. But that which was sown upon stony places is he that heareth the Word, and immediately with joy receiveth it.

21. But he hath not root in himself, but endureth for a while; but when tribulation or persecution cometh because of the Word, he is immediately offended.

22. But that which is sown amongst thorns, is he that heareth the Word, and the cares of this age, and the deceitfulness of riches choke the Word, and it becometh unfruitful.

23. But that sown upon the good earth, is he that heareth

loves would falsify and profane it. Verse 15.

But it is otherwise with those who are in the goods of charity and the truths of faith from the LORD, because they understand, believe, obey, and live according to those truths. Verse 16.

For all who are in the truths of doctrine, and in the good of life agreeable thereto, love to understand and perceive the interior truths proceeding from the LORD, and which He opened when in the world. Verse 17.

To them therefore it is given to perceive, that when the Word is received by those who have no concern about truth, it is immediately darkened and deprived of life by infernal spirits, so that it produces no effect on the life or love. Verses 18, 19.

And that when it is received by those who have a concern about truth, but not for its own sake, thus not interiorly, it excites indeed external delight, arising from external affection, but whereas it has no place in the will, it cannot stand in the assault of evils and falses. Verses 20, 21.

And when it is received by those who are in the concupiscences of evil, it is suffocated and rendered unfruitful by worldly anxieties and the lust of gain. Verse 22.

But that when it is received by those who from the LORD

the Word, and understandeth, who also beareth fruit, and doeth, some a hundred, and some sixty, and some thirty.

24. Another parable put He forth to them, saying, The kingdom of the heavens is likened to a man sowing good seed in his field.

25. But while the man slept, his enemy came, and sowed tares in the midst of the wheat, and went his way.

26. But when the blade sprang up, and bare fruit, then appeared also the tares.

27. But the servants of the householder coming, said to Him, Lord, didst Thou not sow good seed in Thy field? Whence then hath [it] the tares?

28. But He saith to them, An adversary man hath done this. But the servants said to Him, Wilt Thou then that we go and gather them together?

29. But He said, Nay, lest whilst ye gather together the tares, ye root up the wheat together with them.

30. Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them; but bring together the wheat into My barn.

love the truths which are in the Word, it affects first the will, and thence the understanding, and thus the life, in each according to reception. Verse 23.

For the Lord by His Word is willing to implant Truth Divine in all who are of the church, but whilst men lead a natural life, or the life of the world, then evils from hell secretly, or whilst they are ignorant, insinuate and implant falses. Verses 24, 25.

And when truths grow, and good is produced, falses from evil are intermixed. Verse 36.

Which being perceived by those who are in truths from good, they complain, and are instructed that those falses are from evil in the natural man. Verses 27, 28.

And that they must not be separated nor ejected, until truths derived from good are increased, because in such case truth derived from good and its increase would also perish. Verses 28, 29.

Therefore the separation of falses derived from evil and their ejection cannot be effected, until it is the last state of the church, for then the falses of evil are separated from the truths of good, and the falses of evil are delivered to hell, and the truths of good are conjoined to heaven, or, what is the same thing, the men who are in them. Verse 30.

31. Another parable put He forth to them, saying, The kingdom of the heavens is like unto a grain of mustard seed, which a man taking sowed in his field:

32. Which indeed is the least of all seeds; but when it is grown, it is greater than herbs, and becometh a tree, so that the birds of the heaven come, and make their nests in the branches thereof.

33. Another parable spake He to them: The kingdom of the heavens is like unto leaven, which a woman taking hid in three measures of meal, till the whole was leavened.

34. All these things Jesus spake to the multitudes in parables; and without a parable spake He not unto them.

35. That it might be fulfilled which was declared by the prophet, saying, I will open my mouth in parables; I will pour forth things which have been hidden from the foundation of the world.

36. Then dismissing the multitudes, Jesus came into the house, and His disciples came to Him, saying, Explain to us the parable of the tares of the field.

37. But He answering them, said unto them, He that soweth the good seed is the Son of Man.

38. But the field is the

For the church in man begins from a little spiritual good by truth, because at that time he thinks to do good from himself; but as truth is conjoining to love, it increases, and when it is conjoined, then things intellectual are multiplied in scientifics. Verses 31, 32.

Nevertheless, this increase cannot have place but by spiritual combat, which is that of the false with truth, and of truth with the false; in which case the false being separated, truth is purified, being conjoined to charity, so that man acts no longer from the truth of faith, but from the good of charity. Verse 33.

That these processes of spiritual life lie concealed under the letter of the Word, and are not revealed to those who are in evils and falses, but only to those who are in goods and truths. Verses 34, 35, 36.

To whom it is given to perceive from the LORD, that all Divine Truth is from Him, that the church is every where, that Divine Truth is with those

world, and the good seed, they are the sons of the kingdom; but the tares are the sons of the evil [one]:

39. The enemy that soweth them is the devil: the harvest is the consummation of the age, and the reapers are the angels.

40. As therefore the tares are gathered together, and burned in the fire, so shall it be in the consummation of this age.

41. The Son of Man shall send His angels, and they shall gather together out of His kingdom all things that give offence, and them that do iniquity.

42. And shall cast them into the chimney of the fire; there shall be weeping and gnashing of teeth.

43. Then shall the just shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

44. Again, the kingdom of the heavens is like unto treasure hid in the field, which a man finding, hideth, and for joy thereof goeth away, and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of the heavens is like unto a man, a merchant, seeking beautiful pearls;

46. Who finding one pearl exceedingly precious, went, and sold all that he had, and bought it.

47. Again, the kingdom of the heavens is like unto a net

who are of the church, and that falses are with those who are in evil. Verses 37, 38.

Also that the evil have falses from evil, which is from hell, and that at the last time and state of the church, Divine Truth separates. Verse 39.

And that on this occasion the Divine Truths from the Lord are about to remove those who hinder separation, and who live in evil, into hell, where they are in self-love, in hatred, and in revenge, and in every thing direful arising from evils and falses. Verses 40, 41, 42.

When they who have acknowledged the Lord, and done His precepts, will live in heavenly loves, and in the joys thereof in heaven. Verse 43.

For these alienate the things of their own propriums, that they may procure to themselves the Divine Truth which is in the church of the Lord, and its doctrine, howsoever obscure it may appear. Verse 44.

They alienate also all things of self-love, that they may procure to themselves that Divine Truth more especially, which relates to the acknowledgment of the Lord. Verses 45, 46.

And that thus, at the time of the last judgment, goods and

cast into the sea, and bringing together of every kind ;

48. Which, when it was full, they drew to the shore, and sitting down, gathered the good into vessels, and cast the bad out.

49. So shall it be in the consummation of the age : the angels shall come forth, and shall sever the evil from the midst of the just.

50. And shall cast them into the chimney of the fire ; there shall be weeping and gnashing of teeth.

51. Jesus saith to them, Have ye understood all these things ? They say unto Him, Yea, Lord.

52. But He saith unto them, Therefore every scribe instructed unto the kingdom of the heavens is like unto a man, an householder, who putteth forth out of his treasure things new and old.

53. And it came to pass, when Jesus had finished these parables, He passed thence.

54. And coming into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this [man] this wisdom, and these powers ?

55. Is not this the carpenter's son ? Is not His mother called Mary ? and His brethren, James, and Joses, and Simon, and Judas ?

evils may be separated, and the goods be conjoined to their proper truths, and the evils to their proper falses. Verses 47, 48.

At which time, they who have lived in the exercise of charity from the love of what is just and true, will be taken up into heaven ; and they who have lived in things contrary to charity, will be let down into hell. Verses 49, 50.

That the men of the church ought to enquire diligently in themselves, whether they comprehend the above interior truths of heaven, so as to be in an affirmative principle concerning them. Verse 51.

In which case they will become images and likenesses of the LORD, possessing from Him internal goods and truths in external. Verse 52.

When the LORD had thus taught interior goods and truths to those of His internal church, He applies Himself to those of the external church, who are in external or natural good and truth, and excites enquiry in them concerning Himself. Verses 53, 54.

But whereas they can see nothing in Him but His Human [principle], and not His Divine, they are perplexed about Him. Verses 55, 56.

56. And His sisters are they not all with us? Whence then hath this [man] all these things?

57. And they were offended in Him: but Jesus said unto them, A prophet is not without honour, except in his own country, and in his own house.

58. And He did not many mighty works there, because of their unbelief.

And also reject Him, because the doctrine of spiritual good and truth cannot be received by those who are in mere natural good and truth. Verse 57.

Neither can such be fully regenerated, because they do not acknowledge the LORD's Divine Humanity. Verse 58.

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## EXPOSITION.

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### CHAPTER XIII.

VERSES 1, 2. *Jesus sat near the sea, &c.*—As all things in the Old Testament contain in them a spiritual sense, so likewise do all things in the New Testament contained in the Gospels and in the Apocalypse; all the Lord's words, likewise, and also His deeds and miracles, signify Divine-celestial things, by reason that the Lord spake from the DIVINE, and from the DIVINE He wrought works and miracles, thus from first [principles] by last, and thereby in fulness. Hence it may be manifest, that the Lord's sitting near the sea, and teaching from a ship, were significative, because by the sea, when the subject treated of is concerning the Lord, are signified the knowledges of truth and good in every complex, and by a ship, doctrinals are meant; hence His teaching from a ship signified that He taught from doctrine. *A.E.* 514.

Verses 3—9. *Behold a sower went forth to sow, &c.*—The sower, in this passage, is the Lord, and the seed is His Word, thus truth; the seed by the way-side, appertains to those who have no concern about truth; the seed upon stony [places], appertains to those who have a concern about truth but not for its own sake, thus not interiorly; the seed in the midst of thorns, appertains to those who are in the concupiscences of

evil ; but the seed in the good earth, appertains to those, who, from the Lord, love the truths which are in the Word, and from Him do them, thus bear fruits. From these considerations it is evident that the truth of the Word cannot be rooted with those who have no concern about truth, nor with those who love truth exteriorly but not interiorly, nor with those who are in the concupiscences of evil ; but with those with whom the concupiscences of evil are shaken off by the Lord : with these latter the seed is rooted, that is, truth in their spiritual mind. *D. Life, 90.*

The subject treated of in the above parable, is concerning a fourfold kind of earth or of ground in a field, that is, in the church : that the seed here spoken of is the Word of the Lord, thus the truth which is said to be of faith, and that the good earth is the good which is of charity, is evident, for good in man is what receives the Word ; the hard way, is the false principle ; the stony, is the truth which has not any root in good ; thorns are evils. *A.C. 3310.*

By seeds are signified truths from the Word, or which man receives from the Lord, for it is said afterwards, that the Son of Man is He who sows ; by stony [places], is signified historical faith, which faith is the faith of another in a man's self, for he believes a thing to be true, not because he sees it in himself, but because another, in whom he confides, has so said ; by ground, is signified spiritual good, because this receives truths as the ground does seeds ; by the rising of the sun, is signified the love of self ; and by being parched and withering away, is signified to be adulterated and to perish ; hence it is evident what is signified by the above words of the Lord in a series, viz., that truths implanted from infancy out of the Word, or by preaching, when man begins to think from himself, are adulterated and perish by the concupiscences derived from self-love ; all things, indeed, which are in the Word are truths, but they are adulterated by the ideas of the thought concerning them, and by the application of them, whence truths, with such persons, are not truths except as to the mere utterance of them ; the reason of this is, because all the life of truth is from spiritual good, and spiritual good resides in the superior or interior mind, which is called the spiritual mind ; this mind cannot be opened with those who are in the love of self, for such look to themselves in every thing ; if they elevate their eyes to heaven, still the thought of their spirit is nevertheless intuitively fixed in self, which from the fire of its own glory, excites the sensual, external, and corporeal principles, which have been taught from childhood to imitate such affections as appertain to the spiritual man. *A.E. 401. See also 411.*

Unless the rational principle submits itself to the goods and truths of the Lord, then it either suffocates or rejects, or perverts the things which flow in, and still more when they flow in into the sensual scientifics of the memory; this is signified by the seed falling either by the way-side, or upon stony [ground], or amongst thorns; but when the rational principle submits itself, and believes the Lord, that is, His Word, then it is as good ground or earth, into which the seed falls and bears much fruit. *A.C.* 1940.

*The fowls came and devoured them.*—The Lord compares the phantasies and persuasions of the false to fowls [or birds], where He saith, speaking of the seed sown, that *the fowls of heaven devoured it*, where the fowls of heaven denote nothing else but falses. *A.C.* 778. See also 5149.

Verse 4. Those who are in falses, and especially those who are in evils, are said to be bound and in prison; not that they are in any bonds, but because they are not in freedom; those who are not in freedom being interiorly bound; for those who have confirmed themselves in what is false, are no longer in any freedom of choosing and accepting the truth, and those who have much confirmed themselves therein, are not even in freedom to see it, still less to acknowledge and believe it, for they are in the persuasion that what is false is true: so powerful is this persuasion that it takes away all freedom of thinking any thing else, consequently it holds the thought itself in bonds, and as it were in a prison. This I had much opportunity of being convinced of experimentally from those in the other life who have been in a persuasion of the false by confirmations in themselves; they do not at all admit truths, but reflect or strike them back again, and this with an obstinacy proportioned to the degree of persuasion, especially when the false is grounded in evil, or when evil has persuaded them. These are those who are meant in the Lord's parable in Matthew xiii. 4, where it is said, "*Other seeds fell upon the hard way, and the fowls came and devoured them.*" The seeds are truths Divine; a hard rock denotes persuasion; fowls are principles of the false. *A.C.* 5096.

Verse 9. *Who hath ears to hear, let him hear.* See Exposition, chap. xi. 15.

Verse 12. *For whosoever hath, to him shall be given, &c.*—All who have procured to themselves intelligence and wisdom in the world, are accepted in heaven, and become angels, every one according to the quality and quantity of his intelligence and wisdom; for whatsoever a man acquires to himself in the world, this remains, and he carries it along with him after death, and it is also increased and filled, but within the degree



of his affection and desire of truth and its good, but not beyond it; they who have had little of affection and desire, receive little, but still as much as they can receive within that degree; but they who have had much of affection and desire, receive much; the degree itself of affection and desire is as the measure, which is increased to the full, more therefore to him whose measure is great, and less to him whose measure is small. This is meant by the Lord's words, "*To every one who hath, shall be given,*" &c. *H.H.* 349.

In the other life, falses are removed from those who are in truths derived from good, and truths are removed from those who are in falses derived from evil; thus they who are in truths derived from good are elevated into heaven, and they who are in falses from evil, sink down into hell; and when they are in hell, they are in terror and consternation on account of truths derived from good, in which the angels are principled from the Lord. That such a state awaits those who are in falses derived from evil, and those who are in truths derived from good, the Lord teacheth in these words, "*Whosoever hath, to him shall be given,*" &c. *A.C.* 9330.

The scientifics of truth and good, which appertain to those of the church, who have known the arcana of faith, and yet have lived a life of evil, are transferred to those who are of the spiritual church; and this was represented by the Divine command, that the Sons of Israel should borrow of the Egyptians vessels of silver, and vessels of gold, and should thus spoil and plunder them, which spoiling and plundering would never have been commanded by Jehovah, unless it had represented such things in the spiritual world. *A.C.* 7770. See also 2449. *A.E.* 413. *D.P.* 17, 227.

A wicked man cannot carry with him goods and truths to hell, neither can a good man carry with him evils and falses to heaven, for this would be to confound heaven and hell together. But it should be carefully observed that they are meant who are interiorly wicked, and interiorly good; for they who are interiorly wicked may be exteriorly good, for they can act and speak like the good, as hypocrites do; and they who are interiorly good may sometimes be exteriorly wicked, for they may exteriorly do evils, and speak falses, but yet they may repent, and desire to be informed of truth; this agrees with what the Lord said: "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away, even that he hath." *Matt.* xiii. 12. *A.R.* 948.

Verses 13—17. *Therefore speak I to them in parables, &c.*—If the Jews had been instructed in the mysteries of faith,

they would have perished everlastingly, because they would have mixed holy things with profane; and this was the reason why the mysteries of faith were not revealed to them, insomuch that it was not openly declared to them that they should live after death, nor that the Lord would come into the world to save them; yea, in so great ignorance and blindness were they kept, and are still kept, that they did not know, nor do they know, that there is an internal man, or that any internal principle is given; for if they had known, and if they now knew, so as to acknowledge, they are of such a quality that they would profane, and thus they would have no hope of any salvation in the other life. *A.C.* 301, 302.

*Hearing, they hear not.* *Blessed are your ears, because they hear, &c.*—*To hear*, is here used in every sense, denoting to be instructed, also to believe, and to obey; *hearing, they do not hear*, denotes to be taught, and yet not to believe, also to be instructed and not to obey; *with the ears to hear heavily*, denotes to refuse instruction, faith, and obedience; *blessed are your ears, because they hear*, denotes blessedness arising from the reception of the doctrine of faith concerning the Lord, and by the Word from the Lord. *A.C.* 9311.

They who have separated faith from life, are like those of whom the Lord speaks, when He saith, "*Seeing, they see not, and hearing, they hear not, neither do they understand.*" *A.E.* 108.

The genuine truth, which is the truth of doctrine, is apparent, in the literal sense of the Word, to those only who are in illustration from the Lord, viz., those who love truths because they are truths, and apply them to the uses of life. It is otherwise with those who read the Word under the influence of the doctrine of a false religion, and especially if they confirm that doctrine from the Word, with a view, at the same time, to self-glory or to worldly wealth; with such persons the truth of the Word is as in the shade of night, and the false as in the light of day; they read the truth, but they do not see it, and if they see its shade, they falsify it; these are they of whom the Lord saith that "*They have eyes, and see not, and that they have ears, and do not understand.*" *S.S.* 57, 60.

The Word is written according to man's conception, yea, according to his genius and temper; hence it is that the internal and the external senses of the Word differ from each other, as may plainly enough appear from the Word of the Old Testament, where several things are said according to the apprehension and genius of the people who lived at that time; it is on this account that so little mention is made concerning a life after death, concerning eternal salvation, and concerning the

internal man; for such was the nature of the Jewish and Israelitish people, amongst whom the church at that time was instituted, that if these things had been openly declared, they would not only not have understood them, but would also have derided them; in like manner, if it had been openly declared to them that the Messiah or Christ, would come to save their souls to eternity, they would have rejected this truth as without foundation, as may appear at this day from the same nation, before whom, if any mention be made of any thing internal or spiritual, and that the Messiah shall not be the greatest king on earth, it is derided; this was the reason why the Lord spake in like manner as His prophets throughout, and somethings by parables, as He Himself saith in Matthew xiii. 13. *A.C.* 2520.

Verses 14, 15. *And in them is fulfilled the prophecy by Esaias, &c.*—Where one God is acknowledged with the lips only, whilst the heart acknowledges three, as is the case with the generality of Christians at this day, God with such persons is little else than a mere name, and the whole system of religion is no otherwise regarded than as an idol of gold inclosed in a shrine, the key to which is in possession of the priests alone; so that whilst they read the Word, they have no perception of any light contained in it, or derived from it, and do not even discern therein that God is one; for the Word with such persons is as if it were covered with blots, by which the unity of God is entirely concealed. These are the persons whom the Lord describes in the Gospel, Matt. xiii. 14, 15. *T.C.R.* 7.

Verse 16. *Blessed are your eyes, because they see, and your ears, because they hear.*—By eyes, is here signified the understanding and faith of truth, thus by seeing, is signified to understand and believe; and by ears, is signified obedience, thus a life according to the truths of faith, and by hearing, is signified to obey and live; for no one is blessed because he sees and hears, but because he understands, believes, obeys, and lives. *A.E.* 1081. See also *A.C.* 2701, 3863.

Verse 17. *Many prophets and just [men] have desired to see what ye see, and have not seen, &c.*—By prophets and just [men], in the spiritual sense, are meant all who are in the truths of doctrine, and in the good of life according to those truths; and by seeing and hearing, are signified to understand and perceive, in this case, the interior truths proceeding from the Lord, for the understanding and perception of these reform man, when man also doeth them. The reason why interior truths proceeding from the Lord are meant, is, because the Lord, when He was in the world, opened those truths. In

the sense of the letter are meant to see and hear the Lord, but whereas the Lord is the Divine Truth Itself in heaven and in the church, consequently, whereas all Divine Truths are from the Lord, and He Himself taught them, and continually teaches by the Word, therefore, by seeing and hearing the Lord, are signified to understand and perceive those truths. *A.E.* 624.

Verse 19. *Heareth the Word of the kingdom.*—See Exposition, chap. vi. 10.

Verse 21. *When tribulation [affliction] cometh, &c.*—Affliction denotes infestation by falses, the reason is, because the mind which is in truths, is afflicted by falses, when they combat with each other, nor is spiritual affliction from any other source: this, therefore, is what is signified by affliction in the Word, as in *Matt. xiii. 21.* *A.E.* 47.

Verses 24—30, 36—43. *The kingdom of the heavens is likened to a man sowing good seed in his field, &c.*—Inasmuch as this parable of the Lord contains in it arcana concerning the separation of the evil from the good, and concerning the last judgment, it is of importance that it should be minutely explained. By *the kingdom of the heavens*, is signified the church of the Lord in the heavens and in the earth, for the church is in both; by *the man sowing good seed in his field*, is meant the Lord as to Divine Truth, which is the Word, in the church; the man, who in what follows is called the Son of Man, is the Lord as to the Word, the *good seed* is the Divine Truth, and the *field* is the church where the Word is; *whilst men slept, his enemy came and sowed tares, and went away*, signifies that whilst men lead a natural life or the life of the world, then evils from hell secretly, or whilst they are ignorant, insinuate and implant falses; to *sleep*, signifies to lead a natural life, or the life of the world, which life is sleep in respect to spiritual life which is waking; the *enemy*, signifies evils from hell, which affect that life separate from spiritual life; to *sow tares*, signifies to insinuate and implant falses; and *his going away*, signifies that it was done secretly, and whilst they were ignorant; but *when the blade sprang up, and bare fruit, then appeared also the tares*, signifies, when truth grew and good was produced, falses from evil were intermixed; *the blade springing up*, signifies truth, such as it is when it is first received; *fruit*, signifies good; *tares*, signify falses derived from evil, in this case, intermixed; *the servants of the householder came and said to Him, Lord, didst Thou not sow good seed in Thy field? whence then hath it tares?* signifies those who are in truths from good, perceiving that falses from evil were intermixed, and their making complaint; *the servants of the*

*householder*, signify those who are in truths from good ; *the householder*, signifies the Lord as to truths from good ; *the good seed, the field, and the tares*, signify the same things as above ; and *He said to them, An enemy hath done this*, signifies that those falses were from evil in the natural man ; but *the servants said to Him, Wilt thou then that we go and gather together the tares ?* signifies the separation and ejection of falses derived from evil, before the truths derived from good are received and increased ; but *He said, Nay, lest whilst ye gather together the tares, ye root up the wheat together with them*, signifies that thus truth derived from good, and its increase, would also perish, for with the men of the church truths are intermixed with falses, which cannot be separated and cast out, until they are reformed ; *let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn, but bring together the wheat into My barn*, signifies that the separation of falses derived from evil, and their ejection, cannot be effected until it is the last state of the church ; for then the falses of evil are separated from the truths of good, and the falses of evil are delivered to hell, and the truths of good are conjoined to heaven, or, what is the same thing, the men who are in them ; these things are done in the spiritual world, where all who are of the church, from its beginning to its end, are in such a manner separated and judged ; by *harvest*, is signified the end or last state of the church ; by *binding in bundles*, is signified to conjoin together the particular species of falses derived from evil ; by *burning*, is signified to be delivered to hell ; and by *bringing together into the barn*, is signified to be conjoined with heaven. *He who sows the good seed is the Son of Man*, signifies Divine Truth from the Lord ; *the field is the world*, signifies the church everywhere ; *the seed are the sons of the kingdom*, signifies that the Divine Truth is with those who are of the church ; *the tares are the sons of the evil one*, signifies falses with those who are in evil ; *the enemy who soweth them is the devil*, signifies that they have falses from evil, which is from hell ; *the harvest is the consummation of the age*, signifies the last time and state of the church ; *the reapers are the angels*, signifies that Divine Truth from the Lord separates ; *the Son of Man shall send His angels who shall gather together out of His kingdom the things that give offence*, signifies that Divine Truths from the Lord are about to remove those who shall hinder separation ; *they who do iniquity*, signifies that they are those who live in evil ; and *shall cast them into a furnace of fire*, signifies

into hell, where they are who are in self-love, in hatred, and in revenge; *where shall be weeping and gnashing of teeth*, signifies where there is what is direful arising from evils and falses; *then shall the just shine as the sun in the kingdom of their Father*, signifies that they who have done the precepts of the Lord will live in heavenly loves, and in the joys thereof, in heaven; they are called *just* who acknowledge the Lord and do His precepts. *A.E.* 911. See also 374, 426. *A.C.* 29, 7571. *L.J.* 70. *C.L.J.* 10. *A.R.* 948. *T.C.R.* 653, 784.

Verse 25. *While men slept, &c.*—Inasmuch as watching signifies to receive spiritual life, hence sleeping signifies natural life without spiritual, as such a natural life respectively to the spiritual, is as sleep to watchfulness. This is signified by sleeping, in Matt. xiii. 24, 25.

Verse 30. *Let both grow together, &c.*—They who come into another life, are all brought back into a life similar to that which they lived in the body; and afterwards, with the good, evils and falses are separated, that by goodnesses and truths they may be elevated of the Lord into heaven; but with the wicked, goodnesses and truths are separated, that by evils and falses they may be conveyed to hell, according to the Lord's words in Matthew xiii. 30, 39, 40. *A.C.* 2449.

Verse 31. *The kingdom of the heavens is like to a grain of mustard seed, &c.*—By a tree from a grain of mustard seed, is signified the man of the church, and also the church, beginning from a little spiritual good by truth; for if only a little of spiritual good has taken root in man, it grows as seed in good ground; and inasmuch as by the tree thence produced is signified the man of the church, it follows that by the birds of the heaven, which make their nests in its branches, are signified the knowledges of truth, and the thoughts thence derived. *A.E.* 1100.

With the man who is in good, that is, in love and charity, seed from the Lord is so fructified and multiplied, that it cannot be numbered for multitude; not so whilst he liveth in the body, but it is so in the other life to an incredible degree; for so long as man lives in the body, the seed is in corporeal ground, and it is there amongst things twisted and dense, which are scientifics and pleasures, also cares and solitudes; but when these are put off, as is the case when he passes into the other life, the seed is loosened from them, and grows, as the seed of a tree is wont, when it arises out of the ground, to grow into a shrub, also into a great tree, and next to be multiplied into a garden of trees; for all science, intelligence, and wisdom, with their delights and felicities, thus fructify and are

multiplied, and thereby increase to eternity, and this from the least seed, as the Lord teacheth concerning the grain of mustard seed, which may be sufficiently manifest from the science, intelligence, and wisdom of the angels, which was to them ineffable at the time when they were men. A.C. 1941.

If by combat against evils, *as sins*, man has procured to himself any thing spiritual in the world, be it ever so small, he is saved, and his uses grow afterwards, like a grain of mustard seed into a tree, according to the Lord's words in Matt. xiii. 32. C.D.L. 17.

*The grain of mustard seed*, denoted the good of man before he is spiritual, which is *the least of all seeds*, because he thinks to do good from himself; what is from himself is nothing but evil; but whereas he is in a state of regeneration, there is something of good, but the least of all; at length, as faith is conjoining to love, it becomes greater, and an herb; lastly, when it is conjoined, it becomes a tree, and then the birds of the heavens, which are here truths or things intellectual, make their nests in its branches, which are scientifics. A.C. 55. See also 776, 2657, 9258. T.C.R. 290, 499.

Verse 33. *The kingdom of the heavens is like unto leaven, &c.*—By *leaven*, is signified the false derived from evil; and by *meal* [or flour], is signified the truth from which good is derived. The ground of the similitude here used, originates in this circumstance, that the purification of truth from the false appertaining to man cannot exist without fermentation, so called, that is, without the combat of the false with truth, and of truth with the false; but after the combat has taken place, and truth has conquered, then the false falls down like dregs, and truth becomes purified like wine, which after fermentation grows clear, the dregs falling down to the bottom. This fermentation or combat exists principally when the state appertaining to man is turned, viz., when he begins to act from the good which is of charity, and not, as before, from the truth which is of faith; for the state is not yet purified, when man acts from the truth of faith, but it is then purified when he acts from the good which is of charity, for then he acts from the will, but before only from the understanding: spiritual combats or temptations are fermentations in the spiritual sense, for on such occasions falses are willing to conjoin themselves to truths, but truths refuse them, and at length cast them down, as it were, to the bottom, consequently defecate: in this sense is to be understood what the Lord teaches concerning leaven, when He says, "*The kingdom of the heavens is like unto leaven,*" &c. A.C. 7906.

The conjunction of good and truth is provided of the Lord,

by purification, which is effected by two methods; first, by temptations, and, secondly, by fermentations. *Spiritual temptations* are nothing else but combats against evils and falses which exhale from hell, and affect; by those combats man is purified from evils and falses, and good is conjoined to truth, and truth to good, with him. *Spiritual fermentations* are effected by many methods, both in the heavens and in the earth; but in the world it is unknown what they are, and how they are effected; for they are evils and falses together, which being let into societies produce a like effect as leaven put into meal [or flour], and new wine, by which heterogeneous things are separated, and homogeneous things conjoined, and purity and clearness is effected: those fermentations are what are meant by the Lord's words, "*The kingdom of the heavens is like unto leaven, &c.*" D.P. 25.

Verses 37, 38, 39. *He that soweth the good seed, &c.*—Seed denotes faith grounded in charity, concerning which see n. 1025, 1447, 1610, 1941, or what is the same thing, denoting those of the human race who are principled in faith grounded in charity, that is, the spiritual: these are called by the Lord seed, and the sons of the kingdom, Matt. xiii. 37, 38. A.C. 2848.

The field in which is harvest, in an extended sense signifies the whole human race, or the whole world; in a less extended sense the church; in a sense still less extended the man of the church, and in a less extended sense still, the good which is in the man of the church, for this receives the truths of faith, as a field does seeds. From the signification of field it is evident what is signified by harvest, namely, that in the most extended sense it signifies the state of the whole human race as to the reception of good by truth, in a less extended sense the state of the church as to the reception of the truths of faith in good; in a stricter sense the state of the man of the church as to that reception; and in a still stricter sense the state of good as to the reception of truth, thus the implantation of truth in good. From these considerations it may be manifest what is signified by harvest in the following passages, as in Matthew xiii. 37, 38, 39.

Verse 42. *Shall cast them into the chimney of the fire.*—By a chimney of fire, or a furnace, is here meant the hells; the consummation of the age is the last time of the church, when the judgment is; that at that time the evil are to be separated from the good, and the former to be cast into hell, is signified by the angels gathering together all things that give offence, and those who do iniquity, and by their separating the evil from the midst of the just, and casting them into a chimney of fire; hell is



called a chimney of fire, because it appears fiery from the loves of self and of the world. *A.C.* 1861. *H.H.* 570.

*There shall be weeping and gnashing of teeth.*—See exposition, chap. viii. 12.

Verse 43. *Then shall the just shine forth as the sun, &c.*—They are called *just*, in the Word, who love the Lord, that is, from love do His precepts, and they shine, as to the face, with a radiance as from the sun, because the Divine Love of the Lord is communicated to them, and is received by them, by virtue whereof the Lord is in the midst of them, that is, in their interiors, which manifest themselves in the face. *A.E.* 401. See also *A.C.* 612, 2531, 4007, 9263. *H.H.* 348.

Verse 44. *The kingdom of the heavens is like to treasure hid in a field, &c.*—By *treasure*, is signified the Divine Truth which is in the Word; and by *field*, is signified the church and its doctrine; and by *the man selling whatsoever he hath, and buying the field*, is signified to alienate the things of his own proprium, and to procure to himself the Divine Truth which is in the church of the Lord. *A.E.* 840. See also *A.C.* 5886.

Procuration and appropriation are effected spiritually by good and truth: to this correspond the procuration and appropriation which in the world are effected by silver and gold; for in the spiritual sense silver is truth, and gold is good: hence buying signifies appropriation, as in Matt. xiii. 44. *A.C.* 5374.

Verse 45. *The kingdom of the heavens is like unto a man, a merchant, seeking beautiful pearls, &c.*—By *pearls*, are signified knowledges, and also truths themselves; and by the *one exceedingly precious*, is signified the acknowledgment of the Lord; and by the *man selling all that he had*, is signified to alienate all things which are of self-love; and by *buying it*, is signified to procure to himself that Divine Truth. *A.E.* 840. See also *A.C.* 5886. *A.R.* 726, 916. See also *A.C.* 2967, where it is shewn that a *merchant* is one who procures to himself the knowledges of truth and good, and thence intelligence and wisdom.

By *treasure hid in a field*, and by *pearls*, are signified the truths of heaven, and of the church, and by the *one precious pearl*, is signified the acknowledgment of the Lord; the affection of truths on account of their being truths, is meant by the man going away for joy, and selling all that he had, and buying the field in which the treasure was stored; and by the *merchant*, in like manner, going away and selling all, and buying the precious pearl. *A.E.* 863.

By the *kingdom of the heavens*, is meant both heaven and the church; by a *merchant*, are meant they who procure to

themselves goods and truths, whereby heaven and the church are attained; by *pearls*, are signified the knowledges of good and truth, for these knowledges are the truths of the natural man; by *one precious pearl*, is meant knowledge concerning the Lord, and concerning His Divine principle; by *the man's going and selling all that he hath, and buying it*, is signified that he rejected the proprium, that he might receive life from the Lord. *A.E.* 1044.

Verse 47. *The kingdom of the heavens is like unto a net that was cast into the sea, &c.*—The separation of the good and the evil, is here likened to a net cast into the sea, which gathered of every kind of fish, by reason that fish signify natural men as to scientifics and knowledges, and they, in the consummation of the age, or the time of the last judgment, are separated from each other, for there are natural good [men] and natural evil [men]; their separation appears, in the spiritual world, as a net cast into the sea, gathering and drawing fish to the shore; this appearance also is from correspondence, wherefore *the kingdom of the heavens* is likened by the Lord to a net gathering fish; that the separation of the good from the evil so appears, has also been seen by me. *A.E.* 513. See also *A.C.* 2449. *L.J.* 70.

Verse 49. *The angels shall come forth, and shall sever the evil from the midst of the just.*—By the *just*, in the Word, are meant those who have lived according to Divine Order, inasmuch as Divine Order is justice. The justice itself, which by acts of redemption the Lord became, cannot be ascribed, inscribed, adapted, and conjoined to man, otherwise than as light to the eye, sound to the ear, will to the muscles of the agent, thought to the lips of the speaker, air to the respiring lungs, heat to the blood, and so forth, which flow in, and adjoin themselves, rather than conjoin themselves, as every one perceives from himself. But justice is acquired so far as man exercises justice, and he exercises justice so far as he acts with his neighbour from the love of what is just and true. *T.C.R.* 96.

Verse 54. *Whence hath this [man] this wisdom, and these powers?*—In all the particulars of the Word, there is the marriage of good and truth, and there are words which have relation to good, and words which have relation to truth; but such words can only be distinguished by those who study the spiritual sense; from that sense it is manifest what word relates to good or love, and what word to truth or wisdom; and, from many passages it has been granted to know that honour, virtue, and strength are named, where Divine Good is treated of; that this is the case with *virtue*, may be seen in Matt. xiii. 54, xxiv. 30; and in other places. *A.R.* 373.

Verses 57, 58. *A prophet is not without honour, save in his own country, &c. And he did not many mighty works there.*—The reason why the Lord could not do miracles in His own country, was, because they saw Him there from infancy as another man, wherefore they could not add to that idea, the idea of His Divinity; and when this latter idea is not presented, the Lord indeed is present, but not with Divine Omnipotence in man, for faith makes the Lord present in man according to the quality of perception concerning Him; every thing that man does not acknowledge, he thereby rejects; for to the intent that the Lord may operate any thing by faith appertaining to man, the presence of the Lord's DIVINE must be in man, and not out of him. A.E. 815.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER XIII.

THE serious and intelligent reader will be at once edified and delighted at observing, that the several parables, contained in this chapter, stand in a connected order, as to their internal sense, and thus follow each other in a regular series, expressive of the whole process of regeneration, commencing with the first reception of heavenly truth from the Word, and advancing through all the gradations of its growth to the full maturity of heavenly love and life. Accordingly, the *first* parable of the *sower*, describes the first insemination of truth, which is the first step towards the regenerate life. The *second* parable of the *tares of the field*, describes the manifestation of evils and falses in consequence of such insemination, which is a second step, and an effect of the first. The *third* parable of the *grain of mustard seed*, describes the small increment of heavenly life, whilst man supposes that he does good from himself alone, and not from the Lord, which is a third state in the regeneration. The *fourth* parable of the *leaven*, &c., describes the temptations consequent on the reception of heavenly truth and good, which is a fourth state. The *fifth* parable of

*the treasure hid in the field*, describes the further effect of the reception of heavenly truth and good, in leading man to renounce his proprium or his own proper life, that he may appropriate the life of heaven, which is signified by *selling all that he hath, and buying the field*, and which is a fifth state. The sixth parable of the *merchant-man seeking beautiful pearls*, describes the effect of heavenly truth in leading man to the acknowledgment of the Lord as the alone Source of all good and truth, and the consequent renunciation of self-love and its guidance, which is a sixth state. The seventh parable of a *net cast into the sea*, describes the last effect of the reception of heavenly truth and good, in accomplishing a full and final separation between goods and evils, and between truths and falses, so that goods and truths are brought into conjunction with heaven, whilst evils and falses are cast down into hell, and this is the seventh and last stage of the regenerate life.

Verse 14. *Seeing ye shall see, and shall not perceive.*—*Seeing*, is here expressed by the term βλέπω, and *perceiving*, by εἶδω, whence we may conclude that εἶδω expresses a more interior sight than βλέπω.

Verse 15. *The heart of this people is become gross, &c.*—In this verse the Lord again speaks according to a connexion of ideas in the internal sense, although they appear unconnected in the literal sense; for *the heart is become gross*, denotes that the governing love was corrupt and terrestrial; *the ears hearing heavily*, denotes the consequent want of all sense of heavenly good; and *the eyes blinking*, denotes the further want of all discernment of heavenly truth.

Verse 17. *Have desired to see what ye see, and have not seen.*—It is remarkable that the first *see*, in this passage, is expressed in the original by εἶδω, and the second, by βλέπω.

Verse 23. *He that heareth the Word, and understandeth, who also beareth fruit and doeth.*—Another instance here again occurs of the connexion of ideas spoken of at verse 15; for to *hear the Word*, is to be affected with its good; to *understand it*, is to discern its truth in consequence of being so affected; and to *bring forth fruit and do*, is to regulate the works of the external man according to such affection and discernment.

Verse 26. *When the blade sprang up, and bare fruit.*—The Lord here again speaks with reference to the heavenly marriage; for the *blade springing up*, denotes the growth of heavenly truth in the understanding; and the *bearing fruit*, denotes the consequent growth of heavenly good in the will.

Verse 28. *He said to them.*—It is remarkable that what is here rendered *He said*, is expressed in the original neither by

λέγω nor εἶπω, but by ἔφη, from the root φημι, and so again at verse 29; but at verse 30, *I will say*, is expressed by another term, viz., ἔρω, so that in the original Greek there are four distinct terms to denote the communication of affection and thought, answering to the several degrees of life from which such communication is made, whether divine, celestial, spiritual, or natural. It may be proper, hence, to observe that φημι and ἔρω appear to express more interior speech than λέγω or εἶπω.

Verse 30. *Gather together first the tares; but bring together the wheat, &c.*—In the common version of the New Testament, the two Greek expressions here rendered *gather together*, and *bring together*, are both of them expressed alike by the term *gather*; but in the original there is a manifest distinction, the first being expressed by the Greek συλλέγω, and the second by συναγω; and though we cannot see what is the precise ground of this distinction, yet we are forced to conclude that it has a ground, and this is the Divine Wisdom Itself.

Verse 41. *All things that give offence, and them that do iniquity.*—Another instance here occurs of reference to marriage, in this case, to the infernal marriage; for *things that give offence*, have reference to false, and *they that do iniquity*, have reference to evils.

Verse 42. *Shall cast them into the chimney of the fire.*—What is here rendered *chimney*, is called *furnace* in the common version of the New Testament; but the original Greek is κάμινον, which, by our enlightened expositor, is rendered *caminus*, or chimney: (A.R. 422.) thus it amounts to the same thing as if it had been called the *smoke of the fire*; for a chimney expresses the same idea as smoke. But smoke, we are informed in the same number (A.R. 422.) signifies *false*; and fire, in a bad sense, as it is here used, signifies the concupiscences of self-love. To be cast, then, *into the chimney of the fire*, denotes to be left to the dominion of *false*s grounded in concupiscences.

Verse 42. *There shall be weeping and gnashing of teeth.*—See note above at chap. viii. 12.

Verse 43. *In the kingdom of their Father.*—The serious and intelligent reader will here again note another instance of the Lord's continual reference to the heavenly marriage; for the expression *kingdom* has relation to heavenly truth, as *father* has relation to heavenly good, thus, both together, to their conjunction.

Verse 46. *Went and sold all that he had, and bought it.*—Another instance here occurs of the connexion of ideas, in the

internal sense, so frequently adverted to above, where they appear scattered in the sense of the letter; for *went*, denotes a life according to truth; *sold all that he had*, denotes the consequent alienation of evil and the false; and *bought it [the field]* denotes the appropriation of good and truth. See the same connexion at verse 44.

Verse 47. *Is like unto a net*, &c.—See note above at chap. iv. verse 18.

*Bringing together*.—See note above at verse 30.

Verse 48. *When it was full, they drew to shore, and, sitting down, gathered the good into vessels, and cast the bad out*.—The Lord here again speaks according to a connexion of ideas in the internal sense; for the *net being full*, denotes an abundance of the scientifics of truth in the understanding; *they drew to shore*, denotes the application of those scientifics to good of life; *sitting down*, denotes a state of good thereby acquired in the will or love; *gathering the good into vessels*, denotes the conjunction of that good with truths; and *casting the bad out*, denotes the rejection of evils.

Verse 57. *In his own country, and in his own house*.—*In his own country*, has relation to truth, and *in his own house*, to good; therefore both expressions together have reference to the heavenly marriage.

Verse 58. *He did not many mighty works there*, &c.—The term, in the original, here rendered *mighty works*, is the same with what occurs at verse 54, where it is rendered *powers*. The case is, that the proper idea which it seems intended to suggest is that of power; and *to do a power*, is the same thing as to bring it into exercise or work; thus it may properly enough be here rendered *mighty works*, or works of power.

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# MATTHEW.

## CHAPTER XIV.

### CHAPTER XIV.

### THE INTERNAL SENSE.

1. At that time Herod the Tetrarch heard of the fame of Jesus;

2. And said unto his servants, This is John the Baptist; he is risen from the dead, and therefore mighty powers are operative in him:

3. For Herod laying hold of John, bound him, and put him in prison, on account of Herodias his brother Philip's wife.

4. For John said to him, It is not lawful for thee to have her.

5. And being willing to put him to death, he feared the multitude, because they accounted him as a prophet.

6. But when Herod's birthday was kept, the daughter of Herodias danced in the midst, and pleased Herod.

7. Whereupon he promised with an oath to give her whatsoever she should ask.

8. But she, being instructed by her mother, said, Give me here in a charger the head of John the Baptist.

9. And the king was sorry, nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given.

THEY who are in evils and falses are instructed concerning the LORD. Verse 1.

And from the things of science confess Him to be the Word, and to be endowed with life and omnipotence. Verse 2.

When yet they had before done violence to the Word, because it reproved their evil concupiscences. Verses 3, 4.

And would have entirely rejected it, but were withheld by external considerations. Verse 5.

Until the affection of the false of evil, in conjunction with natural delights, binds them to submit to its guidance. Verses 6, 7.

And in compliance with its suggestions, to deny the internal sense of the Word, and thereby the LORD. Verses 8, 9, 10, 11.

10. And sending, he beheaded John in the prison.

11. And his head was brought in a charger, and given to the damsel, and she brought it to her mother.

12. And His disciples coming, took the body, and buried it, and came and told Jesus.

13. And Jesus hearing, departed thence in a ship to a desert place privately: and the multitudes hearing, followed Him on foot out of the cities.

14. And Jesus going forth saw much multitude, and was moved with compassion towards them, and healed their sick.

15. But when it was evening, His disciples came to Him saying, The place is desert, and the hour is now past; send away the multitudes, that going into the villages, they may buy themselves victuals.

16. But Jesus said to them, They need not depart, give ye them to eat.

17. But they say to Him, We have here but five loaves, and two fishes.

18. But He said, Bring them hither to Me.

19. And commanding the multitudes to lie down on the grass, and taking the five loaves

Whereas they who are in good and truth, receiving the letter of the Word into their lives, receive at the same time its regenerating life and spirit, and thereby have approach to, and communication with, the LORD. Verse 12.

Who, by reason of opposing evils and falses, appears to withdraw Himself, but is the more closely adhered to by those who are in the obedience of truth and doctrine. Verse 13.

To whom He communicates spiritual perception from Himself, grounded in His Divine Mercy, and thus delivers them from falsifications of truth and adulterations of good. Verse 14.

And in states of spiritual obscurity and desolation, provides for their support, by the communication of truth and good from Himself. Verses 15, 16.

Although it appears at first small and insufficient for that purpose. Verse 17.

Nevertheless, through faith in the Divine Truth operating to the right arrangement of inferior truths and goods, and through benediction at the



and the two fishes, looking up to heaven, He blessed, and breaking, gave the loaves to the disciples, and the disciples to the multitudes.

20. And they did all eat, and were satisfied; and they took up the overplus of the fragments, twelve baskets full.

21. But they that had eaten were about five thousand men, besides women and children.

22. And immediately Jesus constrained His disciples to get into a ship, and to go before Him unto the other side, whilst He sent the multitudes away.

23. And when He had sent the multitudes away, He went up into a mountain privately to pray, and during the evening He was there alone.

24. But the ship was now in the midst of the sea, tossed by the waves, for the wind was contrary.

25. But in the fourth watch of the night, Jesus went unto them, walking on the sea.

26. And the disciples seeing Him walking on the sea, were troubled, saying, It is a phantom: and they cried out for fear.

27. But immediately Jesus spake to them, saying, Have confidence, I am, be not afraid.

28. But Peter answering Him, said, Lord, if Thou art, command me to come to Thee on the waters.

29. But He said, Come: and Peter coming down from the ship, walked on the waters, to come to Jesus.

same time from the Divine Good, communication is opened. Verses 18, 19.

And heavenly good and truth are appropriated in all fulness. Verse 20.

To those in the church, who are in truths derived from good. Verse 21.

Who are directed to acquire the knowledges of truth and good, for the better restoration of order from the Lord's Divine Humanity in inferior principles. Verse 22.

For when this is effected, a fuller communication and conjunction with the Divine Good has place. Verse 23.

So that the presence and influx of the Lord are imparted to those who are in the ultimates of the church, and thereby in an unpacific state. Verses 24, 25.

Although they cannot believe it to be so. Verse 26.

Until they are instructed and comforted by the Lord. Verse 27.

Yet even their faith is obscure and wavering, and not able to resist temptations. Verses 28, 29, 30, 31.

30. But seeing the wind strong, he was afraid, and beginning to sink, he cried out, saying, Lord, save me.

31. And immediately Jesus stretching out the hand, caught hold of him, and saith to him, O thou of little faith, wherefore didst thou doubt?

32. And when they were come up into the ship the wind ceased.

33. But they that were in the ship, coming worshiped Him, saying, Truly, Thou art the Son of GOD.

34. And being passed over, they came into the land of Gennesareth.

35. And the men of that place having knowledge of Him, sent out into all that country round about, and brought unto Him all that were diseased;

36. And besought Him, that they might only touch the hem of His garment, and as many as touched were made whole.

Nevertheless, tranquillity of mind is effected by the LORD's presence with the good of love.

Verse 32.

And devout acknowledgment of the LORD's Divine Humanity is thereby excited. Verse 33.

So that evils and falses are more wrought upon. Verses 34, 35.

And purification is effected by communication with the Divine; in extremes or ultimates. Verse 36.

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## EXPOSITION.

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### CHAPTER XIV.

Verse 13. *And Jesus hearing, departed thence in a ship to a desert place, &c.*—Inasmuch as the state of ignorance of truth, in which the Gentiles were, is signified by a wilderness, and the desire of truth by hunger, and instruction from the Lord by feeding, therefore it came to pass that the Lord retired into the wilderness, and there taught the multitude

who sought Him, and afterwards fed them; that this took place in the wilderness may appear in Matt. xiv. 13—22. *A.E.* 730.

Verse 14. *Healed their sick.*—Charity and faith constitute spiritual life, which life sickens when the false is in the place of truth, which is of faith; and evil is in the place of good, which is of love; for those things bring that life into the death which is called spiritual death, and which is damnation, just as diseases bring the natural life to its death; hence it is, that by disease, in the internal sense, is signified evil. *A.C.* 8364. See also Exposition, chap. iv. 23, viii. 2, and *A.E.* 962.

Verses 15—21. *On the miracle of the five loaves and two fishes.*—This miracle was wrought, because the Lord had before taught His disciples, and because they received His doctrine and appropriated it to themselves; this was what they ate spiritually, hence natural eating followed, viz., flowed in from heaven with them, as manna with the sons of Israel; whilst they were ignorant; for when the Lord wills, spiritual food, which is also real food, but only for spirits and angels, is turned into natural, in like manner as into manna every morning. *A.E.* 617.

The particular things in this miracle, with the numbers themselves also mentioned in it, are significative; *five thousand men, besides women and children*, signify all who are of the church in truths derived from good; *men* (*viri*), those who are in truths, *women and children*, those who are in goods; *loaves of bread*, signify the goods, and *fishes*, the truths of the natural man; *feeding*, signifies spiritual nourishment from the Lord; *twelve baskets of fragments*, signify thence the knowledges of truth and good in all abundance and fulness. *A.E.* 430.

Verse 19. *He blessed, and breaking*, viz., *the loaves and the fishes*—signified the communication of His DIVINE, and thereby conjunction with His disciples and the people, by the goods and truths which were signified by the loaves, and also by the fishes. *A.E.* 340.

In the ancient church, bread was broken when it was given to another, and thereby was signified to communicate, and to appropriate good, from that which we possess as our own, and thus to do an act of mutual love; for when bread is broken, and given to another, there is then so much communicated from what we possess; or when bread is broken among several, one bread then becomes mutual, consequently, there is conjunction by charity; hence it is evident, that the breaking of bread was a significative of mutual love. Inasmuch as this rite was received and customary in the ancient church, therefore also by

the breaking itself was meant the provision which was made common. That bread denotes the good of love, may be seen, 276, 680, 1798. Hence it is, that the Lord, when He gave bread, *brake* it, as in Matthew, xiv. 19, xv. 36. *A.C.* 5405. See also 9416.

*The twelve baskets of fragments* which were taken up, signify what is full, thus full instruction, and full benediction. *A.E.* 548.

Verse 23. *He went up into a mountain privately to pray.*—Mountains, among the most ancient people, signified the Lord, because it was their practice to worship Him on mountains; the reason of which was, because mountains are the highest parts of the earth, hence mountains signified things celestial, which also they called the highest things, consequently, love and charity, thus the good things of love and charity, which are celestial. In an opposite sense, they are called mountains in the Word who are elated in mind, thus a mountain denotes self-love itself. That mountains signify the Lord, and, for that reason, signify all things celestial, or the good things of love and charity, appears from the following passages in the Word: Ps. lxxii. 3; Ezek. xx. 40; Isa. ii. 2, xxv. 6, 7, lxxv. 9, lvii. 15; on which account, also, the Lord published the law from Mount Sinai. The Lord, also, by mountains, means love and charity, where, speaking of the consummation of the age, He says, "*That they who are in Judea should then flee to the mountains.*" Matt. xxiv. 16. From the signification of mountain it may appear why the Lord so often retired to the mountains, as stated in Matthew xiv. 23, xv. 29, 30, 31, xvii. 1, xxviii. 16, 17. *A.C.* 795, 2708. See also *A.E.* 405. *A.R.* 336.

Verses 24—33. *On the miracle of Jesus walking on the sea.*—All the particulars related in this miracle signify Divine spiritual things, which yet do not appear in the letter; as the sea, the Lord's walking upon it, the fourth watch in which He came to His disciples; also the ship, that Jesus entered into it, and that He thence restrained the wind and the waves of the sea, besides the rest of the things mentioned; but the spiritual things which are signified, there is no need here to explain singly; only that the sea signifies the ultimate of heaven and of the church, inasmuch as in the ultimate borders of the heavens there are seas; *the Lord walking upon the sea*, signified the presence and the influx of the Lord into them also, and hence life from THE DIVINE communicated to those who are in the ultimates of heaven: their life from THE DIVINE was represented by the Lord's walking on the sea; and their obscure and wavering faith was represented by Peter's walking upon

the sea and beginning to sink, but being caught hold of by the Lord he was saved; to walk also in the Word signifies to live: this being done *in the fourth watch*, signified the first state of the church, when it is twilight, and the morning is at hand, for then good begins to act by truth, and then is the Lord's coming; the sea, in the mean time, being put in commotion by the wind, and the Lord restraining it, signifies the natural state of life which precedes, which state is unpacific, and as it were tempestuous; but when the state is nearest to the morning, which is the first state of the church with man, because the Lord is then present with the good of love, tranquillity of mind is effected. *A.E.* 514. See also Exposition, chap. viii. 24, and *A.R.* 238.

Verse 31. *O thou of little faith, &c.*—The reason why the Lord called the disciples men of little faith, when they could not do miracles in His name, was because the disciples did indeed believe the Lord to be the Messiah or Christ, likewise the Son of God, and the Prophet of Whom it is written in the Word, but still they did not believe in Him as God Omnipotent, and that Jehovah the Father was in Him; and yet in proportion as they believed Him to be a man, and not at the same time God, His Divine [principle], to which Omnipotence belonged, could not become present with them by faith, for faith causes the Lord to be present, as was said above; but faith in Him as a man only, doth not bring His Divine Omnipotence present. *A.E.* 815.

Verse 36. *As many as touched were made perfectly whole.*—See Exposition, chap. viii. 3, ix. 20.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER XIV.

Verse 20. *The overplus of the fragments.*—What is here rendered *the overplus of the fragments*, is called in the common version of the New Testament, the *fragments that remained*, but it is expressed in the original Greek by περισσεῖον τῶν κλασμάτων, which literally means *the overplus of the fragments*. The expression is remarkable, and, like other expressions in the Sacred Scriptures, has reference to the internal meaning of the subject treated of, which in this case is the

appropriation of spiritual good and truth from the Lord. In all such appropriation it would appear that there is what is here called περισσέον, or an *overplus*, that is to say, *more* than man can appropriate, since the powers of appropriation on the part of man are limited, and no one has a capacity to receive *all* the spiritual food which is presented to his acceptance. The law respecting this overplus is, that it should be *gathered up*, agreeably to the Lord's express command; (John vi. 12.) in other words, it ought to be acknowledged that there is such an *overplus*, and the overplus itself ought to be acknowledged to be the Lord's.

Verse 24. *Tossed by the waves*.—The original word, here rendered *tossed*, is βασανίζμενον, from βασανίζω, which properly signifies *to explore*, or *to examine by torture*, and hence is applied to denote the state of spiritual temptation here figuratively described, for all spiritual temptation is attended with *exploration*, this being its end to make evils manifest, and by manifesting to remove them.

Verse 27. *I am, be not afraid*.—What is here rendered *I am*, in the common version of the New Testament is rendered *it is I*, but the original Greek is ἐγώ εἰμι, which is literally *I am*, and thus marks the Divinity of the Redeemer, being the same thing as if He had called Himself Jehovah.

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# MATTHEW.

## CHAPTER XV.

### CHAPTER XV.

### THE INTERNAL SENSE.

1. THEN came to Jesus the scribes and Pharisees which were of Jerusalem, saying,

2. Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3. But He answering said to them, Why do ye also transgress the commandment of God by your tradition?

4. For God commanded, saying, Honour thy father and mother; and he that speaketh evil of father or mother, let him be put to death.

5. But ye say, Whosoever shall say to the father or mother, whatsoever gift is of me, thou shalt be profited [by it].

6. And he honoureth not his father or his mother; and ye have made the commandment of God of none effect by your tradition.

7. [Ye] hypocrites, well did Esaias prophecy of you, saying,

8. This people draweth nigh to me with their mouth, and honoureth me with their lips, but their heart is far from me.

THAT the perverse church is scrupulous about the doctrines of men and external purifications. Verses 1, 2.

But, at the same time, careless about fulfilling the requirements of God. Verse 3.

For whereas the Divine Love and Wisdom ought to be exalted above all other things, they of the perverse church exalt themselves and their own talents above those Divine principles, and would receive honour from God, rather than pay honour to God, which is contrary to the requirement of God. Verses 4, 5, 6.

Hence their worship becomes merely external and hypocritical, as had been predicted. Verses 7, 8.

9. But in vain do they worship me, teaching doctrines the commandments of men.

10. And calling the multitude, He said unto them, Hear and understand.

11. Not that which entereth into the mouth defileth the man, but that which cometh out of the mouth, this defileth the man.

12. Then His disciples coming, said to Him, Knowest Thou that the Pharisees hearing the saying, were offended?

13. But He answering said, Every plantation, which My heavenly Father hath not planted, shall be rooted out.

14. Let them alone: they are blind leaders of the blind; but if the blind lead the blind, both shall fall into a pit.

15. But Peter answering said to Him, Declare to us this parable.

16. But Jesus said, Are ye also yet without understanding?

17. Do not ye yet understand, that every thing that entereth in into the mouth, passeth off into the belly, and is cast out into the draught?

18. But those things which proceed out from the mouth, come forth from the heart, and they defile the man:

19. For out of the heart come forth evil reasonings, murders, adulteries, fornications,

And is attended with no blessing, because grounded in human respect, more than in regard to the Divine Law. Verse 9.

When yet no man is such as his thought and doctrine is, but every man is such as his intention or love is. Verses 10, 11.

That this truth is opposed by those who are in external worship separate from internal, when yet the Word teacheth that every human good and truth must perish, unless grounded in the Divine Good. Verses 12, 13.

And that they who teach otherwise are in infernal falses, and mislead. Verse 14.

That faith grounded in charity is desirous to be instructed in the internal sense of the Word. Verse 15.

And is taught that nothing either of good or of evil is appropriated, whilst it is only in the thought of the understanding, until it gains a place in the will or love, and thence comes into the thought and act. Verses 16, 17, 18.

For that from the will or love comes all opposition to heavenly truth and good, and



tions, thefts, false witnessings, blasphemies.

20. These are the things that defile the man; but to eat with unwashen hands defileth not the man.

21. And Jesus going forth thence, departed into the coasts of Tyre and Sidon.

22. And, behold, a woman of Canaan coming out of those borders, cried out, saying to Him, Have mercy on me, Lord, Son of David; my daughter is ill vexed by a demon.

23. But He answered her not a word; and His disciples coming to Him, besought Him, saying, Send her away, for she crieth after us.

24. But He answering said, I am not sent but to the lost sheep of the house of Israel.

25. But she coming worshipped Him, saying, Lord, help me.

26. But He answering said, It is not meet to take the children's bread, and to cast [it] to young dogs.

27. But she said, Yea, Lord, yet the young dogs eat of the crumbs which fall from the table of their lords.

28. Then Jesus answering said to her, O woman, great [is] thy faith, be it unto thee as thou wilt. And her daughter was healed from that very hour.

hence the destruction of charity, the perversion of good and of truth, the persuasion that life is self-derived, the confounding of good with evil, and of truth with the false, and a denial of Divine influence, which are the only sources of defilement on the part of man. Verses 19, 20.

That they, who are in the affection of the knowledges of heavenly truth both internal and external, apply to the LORD's Divine Humanity, and supplicate deliverance from infernal falses. Verses 21, 22.

But their supplication seems at first to be disregarded, and themselves to be rejected, because they were not of the church. Verses 23, 24.

Nevertheless they persist in their application for Divine aid, urging that although they are not of the church, and are in concupiscences of evil, yet through Divine Mercy they may become receptive of some small measure of heavenly good. Verses 25, 26, 27.

Therefore, finally, their supplication is granted, and they are liberated from infernal falses, because they are found to be in faith grounded in the good of charity. Verse 28.

29. And Jesus passing thence, came to the sea of Galilee; and ascending into the mountain, He sat down there.

30. And many multitudes came to Him, having with them the lame, the blind, the dumb, the maimed, and many others, and cast them down at the feet of Jesus; and He cured them:

31. Inasmuch that the multitudes wondered, seeing the dumb speaking, the maimed sound, the lame walking, and the blind seeing: and they glorified the God of Israel.

32. But Jesus calling His disciples, said, I have compassion on the multitude, because they continue with Me now three days, and have not any thing to eat; and I am not willing to send them away fasting, lest they faint in the way.

33. And His disciples say to Him, Whence should we have so many loaves in the wilderness, as to satisfy such a multitude?

34. And Jesus saith to them, How many loaves have ye? but they say, Seven, and a few small fishes.

35. And He commanded the multitudes to lie down on the earth.

36. And taking the seven loaves and the fishes, giving thanks, He brake, and gave to His disciples, and the disciples to the multitude.

37. And they did all eat, and were satisfied: and they

That through the union of the Divine Good and Divine Truth in the Lord's Humanity, the spiritual infirmities of mankind are further wrought upon, insomuch that what was perverted is restored to order; the ignorant are instructed and enlightened; they who could not confess the Lord, are enabled to confess Him; and they who were without good, receive good, and thus the Divine Humanity of the Lord is acknowledged to be the alone Source of all spiritual life and salvation. Verses 29—32.

And communication of good and truth, and conjunction thereby, were effected between the Lord and His church. Verses 32—39.

And this of the Divine Mercy. Verse 32.

Although it seemed impossible to those who were before without good and truth. Verse 33.

Nevertheless it is necessary that they should first enquire concerning those heavenly principles and their origin. Verse 34.

And should enter into a state of internal rest by separation from concupiscences. Verse 35.

And also should receive with thanksgiving through the medium of the Word. Verse 36.

In which case there was full reception and appropriation of

took up the overplus of the fragments, seven baskets full.

heavenly good, by all who were in truth, in the affection of truth, and in innocence. Verses 37, 38.

38. But they that had eaten were four thousand men, besides women and children.

39. And sending away the multitudes, He went into the ship, and came into the coasts of Magdala.

And communication was opened with those who were in external good and truth. Verse 39.

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## EXPOSITION.

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### CHAPTER XV.

VERSES 2, 11, 17, 18, 19, 20.—That the washing of the spirit of man was meant by the washing of his body, and that the internals of the church were represented by the externals, such as were in use in the Israelitish church, is manifest from the words of the Lord in the above verses. *T.C.R.* 671.

The Lord also teaches in the above verses that no one becomes clean and pure, as to the internals, by the rite [or ceremony] of washing, but only represented thereby what is pure or spiritually clean. *A.C.* 3147.

Verse 3. *Why do ye transgress the commandment of God by your tradition?*—This transgression is thus pointed at by the prophet Isaiah, “Ye have seen the breaches of the city of David, that they are very many, and ye have gathered together the waters of the lower fish-pool,” *xxii. 9*; where the breaches of the city of David denote falses of doctrine, and the waters of the lower fish-pool denote the traditions by which the Jews made breaches into the truths which are in the Word. *A.C.* 4926. See also *A.E.* 433.

Verses 11, 17, 18, 19, 20. *Not that which entereth into the mouth defileth the man, &c.*—By those things which enter into the mouth, in the sense of the letter, are meant foods of every kind, which after use in the body pass off through the belly into the draught; but, in the spiritual sense, by those things which enter into the mouth are signified all things which, from the memory, and also from the world, enter into the thought; these things also correspond to foods, and those which

enter into the thought, and not at the same time into the will, do not render man unclean, for the memory, and hence the thought, are to man only as an entrance to him, inasmuch as the will is the man himself; those things which only enter into the thought and no further, are rejected as it were through the belly into the draught; the belly, from correspondence, signifies the world of spirits, whence the thoughts appertaining to man flow in, and the draught signifies hell; it is to be noted, that man cannot be purified from evils and the falses thence derived, unless the unclean things which are in him emerge even into the thought, and are there seen, acknowledged, discerned, and rejected; from these considerations it is evident that by that which enters into the mouth, in the spiritual sense, is signified what enters into the thought from the memory and from the world; but by that which goes forth out of the mouth, in the spiritual sense, is signified thought derived from the will or from the love, for by the heart, from which it goes forth into the mouth, and out of the mouth, is signified the will and love of man, and inasmuch as the love and the will constitute the whole man, for man is such as his love is, hence those things which go forth thence, into the mouth and out of the mouth, render man unclean, for that these are evils of every kind is manifest from the things there enumerated. Thus is the Word of the Lord understood in the heavens. *A.E.* 580.

The words of the above parable are thus to be understood; all things, whether they be false or evil, which flow in from what is seen or what is heard into the thought of the understanding, and not into the affection of man's will, do not affect and infect the man, inasmuch as the thought of man's understanding, so far as it does not proceed from the affection of his will, is not in the man, but out of him, wherefore it is not appropriated to him; the case is the same in regard to truth and good: these things the Lord teacheth by correspondences, saying, that that which enters by the mouth into the belly does not render man unclean, inasmuch as it does not enter into the heart, for that which enters into the belly is cast out into the draught, by which is meant that that which from without or extrinsically, whether it be from the objects of sight, or from the objects of speech, or from the objects of memory, enters into the thought of man's understanding, does not render him unclean, but, so far as it is not of his affection or will, is separated and ejected, as what is taken into the belly is ejected into the draught; these spiritual things the Lord expounded by natural things, since the foods which are taken by the mouth, and are let down into the belly, signify such things as man spiritually swallows, and by which he nourishes the soul; hence it is that

the belly corresponds to the thought of the understanding, and also signifies it; that the heart signifies the affection of the will of man, has been shewn above; also that that alone is appropriated to man which becomes the property of his affection or will: that spiritual things are meant, and not natural, is evident, for the Lord saith, that out of the heart go forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies. Inasmuch as the falses and evils, which enter from without into the thoughts, enter from the hells, and if they are not received with the affection of the will by man, are rejected into the hells, therefore it is said that they are cast out into the draught, for by the draught is signified hell, by reason that in the hells all things are unclean, and they who are there have been cast out from heaven, which in form is as a man, and is hence called the grand man, and also corresponds to all things of man, whereas the hells thence correspond to ejections from the belly of the grand man or heaven; it is from this ground that hell is meant by the draught, in the spiritual sense. The reason why the belly is said to purge all meats, is, because by the belly is signified the thought of the understanding, as was said above, and by meats are signified all spiritual nourishments, and the thought of the understanding is what separates unclean things from clean, and thereby purges. *A.E.* 622. See also *A.C.* 8910, where it is further observed on the subject, that man cannot desist from thinking evil, but from doing it, and as soon as he receives evil from the thought into the will, in this case it does not go forth but enters into him, and this is said to enter into the heart; the things which thence go forth render him unclean, because what a man wills, this goes forth into speech and into act, so far as external restraints do not forbid, which restraints are the fear of the law, of the loss of reputation, of honour, of gain, and of life. See also *D.P.* 80, 81.

Verse 14. *If the blind lead the blind, both shall fall into a pit.*—The Lord said these words to the scribes and Pharisees, who, although they had the Word, which contains all Divine Truths, still they understood nothing of truth; and because they taught falses and the falses were also believed by the people, they are called blind leaders of the blind: in the Word they are called *blind* who do not understand truth; and whereas a *pit* signifies what is false, it is said that both fall into it. *A.E.* 537.

By a *pit* is signified the false principle, the reason of which signification is, because they who have been in principles of the false, after death, are kept some time under the lower earth, until falses are removed away from them, and as it were rejected

to the sides; the places there are called pits, and they who come thither are they who are to be in vastation; hence it is that by pits in the abstract sense are signified falses. *A.C.* 4728. See also 9086.

The *blind* are they who do not enter in by the door into the sheepfold, but some other way; for Jesus saith, "*I am the door; by Me if any one enter in, he shall be saved, and shall go in and go out, and shall find pasture,*" John x. 9.; to find pasture is to be taught, to be illustrated and nourished in Divine Truths. *A.R.* 914.

Verse 21. *Jesus departed thence into the coasts of Tyre and Sidon.*—Tyre and Sidon were the ultimate borders of Philisthea, and were near the sea, and therefore by Tyre are signified interior knowledges, and by Sidon exterior knowledges, and this of things spiritual. Inasmuch as Sidon signifies exterior knowledges, it is therefore called the circuit [encompassing] of Israel, or of the spiritual church, Ezek. xxviii. 24—26; for exterior knowledges are as that which encompasseth. *A.C.* 1201.

Forasmuch as by sea is signified Divine Truth with those who are in the borders [or boundaries] of heaven (See Exposition, chap. xiv. 24—33), therefore by Tyre and Sidon, inasmuch as they were beside the sea, is signified the church as to the knowledges of things good and true. *A.R.* 238.

Verse 22. *My daughter is ill vexed by a demon.* See Exposition, chap. x. 8.

Verse 26. *It is not meet to take the children's bread, and to cast it to young dogs.*—By children [or sons] are meant those who are within the church, and by dogs those who are without; in like manner, by the dogs who licked the sores of Lazarus. Dogs also denote those who are in the lowest place within the church, who bark much concerning those things which are of the church, and understand little; and in the opposite sense they denote those who treat the things of faith with contumely and abuse. *A.C.* 7784. See also 9231.

Verse 28. *O woman, great is thy faith, &c.*—It was often said by the Lord, when the sick were healed, that they should have faith, and that it should be done to them according to their faith, as in Matthew viii. 10—13, ix. 2, 22, 27—29, xiii. 57, 58, xv. 28. The reason was, because the first of all things is, to acknowledge that the Lord is the Saviour of the world, for without that acknowledgment no one can receive any thing of good and of truth from heaven, thus neither any faith; and because it is the first and most essential of all things, therefore, that they might acknowledge the Lord when He came into the world, when He healed the sick, He questioned them con-

cerning their faith, and they who had faith were healed. The faith was, that He was the Son of God about to come into the world; and that He had the power of healing and of saving. In every instance, also, the healing of diseases by the Lord, when He was in the world, signified the healing of the principles of spiritual life, thus the things which are of salvation. (See 8364, 9086, 9031.) Inasmuch as the acknowledgment of the Lord is the first of all things of spiritual life, and the most essential principle of the church, and because without it no one can receive from heaven any thing of the truth of faith, and of the good of love, therefore also, the Lord often saith that he who believeth in Him hath eternal life, and he who believeth not hath not life, as in John i. 7, 12, iii. 15—18, 36, viii. 24, ix. 35, 36, xx. 31. But He also teaches, at the same time, that they have faith in Him who live according to His precepts, thus that the life thence enters into the faith. A.C. 10083. See also T.C.R. 342.

Verse 30. *The lame, the blind, the dumb, &c.*—See Exposition, chap. ix. 27—33, xi. 5.

Verses 32, 39.—See Exposition, chap. xiv. 15, 19—21.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER XV.

Verse 14. *Let them alone.*—It is expressed in the original ἀφ' ἐκε αὐτῶν, which literally means *dismiss them*; therefore the idea probably intended to be suggested by the Lord to His disciples was, that they should *keep themselves apart from them*, which, according to the spiritual idea, implies a separation from them in thought and affection.

Verse 17. *Is cast out into the draught.*—In the gospel according to Mark, vii. 19, it is added, *purging all meats*; by which it would appear that all evil influences, which enter into the thought, but are not cherished in the will, have the effect of *physic*, by *purging*, and thus purifying; and the reason may be this, because they increase the power of rejection, or ejection, in the mind, as physic does in the body, and thus tend to work off and separate other evils besides themselves.

Verse 19. *For out of the heart come forth evil reasonings, &c.*—Seven general classes of evils are here mentioned by

the Lord, all of which merit the most profound consideration, especially on account of their connexion with each other in their internal sense and signification; for *evil reasonings*, which is the first class, denote a perverted state of the will and understanding through self-love and the love of the world; hence come, secondly, *murders*, or the destruction of charity; thirdly, *adulteries*, or the perversion of good; fourthly, *fornications*, or the perversion of truth; fifthly, *thefts*, or the claiming to self what belongs to the Lord; sixthly, *false witnessings*, or the calling good evil, and evil good; seventhly, *blasphemies*, or the total rejection of what is Divine. It is remarkable that in the Gospel according to Mark, vii. 21, 22, these classes are extended to thirteen.

Verses 22—29. *And behold a woman of Canaan, &c.*—It is remarkable that the Lord *seems* to pay no attention to the first supplication of this woman, for it is written, *He answered her not a word*; and when His disciples remonstrate with Him on the occasion, He replies in apparently forbidding language, “I am not sent but to the lost sheep of the house of Israel.” Nor does her second supplication *appear* to produce any better effect, for the Lord says in answer to it, “It is not meet to take the children’s bread and cast it unto dogs.” Such are the *appearances* presented on this occasion, when yet it is manifest that the Lord’s whole conduct throughout was not such as it *appeared* to be, but that, in reality, He intended from the first to afford relief to the poor supplicant, and therefore *assumed a semblance* of inattention and austerity, merely with a view to try, and thereby to increase, the woman’s faith. And such, too, is His conduct at this day towards His suppliant children: He does not yield to their *first* solicitations, to the intent that He may bring their faith and love into fuller exercise, and by thus increasing those heavenly principles, put them into a better state to receive and to profit by His mercies.

Verse 37. *The overplus of the fragments.*—See note at verse 20 of chap. xiv.



# MATTHEW.

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## CHAPTER XVI.

### CHAPTER XVI.

### THE INTERNAL SENSE.

1. AND the Pharisees and Sadducees coming, tempting, asked Him to shew them a sign from the heaven.

2. But He answering said to them, When it is evening, ye say [There will be] serenity, for the heaven is red;

3. And in the morning, To-day [will be] a storm, for the heaven is red, being sad. O ye hypocrites, ye know how to discern the face of the heaven, but the signs of the time ye cannot [discern] :

4. A wicked and adulterous generation requireth a sign, and there shall no sign be given it, but the sign of the prophet Jonah. And leaving them, He departed.

5. And when His disciples were come to the other side, they had forgotten to take bread.

6. But Jesus said to them, See ye and beware of the leaven of the Pharisees and of the Sadducees.

THAT they of the perverse church are desirous to be convinced in their understandings respecting truth, but without any regard to good in their wills. Verse 1.

Therefore they do not know the LORD at His coming, and live at ease in their evils; or if they do know Him, they seek to destroy Him. Verses 2, 3.

And by requiring to be persuaded intellectually, without regard to their lives, they prove that they have perverted the Word, and are incapable of being persuaded, because all persuasion is from the Word. Verse 4.

This therefore ought to be attended to by those who are of the church, in whom the life of heavenly love and charity is not yet fully formed. Verses 5, 6.

7. But they reasoned in themselves, saying, [It is] because we have not taken bread.

8. But Jesus knowing, said to them, Why reason ye in yourselves, O ye of little faith, because ye have not taken bread?

9. Do ye not yet consider, neither remember the five loaves of the five thousand, and how many baskets (*κοφίνους*) ye took?

10. Neither the seven loaves of the four thousand, and how many baskets (*σπυρίδας*) ye took?

11. How do ye not consider, that I said not to you concerning bread, that ye should beware of the leaven of the Pharisees and Sadducees?

12. Then they understood, that He did not say they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13. But Jesus coming into the coasts of Cæsarea of Philip, asked His disciples, saying, Whom do men say that I the Son of Man am?

14. But they said, Some [say that Thou art] John the Baptist; and some Elias; and others Jeremias, or one of the prophets.

15. He saith to them, But whom do ye say that I am?

16. And Simon Peter answering said, Thou art the Christ, the Son of the living God.

17. And Jesus answering said to him, Blessed art thou, Simon Barjona, because flesh

And who on that account are apt to be misled by vain reasonings. Verses 7, 8.

And to forget the repeated communications of the Divine Mercy and Love. Verses 9, 10.

And not to consider that the LORD speaks by correspondences, and that therefore His Word ought not to be interpreted according to the letter only, but according to its internal spiritual sense and meaning. Verses 11, 12.

That they who are of the church ought to enquire concerning the LORD's Humanity, so as not to confound it with that of other men. Verses 13, 14.

Because the faith of the church teacheth that the LORD's Humanity is the eternal Word, consequently Divine. Verses 15, 16.

Which faith is blessed, because not of man, but of the Divine Good. Verse 17.

and blood hath not revealed [it] to thee, but My Father which is in the heavens.

18. And I say also unto thee, That thou art Peter, and on this rock will I build My church, and the gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on the earth, shall be bound in the heavens, and whatsoever thou shalt loose on the earth, shall be loosed in the heavens.

20. Then charged He His disciples, that they should say to no one, that He is Jesus the Christ.

21. From that time forth began Jesus to shew to His disciples, that He must go to Jerusalem, and suffer many things from the elders and chief priests, and scribes, and be killed, and be raised again the third day.

22. And Peter taking Him, began to rebuke Him, saying Pity Thyself Lord; this shall not be unto Thee.

23. But He turning said to Peter, Get thee behind Me, satan; thou art a scandal to Me; because thou savourest not the things that be of God, but those that be of men.

24. Then Jesus said to His disciples, If any one is willing to come after Me, let him deny himself, and take up his cross, and follow Me.

And it is therefore the foundation of the church in man; and its security against the influx of evils and falses from hell, and the opener of heaven, and the conjoining medium between the external and internal man. Verses 18, 19.

Nevertheless it can only be received by those who are principled in good and truth. Verse 20.

These, therefore, are instructed concerning the Lord's temptations, and the glorification thereby of His Humanity. Verse 21.

But they who are in faith alone oppose this doctrine, and thus immerse themselves in infernal falses, by setting their own understandings above the Divine Truth. Verses 22, 23.

Whereas they ought rather to reject the suggestions of the proprium, and endure temptations, by fighting against concupiscences, and approach unto, and worship the Lord in His glorified Humanity. Verse 24.

25. For whosoever is willing to save his soul, shall lose it, but whosoever shall lose his soul for My sake, shall find it.

26. For what is a man profited if he shall gain the whole world, but do hurt to his soul? or what shall a man give a sufficient price of redemption of his soul?

27. For the Son of Man is about to come in the glory of His Father, with His angels; and then shall He recompense to every man according to his doing.

28. Verily I say unto you, There are some of those that stand here, who shall not taste of death, until they see the Son of Man coming in His kingdom.

Since, in so doing, they would attain conjunction of life with the LORD, which is a good infinitely greater than any temporal good whatsoever. Verses 25, 26.

And this good would be communicated when the LORD shall appear, and through the union of the Divine Truth with Divine Good in Himself shall conjoin those heavenly principles in all, according to the faculty of conjunction acquired by their lives. Verse 27.

In which case they will no longer experience any separation of life from the Divine Being, but will behold heaven continually open through the LORD's Divine Humanity. Verse 28.

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## EXPOSITION.

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### CHAPTER XVI.

VERSES 1—4. *The Pharisees also with the Sadducees came, and tempting, desired Him that He would shew them a sign from heaven, &c.*—For the distinction betwixt a sign and a miracle, see Exposition, chap. xii. 39. By the sign which the Pharisees and Sadducees here asked from heaven, is also meant testification that they might be persuaded and believe that the Lord was the Son of God, although miracles were wrought, which they did not call signs; the reason why the Lord spake on the occasion concerning evening, and concerning morning, is, because by evening and morning is signified the coming of the Lord, in this case, when the church

amongst the Jews was devastated, who had serenity on the occasion, because they did not know Him, and lived securely in falses derived from evil; this is evening; but when they knew Him, and by reason of the falses derived from evils in which they were principled, denied Him, and assaulted, it signifies the morning when there is a storm. Hence it is that the Lord said, "*Ye hypocrites, ye know how to discern the face of the heaven, but the signs of the times, viz., His coming, ye cannot [discern] :*" inasmuch as the nation was wicked and adulterous, viz., was adulterating the Word, therefore He said, that no sign shall be given them. *A.E.* 706.

Verse 6. *Take heed and beware of the leaven of the Pharisees and of the Sadducees.*—For the signification of leaven, see Exposition, chap. iii. 33.

Verse 8. *O ye of little faith, &c.*—See Exposition, viii. 10, xiii. 57, 58, xv. 28.

Verses 15—19. *I say also unto thee, That thou art Peter, &c.* By *Peter*, in this passage, is not meant Peter, but the Divine Truth from the Lord; for all the disciples of the Lord together represented the church, and every one of them something of the church, Peter the truth of the church, James its good, and John good in acts or works; the rest of the disciples represented the truths and goods which are thence derived, in like manner as the twelve tribes of Israel: hence it is that those three disciples are mentioned in the Word more than the rest. The reason why the Lord said to Peter, "*Thou art Peter, and upon this rock will I build My church,*" &c., is, because on this occasion he confessed, saying, "*Thou art the Christ, the Son of the living God;*" which, in the spiritual sense, signifies that He is the Divine Truth; by virtue of which confession Peter represented the Divine Truth from the Lord in the church, wherefore also, he is called *Petra* [a rock], and it is said, "*Thou art Petra; upon this petra [a rock] I will build my church,*" by which is therefore signified, upon the Divine Truth which is from the Lord, or, what is the same thing, upon truths from good, for upon these the church is built. The reason why the Lord called him *Simon Barjona* [son of Jona], is, because Simon son of Jona, signifies truth grounded in good, or faith grounded in charity: and whereas truth grounded in good, or faith grounded in charity, is not given except with those who are in the Divine Truth from the Lord; and Peter now confessed, therefore, he is called *Petra* [rock], not himself as to person, but as to that Divine Truth, which was of the confession, appertaining to him from the Lord. That it was from the Lord, is meant by the Lord's words, "*That flesh and blood hath not revealed it to thee, but My*

Father that [is] in the heavens;" for by the Father in the heavens, is meant THE DIVINE in the Lord, inasmuch as the Father was in Him, and He in the Father, and They were one. John xiv. 7—11, x. 30, 38. Inasmuch as the hells prevail nothing against the Divine Truth proceeding from the Lord, nor against any man in whom the Divine Truth from the Lord is, therefore the Lord saith, "That the gates of hell shall not prevail against it." When the Lord saith further, "I will give to thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on the earth, shall be bound in the heavens; and whatsoever thou shalt loose on the earth, shall be loosed in the heavens," it signifies that they who are in truth grounded in good from the Lord have all power, according to these words; "All things whatsoever ye ask praying, believe that ye shall receive, and it shall be done unto you, Mark xi. 24; Matt. vii. 8; Luke xi. 9; which words are thus to be understood, that if they ask from the faith of charity, they do not ask from themselves, but from the Lord, for whatsoever any one asks from the Lord, and not from himself, he receives. *A.E.* 411.

I have discoursed with some Roman Catholics concerning the keys given to Peter, asking them whether they believe that the Lord's power over heaven and hell was transferred to him? They vehemently insisted that it was, saying, that there could be no doubt of it, because it is expressly said so: but on being asked further, whether they knew that in every particular of the Word there is a spiritual sense, which is the sense of the Word in heaven, they said at first that they did not know; but afterwards they said they would enquire, and when they enquired, they were instructed that there is a spiritual sense in every particular of the Word, which differs from the sense of the letter, as what is spiritual differs from what is natural; and further, they were instructed, that not any person named in the Word is named in heaven, but that instead thereof something spiritual is there understood. They were lastly informed that instead of Peter, in the Word, is meant the truth of the faith of the church which is grounded in the good of charity, in like manner by a rock [petra], which is named at the time with Peter, for it is said, "Thou art Peter, and upon this rock [petra] I will build My church," by which words is not meant that any power was given to Peter, but to truth which is grounded in good, for all power in the heavens belongs to truth grounded in good, or to good by truth; and whereas all good and truth are from the Lord, and not in the least from man, therefore all power belongs to the Lord. On hearing these things, they said, with indignation, that they wished to know

whether such a spiritual sense is in the above words, wherefore the Word which is in heaven was given them; in which Word there is not the natural sense but the spiritual, because it is for the angels who are spiritual; (that such a Word is in heaven, see the *Treatise on Heaven and Hell*, 259, 261.) and when they read it, they saw manifestly that Peter is not there named, but in his place, truth grounded in good which is from the Lord. On seeing this, they rejected it with anger, and would almost have torn it in pieces with their teeth, unless it had been taken away at that instant: hence they were convinced, though they were not willing to be convinced, that the Lord alone has that power, and that no man has the smallest portion of it, because it is a Divine Power. *L.J.* 57.

Into what mistakes they fall, who abide in the literal sense alone, without searching out the internal sense from other passages, where it is explained, may appear manifest from the number of heresies which have sprung up in all ages of the church, and which are each of them confirmed by their respective favorers from the literal sense of the Word; especially from that grand heresy, which the wild and infernal love of self and the world has broached from the words of the Lord to Peter, "I say unto thee that thou art Peter," &c. They who strain the literal sense, suppose that these words were spoken of Peter, and that he had this great power given to him; when yet it is well known that Peter was a very plain simple man, and that he in no case exercised such a power, and that to exercise it is contrary to what is Divine; nevertheless, under the impulse of a wild and infernal love of self and of the world, in consequence whereof they would arrogate to themselves the highest power on earth and in heaven, and make themselves gods, some explain this according to the letter, and are vehement in defence of such explanation: when yet the internal sense of the above words is, that essential FAITH in the Lord, which has place with those only who are principled in love to the Lord, and in charity towards their neighbour, has that power, and still not faith, but THE LORD from whom faith is derived; by ROCK [petra] is here meant that faith, as in other passages throughout the Word; on it the church is built, and against it the gates of hell do not prevail; and to that faith belong the keys of the kingdom of the heavens; it shuts heaven, to prevent the entrance of evil and false principles, and it opens heaven for goods and truths; such is the internal sense of the above words. The twelve apostles, like the twelve tribes of Israel, represented nothing else but all the things appertaining to such faith; Peter represented faith itself, James charity, and John

works of charity. (See preface to chap. viii. of Gen.) In like manner as Reuben, Simeon, and Levi, Jacob's first born, in the representative Jewish and Israelitish church, as is manifest from a thousand passages in the Word; and inasmuch as Peter had relation to faith, therefore the above words were spoken to him. Hence it is evident into what darkness they cast themselves, and others along with themselves, who explain all things according to the letter, as in the instance of the above words to Peter, whereby they derogate from the Lord, and arrogate to themselves, the power of saving mankind. *A.C. Preface to chap. xxii. Gen.* See also 4368, 4738, 8304, 8581, 10283, 10483. *A.R.* 789. *T.C.R.* 224, 342.

Verse 17. *Blessed art thou Simon Barjona.*—Inasmuch as *Simeon* signifies obedience, he also signifies faith, for faith becomes faith in man when he obeys and does the precepts; before this is the case, the knowledge of such things as he has derived from the Word, from the doctrine of the church, and from preaching, appears as faith, but it is not faith until he does them, previous to which it is only of the thought derived from the memory, in which there is nothing of the will, consequently nothing of the man, for the will is the man himself; wherefore, when man does the precepts, or obeys them, then they enter the will, or the man himself, and become faith. This faith, which is obedience, is also signified by Peter when he is named Simon, and the faith which is the affection of truth when he is named Simon son of Jonah, as in Matt. xvi. 17—19, seq.; Mark i. 16, 18, 36; xiv. 37, 38; Luke v. 3—11; vii. 40, 43; xxii. 31—33, seq.; xxiv. 34; John 1. 41, 42; xxi. 15—22. Inasmuch as by *Simeon*, in the Hebrew tongue, are signified hearing and hearkening, and thence obedience; as was said above, and by *Barjona* [or the son of Jona], is signified truth grounded in good, but by *Peter* truth itself, therefore sometimes he is called by the Lord, Peter, sometimes Simon Peter, and sometimes Simon son of Jona; that such things are signified by those names, may be manifest to every one from this consideration, that he is named by the Lord, at one time, Peter, at another time, Simon, at another, Son of Jona, which was not done without cause and signification; the very discourse to him at the times makes this manifest, as when he confessed that the Lord was the Son of God, and on this account the keys of the kingdom of the heavens were given to him, he is called Simon son of Jona; in like manner he is called Simon son of Jona, when the Lord said to him, Lovest thou Me? and he replied, I love Thee; but presently when he turned himself away from the Lord, and was indignant that John, by whom is signified the good of charity, followed Jesus,



he is called Peter; (John xxi. 15—21.) by Peter on this occasion is signified truth without good, or faith separate from charity. From these considerations it may be manifest, that the like is signified by Simon, when Peter is so named, as by Simeon the son of Jacob, viz., obedience, the faith of charity, the affection of truth, and, in general, truth grounded in good; for Simon, in the Hebrew tongue, signifies hearing, hearkening, and obedience; and Jona, in the same tongue, signifies a dove, which, in the spiritual sense, signifies the good of charity; and the son of Jona, signifies the truth of that good, or the faith of charity; but a rock [petra], from which the name Peter is derived, signifies truth and faith, and in the opposite sense, the false and no faith. *A.E.* 443.

*Flesh and blood hath not revealed it to thee, &c.*—By flesh is here meant the proprium of man, and also by blood, as is very manifest. There appertains to man a voluntary proprium, and an intellectual proprium: his voluntary proprium is evil, and his intellectual proprium is the false thence derived; the former, viz., the voluntary proprium, is signified by the flesh of man, and the intellectual proprium by the blood of that flesh. *A.C.* 10283. See also *A.E.* 329.

Verse 18. *Upon this rock will I build My church, &c.*—By rock [petra], in this passage, as in other passages in the Word, is meant the Lord as to Divine Truth, and also Divine Truth from the Lord; that the truth which Peter here confessed, when he said, "THOU ART THE CHRIST, THE SON OF THE LIVING GOD," is a primary truth, and as a diadem upon the head, and as a sceptre in the hand of the body of Christ, is manifest from the Lord's words, that upon that rock He would build His church, and that the gates of hell should not prevail against it; it is manifest also from these words in John, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." 1st Epist. iv. 15. *T.C.R.* 379. "*Gates of Hell.*" See *A.E.* 410.

*I say unto thee that thou art Peter.*—By Peter here, in like manner, as by David, is signified in the supreme sense the Divine Truth proceeding from the Divine Good of the Lord: the like is also signified by rock in the Word, where it is mentioned with Peter, and from which Peter hath his name. The twelve disciples of the Lord represented all goods and truths of the church in a complex; Peter, truth or faith; James, charity; and John, the works of charity; in the above passage, however, Peter represented faith derived from charity, or truth derived from good, which is from the Lord; because he there acknowledged the Lord from his heart, saying, "Thou art Christ, the Son of God." *A.E.* 206.

Verses 18, 19. What is meant by ability appertaining to truth from good, scarce any one can know who is in the world; but it is known to those who are in the other life, thus by revelation thence; they who are in truth from good, that is in faith from charity, are in ability by truth from good; in this ability are all the angels; whence also, in the Word angels are called abilities or powers, for they are in the ability of restraining evil spirits, even one angel, a thousand together; they exercise their ability chiefly with man by defending him occasionally against several hells, and this by a thousand and a thousand methods. This ability they have by the truth of faith derived from the good of charity; but inasmuch as they have faith from the Lord, therefore it is the Lord alone who is the ability appertaining to them. This ability which is by faith from the Lord, is meant by the Lord's words to Peter, "Upon this rock will I build My church," &c., Matt xvi. 18, 19. These things were said to Peter, because by him was represented faith. *A.C.* 6844.

Verse 19. *Whatsoever thou shalt bind on earth, &c.*—The Divine Truth, which is meant by the rock upon which the Lord would build His church, is what Peter confessed on the occasion, which was, "THOU ART THE CHRIST, THE SON OF THE LIVING GOD." By the keys of the kingdom of the heavens, which are, that whatsoever that rock, which is the Lord, bound on earth, shall be bound in the heavens; and whatsoever it loosed on the earth, shall be loosed in the heavens, is meant that the Lord has power over heaven and earth, as also He saith, Matt. xxviii. 18; thus the power of saving men who are in that confession of Peter from the faith of the heart. The Divine operation of the Lord to save men, is from first [principles], by or through ultimates, and this is what is meant by the words, "Whatsoever thou shalt bind or loose on earth, shall be bound or loosed in heaven;" the ultimates, by or through which the Lord operates, are on earth, and indeed with men: on this account, that the Lord Himself might be in ultimates as He is in first [principles], He came into the world, and put on the Humanity. *A.R.* 798.

It appears from the letter as if that power was given to Peter, when nevertheless no power was given to Peter; but it was so said to him, because Peter signified truth derived from good, which is from the Lord; and truth derived from good, which is from the Lord, hath all power, thus the Lord hath all power from good by truth. *A.E.* 9.

That a key signifies opening, is from appearance in the spiritual world; for in that world there are houses and chambers, also doors by which they enter, and locks and keys

by which they are opened, and they all signify such things as are in man; the house itself corresponds to the interiors which are of the mind [animus] and of the mind [mens]; in like manner the chambers, and the doors correspond to the communications which are between the interiors of the mind [mens] and of the mind [animus]; and the key corresponds to admission and opening from one part into the other; in a word, singular the things appertaining to the house in which spirits and angels dwell, correspond to singular the things in them; few of the spirits know this, because few think any thing of correspondence, for being in them, they do not reflect upon them; the case herein is as with man in the world, in that few know the qualities of their affections and thoughts, because they are in them, and hence they do not reflect upon them, when, notwithstanding, they are innumerable, as may appear from analytical particulars which have been discovered by many of the learned, all which are operations of the mind. From what has been said above, it may be known whence it is that a key here is mentioned, and that it signifies admission and opening. It has the like signification in other passages of the Word, as in Matthew; Jesus said, "I will give unto thee the keys of the kingdom of heaven," xvi. 19. *A.E.* 536.

By the keys of heaven is signified introduction into heaven to all those who are in truths derived from good from the Lord: whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven, signifies that heaven is opened by the Lord to those who are in truths from good from Him, and that it is shut to those who are not: these things are said unto Peter; but whereas by Peter is understood truth from good, which is from the Lord, therefore they are said of the Lord, from whom good and truth thence derived proceed, wherefore they were said when Peter acknowledged the Lord for the Messiah or Christ, and for the Son of the living God; moreover, as soon as good is implanted in truths with man, he is conjoined to angels, but so long as good is not implanted in truths, so long heaven is shut to him; for in such case instead of good he hath evil appertaining to him, and instead of truths falses. From these considerations, it is evident how sensually they think who attribute such power to Peter, when, nevertheless, that power appertains to the Lord alone. *A.E.* 820.

The intellectual principle is what sees evil, and what is seen, this may be restrained and kept in bonds, not from the intellectual principle, but by the intellectual principle from the

Lord; for the Lord flows into those things appertaining to man which are known to him, but not into those things which are unknown to him. *By keeping in bonds*, is meant to hold in and restrain; *bonds*, in the spiritual sense, are nothing else but the affections which are of love, for these are what lead a man, and what restrain him. If the affections of evil lead him, there must be the affections of truth grounded in good to restrain him. *A.C.* 9096. See also 2657.

All power is derived from Divine Truth proceeding from the Divine Good of the Lord, hence the angels have power, for the angels are recipients of Divine Truth from the Lord; by the power thence derived, they protect man, removing the hells from him, for one angel prevails against a thousand who are from the hells: this power is what is meant by the keys of Peter, but by Peter, who is there called Petra [a rock] is meant the Lord as to the truth of faith derived from the good of love. *A.C.* 10182.

Verse 21. *From that time forth began Jesus to shew to His disciples, that He must suffer many things, and be killed, &c.*—From these words it is manifest that the Lord admitted into Himself temptations, even the last, which was that of the cross, that He might expel from Himself every thing that was merely human, and this until nothing remained but what was Divine. *A.C.* 2816.

Verse 23. *Jesus turning said to Peter, Get thee behind Me, satan, &c.*—These things were said by the Lord to Peter, because Peter, in the representative sense, signified faith; and because faith is of truth, and also of what is false, as in this instance, therefore Peter is called satan, for satan denotes the hell whence falses spring: Peter represented faith in each sense, viz., faith grounded in charity, and faith without charity, and faith without charity is the faith of what is false; they, also, who are in faith without charity, are offended at this, that the Lord suffered Himself to be crucified, therefore also the passion of the cross is called an offence; inasmuch as this passion was the last temptation of the Lord and full victory over all the hells, and also the full union of the Divine Itself with the Divine Human, and this is unknown to those who are in the faith of what is false, therefore the Lord said, "Thou savourest not the things which are of God, but the things which are of men." *A.E.* 740.

Verses 24, 25. *Jesus said, If any one is willing to come after Me, let him deny himself, &c.*—To deny himself, is to reject the evils which are from the proprium. *A.E.* 122.

That to go after the Lord, and to follow Him, is to deny self, is evident; and to deny self, consists in not being led of self but

of the Lord, and he denies himself who shuns and is averse to evils; because they are sins, for when man is averse to evils, he is led of the Lord, inasmuch as he does His precepts not from himself but from the Lord. From which considerations it may be manifest, that to follow the Lord is to be led by Him, and not by self, and no one else can be led of the Lord, but he who is not led of self; and every one is led of self, who does not shun evils because they are contrary to the Word, and thus contrary to God, consequently because they are sins and from hell; every one who does not so shun and turn away from evils, is led of himself; the reason is, because the evil, which is hereditary in man, constitutes his life, inasmuch as it is his *proprium*, and until it is removed, he does all things under its influence, thus from himself. But it is otherwise when evils are removed, as is the case when man shuns them because they are infernal, for then the Lord enters with truths and goods from heaven, and leads him. The primary cause is, because every man is his own love, and man as to his spirit, which lives after death, is nothing but the affection which is of his love, and every evil is from his love, thus is of his love; hence it follows, that the love or affection of man cannot otherwise be reformed than by the shunning of evils, and by the spiritual abhorrence of them, which is a shunning and turning away from them because they are infernal. From these considerations it may now be manifest what is meant by following the Lord whithersoever He goeth. *A.E.* 864.

By *taking up the cross*, is meant the enduring spiritual temptations, which have place with those who have faith in the Lord, and live according to His precepts, until they drive away the evil spirits attendant upon themselves, who act as one with their concupiscences. *A.R.* 639.

By loving their lives is signified to love self and the world, for by the lives is signified man's own life, which every one has by birth, which consists in loving himself and the world above all things; therefore by not loving their lives is signified not to love self and the world, more than the Lord and the things which are of the Lord; unto death, signifies to be willing to die rather; consequently it is to love the Lord above all things, and our neighbour as one's self, Matt. xxii. 35—38; and to be willing to die rather than recede from those loves. The same is signified by these words of the Lord, "He that findeth his life shall lose it, and he that loseth his life for the sake of Jesus shall find it." Matt. x. 39; Luke xvii. 33. "He that loveth his life shall loose it; but he that hateth his life in this world, shall keep it until life eternal," John xii. 25. Jesus said, "If any man will come after Me, let him deny

himself; for whosoever will save his life, shall lose it; and whosoever shall lose his life for My sake, shall find it: what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul." Matt. xvi. 24, 25. A.R. 556.

Verse 26. *What is a man profited if he shall gain the whole world, &c.*—From these words it is manifest, that worldly blessing is nothing in respect to heavenly blessing, which is eternal: but the man who is immersed in worldly and terrestrial things, does not comprehend this, for worldly and terrestrial things suffocate and annihilate a belief in life eternal. A.C. 8989.

*What shall a man give a sufficient price of redemption of his soul?*—Redemption here denotes deliverance from damnation, whence it may be manifest what is signified by the Lord redeeming mankind, viz., that He vindicated and liberated them from hell, and from the evils and falses which continually rise out thence, and bring man into damnation, and that He continually vindicates them and liberates them; that He has vindicated and liberated, was the effect of His subduing the hells; and that He continually vindicates and liberates, is the effect of his having glorified His Humanity, that is, made it Divine, for by this He keeps the hells continually subdued. A.E. 328.

Verse 27. *Then shall He recompense every man according to his doing.*—By works are signified, in general, all things which are of the church, and because all things of the church have reference to love and faith, therefore these, in a spiritual sense, are understood by works: the reason why these things are understood by works, in a spiritual sense, is, because every work, or every deed, or every act, which to appearance is done from the body, is not done from the body, but by the body, from the will and thought of man; for not a particle of the body moves itself except from the will and thought; hence it is that by works those things are signified, but not those which appear in the external form. That this is the case, every one also knows who reflects; what person, who is wise, regards a man from his deeds alone, and not from his will? if he willeth well, he loves his deeds; but if he willeth evil, he does not love his deeds; he sees and explains them according to the intentions of his will. Because works or deeds, in the Word, signify specifically those things which proceed from the love or will of man, therefore, it is often said, in the Word, that man shall be judged and rewarded according to his works, where by works are not understood such as they are in the external form, but in the internal, as in Matthew, "The Son of Man

will come in the glory of His Father, with His angels, and then will He render to every one according to his works." *A.E.* 98. See also Exposition, chap. xii. 35, 36.

In this passage by works are not meant works as they appear in the external form, but as they are in the internal form, viz., according to the principle of charity contained in them; this is the only view which the angels have of works. And whereas works are the complex of all things of charity and faith with man, and the life causeth charity to be charity and faith to be faith, thus good, therefore the Lord loved John above the rest of the disciples, as he lay on His breast at supper, John xxi. 20; for by him were represented the goods or works of charity. *A.C.* 6073. See also 2349.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER XVI.

VERSE 6. *Jesus said, See ye, and beware, &c.*—In the common version of the New Testament, what is here rendered *see ye*, is expressed by the words *take heed*, but the original term is *ôpâre*, which literally means *see ye*, and precedes the second injunction to *beware*, because it is necessary first to *see*, before a man can *beware*. It may be proper to observe further, that to *see* has respect to the understanding, and to *beware* to the will as influenced by the understanding, and therefore both expressions conjoined have respect to the heavenly marriage so frequently adverted to above.

Verse 9. *Do ye not consider, neither remember? &c.*—Another instance here occurs of reference to the heavenly marriage, according to which the Lord continually thought and spake; for to *consider* has respect to the understanding enlightened by truth, and to *remember* has respect to the will impressed with good.

Verses 9, 10. *How many baskets ye took, &c.*—It is remarkable that the baskets mentioned in the ninth verse are in the original called *κοφίνους*, whereas those mentioned in the tenth verse are called *σπυρίδας*, and the same distinction is noted in Mark viii. 19, 20. It may be difficult to say what is the precise distinction between the two kinds of baskets, but it is certain that there are two kinds, and that they must needs have a

distinct signification adapted to the two distinct miracles of the *five loaves amongst five thousand*, and the *seven loaves amongst seven thousand*. Perhaps since the former miracle, viz., the five loaves amongst five thousand, denotes a state of the church less receptive of good than the latter, viz., the seven loaves amongst four thousand, in like manner the *κοφίνοι*, or baskets, of the former, may denote a less perfect reception of truth than the *συνπίδας* of the latter.

Verse 22. *Pity Thyself, Lord*.—In the common version of the New Testament what is here rendered *pity Thyself*, is expressed, *be it far from Thee*; but the original is *ἰλέως σοι*, which literally means *pity Thyself*, and so likewise it is rendered in the margin of the common version.

Verse 24. *Let him deny himself, and take up his cross, and follow Me*.—This is another striking instance of the connexion of ideas, in the internal sense, according to which the Lord so frequently spake, although in the letter no such connexion appears; for to *deny himself*, is to shun as sins the evils which are of the proprium; to *take up the cross*, is to endure the temptations which are the certain consequences of shunning those evils as sins; and to *follow the Lord*, is to be led of Him, which is the result of the practice of the two former precepts.

Verse 26. *What shall a man give a sufficient price of redemption?* &c.—This passage is rendered literally from the Latin of the A.E. 328.



# MATTHEW.

## CHAPTER XVII.

### CHAPTER XVII.

### THE INTERNAL SENSE.

1. AND after six days Jesus taketh Peter, and James, and John his brother, and bringeth them into a high mountain apart,

2. And was transformed before them: and His face shone as the sun, and His garments became white as the light.

3. And, behold, there appeared to them Moses and Elias, discoursing with Him.

4. But Peter answering said to Jesus, Lord, it is good for us to be here: if Thou art willing, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias.

5. Whilst he was yet speaking, behold, a light cloud overshadowed them: and, behold, a voice out of the cloud, saying, This is My beloved Son, in whom I am well pleased; hear ye Him.

6. And the disciples hearing, fell on their face, and were sore afraid.

THAT after previous states of preparation and purification, they who are principled in faith, in charity, and in works of charity, are elevated into interior truths of good, and therein behold intellectually the LORD'S Divine Humanity as the supreme good and supreme truth. Verses 1, 2.

Thus as the all of the Word, both historical and prophetic. Verse 3.

Which state of interior perception affects the wills of those who are in the truths of the church, and moves them to desire the reception and accomplishment of the whole Word in themselves. Verse 4.

Accordingly, from the sense of the letter, in which they are principled, they are instructed that the LORD'S Divine Humanity is the Divine Truth Itself, and the one living Source of all truth in the church. Verse 5.

Which instruction causes humiliation of the interiors, and a holy dread, until eleva-

7. And Jesus coming touched them, and said, Arise, and be not afraid.

8. But lifting up their eyes, they saw no one, except Jesus alone.

9. And as they came down from the mountain, Jesus commanded them, saying, Tell the vision to no one, until the Son of Man be risen from the dead.

10. And His disciples asked Him, saying, Why then say the scribes that Elias must first come?

11. But Jesus answering, said to them, Elias truly cometh first, and shall restore all things.

12. But I say unto you, that Elias hath already come, and they did not know him, but have done unto him whatsoever they willed : so also the Son of Man is about to suffer by them.

13. Then understood the disciples, that He said to them concerning John the Baptist.

14. And when they were come to the multitude, there came to Him a man kneeling down to Him, and saying,

15. Lord, have mercy on my son, for he is lunatic, and sore vexed : for often he falls into the fire, and often into the water.

16. And I brought him to Thy disciples, and they could not cure him.

tion and confidence are effected by communication with the Divine Humanity of the Lord. Verses 6, 7.

Who on this occasion is perceived to be the whole of the Word. Verse 8.

Howbeit this perception could not have been communicated, unless the Lord had glorified His Humanity by uniting it with the Divine. Verse 9.

And this by temptation-combats, in which the Humanity was representative of the Word, and suffered itself to be treated as the Word itself had been treated by the church. Verses 10, 11, 12, 13.

When yet it is the proper Object of man's worship, and to be adored as the sole power of deliverance by such as are in evils and falses. Verses 14, 15.

Who cannot be delivered by any goods or truths but such as are in connexion with the Divine Good and Truth of

17. But Jesus answering said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to Me.

18. And Jesus rebuked him; and the demon departed from him; and the child was cured from that very hour.

19. Then the disciples coming to Jesus apart, said, Why could not we cast him out?

20. But Jesus said to them, Because of your unbelief: for verily I say to you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you.

21. But this kind goeth not out, except by prayer and fasting.

22. But whilst they were occupied in Galilee, Jesus said to them, The Son of Man is about to be delivered up into the hands of men:

23. And they shall kill Him, and on the third day He shall be raised up. And they were exceedingly sorry.

24. But when they were come to Capernaum, they that received the didrachmas came to Peter, and said, Doth not your Master pay tribute?

25. He saith, Yes. And when He was come into the

the Lord's Divine Humanity. Verse 16.

To effect which connexion, the LORD assumed the Humanity, and endured temptations, that thus they, who desire to be delivered from evils and falses, may approach unto Him, and thereby be separated from the infernal association, and restored to conjunction of life with the DIVINE. Verses 17, 18.

For man has no power against infernal evils and falses, but what he derives from faith in the Divine Humanity of the Lord, by virtue of which faith, if grounded in any degree of heavenly good, the infernal love of self is cast out, and man has communication with the Divine Omnipotence. Verses 19, 20.

Nevertheless, a full deliverance cannot be effected, until the interiors are opened to heavenly influence by temptation-combats. Verse 21.

Therefore the Lord endured those combats, and thus glorified His Humanity. Verses 22, 23.

For the Divine Law requires that the Humanity shall be subject to the DIVINE, and the natural to the spiritual, and not *vice versa*. Verse 24 to the end.

house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own sons, or of strangers?

26. Peter saith to Him, Of strangers. Jesus saith to him, Then are the sons free.

27. But lest we should offend them, go thou to the sea, cast a hook, and take up the fish that first cometh up; and when thou hast opened its mouth, thou shalt find a stater; that take, and give unto them for Me and thee.

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## EXPOSITION.

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### CHAPTER XVII.

VERSE 1. *And after six days Jesus taketh Peter, James, and John his brother, &c.*—By Peter, James, and John, were represented, in this passage, as in others, wheresoever they are named in the books of the Evangelists, faith, charity, and the good of charity; and by they only being present, was signified that no others can see the glory of the Lord, which is in His Word, but they who are in faith, in its charity, and in the good of that charity: others may indeed see, but still they do not see, because they do not believe. See *Preface to chap. xviii. of Genesis.* A. C.

*And bringeth them up into a high mountain apart.*—Inasmuch as a mountain signified the good of love, and when predicated concerning the Lord, the Divine Good of the Divine Love, and since from that Good proceeds Divine Truth, therefore Jehovah, that is the Lord, descended upon Mount Sinai, and promulgated the law, for it is written that He “descended upon that mountain to the head of the mountain,” Exod. xix. 20, xxiv. 17; and that He promulgated the law there, Exod. xx.: hence also by Sinai, in the Word, is signified Divine Truth from Divine Good, in like manner by

the law there promulgated. And on this account also, the Lord "took Peter, James, and John, into a high mountain, when he was transformed;" and also, when He was transformed, He appeared in Divine Truth from Divine Good; for His face, which was as the sun, represented Divine Good; and His garment, which was as the light, Divine Truth; and Moses and Elias, who appeared, signified the Word, which was Divine Truth from Divine Good. *A.E.* 405. See also Exposition, chap. xiv. 23.

Verse 2. *His face did shine as the sun, &c.*—Inasmuch as the Lord, on this occasion, was seen in HIS DIVINE, He appeared, as to the face, like the sun, and as to the garments, like the light; for the face corresponds to love, and garments correspond to truth; and inasmuch as Divine Love was in Him, therefore His face shone as the sun; and inasmuch as Divine Truth was from Him, therefore His garments became as the light; light also in heaven is the Divine Truth proceeding from the Lord as a Sun. *A.E.* 401. See also *H.H.* 129, 180.

The Lord was so seen by the disciples, when they were withdrawn from the body, and were in the light of heaven. Hence it was that the ancients, amongst whom the representative church was instituted, turned their faces to the sun in the east, when they were in Divine Worship: and hence the custom of building temples with an aspect towards the east. *H.H.* 119.

Verse 3. *And behold there appeared unto them Moses and Elias talking with Him.*—The reason why Moses and Elias appeared was, because they both signify the Word; Moses the historical Word, and Elias the prophetic Word. *A.E.* 64. See also *A.C.* 6752.

Verse 5. *A bright cloud overshadowed them, &c.*—By the cloud which overshadowed the disciples, and into which the disciples entered, was represented the Word in the letter; for by disciples, in the Word, was represented the church, which at that time and afterwards was only in truths derived from the sense of the letter: and whereas revelations and responses are made by Divine Truth in ultimates, and this truth is such as is the truth of the sense of the letter of the Word, therefore it came to pass that a voice was heard from the cloud, saying, "This is My beloved Son; hear Him;" that is, that He is Divine Truth or the Word. *A.E.* 594.

The reason why a bright cloud overshadowed them, was, because a bright cloud signifies the Word in the letter, in which is the internal sense: the reason why a voice said from the cloud, "This is My beloved Son, in whom I am well

pleased ; hear ye Him," was because a voice from a cloud signifies Divine Truth from the Word, and beloved Son signifies His Divine Humanity ; and whereas Divine Truth is from Himself, and hence every truth of the church, it was said from the cloud, "In whom I am well pleased ; hear ye Him : " that the Divine Humanity of the Lord was so seen, is evident, because the DIVINE ITSELF cannot appear to any one except as It appears by the Divine Human, which also the Lord teaches in John, "No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view," i. 18 ; and in another place, "Ye have neither heard the voice of the Father, nor seen His shape, v. 37. *A.E.* 64. See also *S.S.* 48, 98. *T.C.R.* 222. *A.C.* 32, 2305, 2576, 3195, 3212, 4677, 5110, 9212.

Verses 6, 7. *And the disciples hearing, fell on their face, and were sore afraid. And Jesus coming, touched them, &c.*—From these words it appears what is the quality of the presence of the Divine Humanity of the Lord, with the man who is in humiliation of heart, viz., that he falls upon the face, and by the touch of His hand is set erect on the feet. *A.E.* 77.

To touch with the hand, denotes to communicate and transfer to another ; the reason is, because into the hands is transferred all the power of man from the body, wherefore what the mind wills that the body should do, is done by the arms and hands ; hence it is that by arms and hands, in the Word, is signified power ; but this power is natural power, and communication by it is the putting forth of the strength of the body ; but spiritual power is to will the good of another, and, as far as is possible, to be willing to transfer to another what appertains to one's-self : this power is what is signified by hand, in a spiritual sense, and its communication and translation by touching with the hand. *A.E.* 79. See also Exposition, chap. viii. 3, ix. 20.

The origin of the above signification is, because the presence of the Lord with man is adjunction, thus conjunction by what is contiguous, and this contiguity becomes nearer and fuller as man loves the Lord, that is, does His precepts. *A.R.* 55.

Verses 11, 12. *Elias truly shall first come.*—See Exposition, chap. xi. 7—15 ; and *A.E.* 83.

Versé 12. *Likewise shall also the Son of Man suffer of them.*—By the Son of man suffering and being slain, was signified that they would so deal with Divine Truth, consequently with the Lord, who was the Divine Truth Itself. *A.E.* 63.

Verses 10—13. That the Word was represented by John, as by Elias, is signified by his being Elias who was to come. That Elias came, and they did not acknowledge him, but did to him whatsoever they willed, signifies that the Word indeed taught them that the Lord was to come, but that still they were not willing to comprehend, interpreting it in favour of self-dominion, and thereby extinguishing the Divine principle which was in it. That they were about to do the like with Truth Divine itself, is signified by likewise so shall the Son of Man suffer of them. *A.C.* 9372.

Verses 19, 20. *Why could not we cast him out? But Jesus said to them, Because of your unbelief, &c.*—The reason why the Lord called the disciples men of little faith, when they could not do miracles in His name, was, because the disciples did indeed believe the Lord to be the Messiah or the Christ, also the Son of God, and the Prophet, concerning whom mention is made in the Word, but still they did not yet believe Him to be the Omnipotent God, and that Jehovah the Father was in Him; and yet in proportion as they believed Him to be a man, and not at the same time God, His Divine to which Omnipotence belonged, could not become present with them by faith; for faith causeth the Lord to be present, as was said above, but faith in Him, as a man only, does not cause His Divine Omnipotence to be present. *A.E.* 815. See also Exposition, chap. viii. 10, xiii. 57, 58, xv. 28.

Verse 20. *If ye have faith as a grain of mustard seed, &c.*—That this passage is to be understood otherwise than according to the words, may be manifest from this consideration, that it was said to the disciples, if they had faith as a grain of mustard seed, that they might pluck up a mountain and a sycamore tree from their places, and cast them into the sea, also that they should receive all things whatsoever they should ask, when yet it is not of Divine Order that any one should receive what he asks, if only he has faith; also, it is not of Divine Order that they should pluck up a mountain and a tree from their places, and cast them into the sea. But by faith, here, is meant faith from the Lord, wherefore it is also called the faith of God, Mark xi. 22; and he who is in faith from the Lord, asks nothing else than what conduces to the Lord's kingdom, and to his own salvation; other things he does not desire, for he saith in his heart, why should things be sought after which are of no such use? wherefore he cannot have any faith of God, or faith from the Lord, in asking any thing but what it is given him from the Lord to ask. Yea, it is impossible for the angels of heaven to will any thing else, thus to ask any thing else, for in such case they cannot have faith that they shall receive it.

The reason why the Lord compared such faith to the power and ability of casting a mountain or a sycamore tree into the sea, was, because the Lord in this passage, as in others, spake by correspondences, wherefore these words are also to be spiritually understood; for by a mountain, is signified the love of self and of the world, thus the love of evil; and by a sycamore tree, is signified the faith of that love, which is the faith of what is false derived from evil; and by the sea, is signified hell; wherefore by plucking up a mountain and casting it into the sea, through the faith of God, is signified to cast out into hell those loves, which in themselves are diabolical; in like manner the faith of what is false derived from evil, which is effected by faith from the Lord. A further reason why the Lord compared the power and ability of faith, derived from Himself, with the plucking up and casting forth of a mountain and of a sycamore tree into the sea, is, because in the spiritual world this is actually the case; for those evil loves sometimes appear there as mountains, and the faith of what is false derived from evil as a sycamore tree; and each can be rooted up and cast into the sea by an angel through faith from the Lord. *A.E.* 815. See also Exposition, chap. xiii. 31.

Verses 22, 23. *Jesus said to them, &c.*—See Exposition, chap. xx. 18, 19.

Verses 24—27. *Doth not your Master pay tribute, &c.*—By paying tribute or custom, was signified to be subject and to serve, wherefore tributes were imposed on strangers, who were not of the sons of Israel, as is evident from the historicals of the Word; by the sons of Israel, amongst whom was the church, were signified the spiritual, and by strangers the natural; and the natural principle is subject to the spiritual, and serves it, for the spiritual man is as a lord, and the natural man as a servant; and inasmuch as the natural are servants, and hence are meant by tributaries, therefore it was effected that neither the Lord nor Peter gave tribute, but a fish, by which is signified the natural man. *A.E.* 513, 820.

By giving tribute or custom, are meant those who serve, wherefore it is said that strangers should give, and that the sons were free, for strangers were servants; by Peter taking a fish out of the sea, and finding in its mouth a piece of money, which he was to give, was represented that the lowest natural principle, which is a principle of service, should do this; for fish signify that natural principle. *A.C.* 6394.



## TRANSLATOR'S NOTES AND OBSERVATIONS.

## CHAPTER XVII.

VERSE 4. *It is good for us to be here.*—What is here rendered *good*, is expressed in the original by the term καλόν. See note, chap. vii. verse 17, for the distinction between καλόν and ἀγαθόν.

Verse 17. *O faithless and perverse generation, &c.*—The intelligent reader will not fail here again to remark the reference to the marriage of good and truth, or of their opposites, according to which the Lord continually spake, whilst he observes that *faithless* has relation to the want of truth or faith, and *perverse* to the want of good or charity; and whilst he attends further to the two significant questions which the Lord proposes on the occasion, “How long shall I be with you? how long shall I suffer you?” for the first question relates to His Divine presence with man, by the good of His love, and the second to His Divine presence with man, by the truth of His wisdom.

Verse 21. *This kind goeth not out but by prayer and fasting.*—See note, chap. vi. verse 18.

Verse 34. *The didrachmas.*—The didrachma was a piece of Jewish coin of the value of two drachmas, usually paid for tribute.

Verse 26. *Jesus saith to him.*—It is remarkable that the term *saith*, in this passage, is expressed in the original Greek by the verb εἶπεν.

Verse 27. *Thou shalt find a stater.*—The stater was a piece of Jewish money of the value of four drachmas, or two didrachmas. The stater, in a spiritual view, is still to be found in the fish's mouth, in other words, every living scientific, signified by a fish, is in connexion with the Divine Truth signified by the stater, but the latter can only be found by *opening the mouth* of the former.

# MATTHEW.

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## CHAPTER XVIII.

### CHAPTER XVIII.

### THE INTERNAL SENSE.

1. IN the same hour came the disciples to Jesus, saying, Who is indeed the greatest in the kingdom of the heavens?

2. And Jesus calling a child, set it in the midst of them.

3. And said, Verily I say to you, Except ye be converted, and become as children, ye shall not enter into the kingdom of the heavens.

4. Whosoever therefore shall humble himself as this child, he is the greatest in the kingdom of the heavens.

5. And whoso shall receive one such child in My name, receiveth Me.

6. But whoso shall scandalize one of these little ones that believe in Me, it is expedient for him that an ass-millstone should be hung about his neck, and he should be sunk into the depth of the sea.

7. Wo unto the world because of scandals! for there is a necessity that scandals come; nevertheless wo to that man by whom the scandal cometh!

THAT innocence ought to be exalted above every other good, and that without it there can be no conjunction of life with the Lord. Verses 1, 2, 3.

But that such conjunction is attainable in the degree that innocence is attainable. Verse 4.

Because the Lord is innocence itself, and therefore they who are in innocence are in the Lord, and the Lord in them; but they who reject innocence, separate themselves from the Lord, and cast themselves into all infernal evils and falses. Verses 5, 6.

For all infernal evils and falses come from the rejection of innocence, and though the Divine Providence cannot entirely prevent such rejection, yet the fault of rejection is not in Providence, but in him who rejecteth. Verse 7.

8. But if thy hand or thy foot scandalize thee, cut them off, and cast [them] from thee: it is good for thee to enter into the life halt or maimed, rather than having two hands or two feet to be cast into the everlasting fire.

9. And if thine eye scandalize thee, pluck it out, and cast [it] from thee: it is good for thee with one eye to enter into the life, rather than having two eyes to be cast into the gehenna of fire.

10. See ye, lest ye despise one of these little ones; for I say unto you, That their angels in [the] heavens through every thing look at the face of My Father which is in [the] heavens.

11. For the Son of Man is come to save that which was lost.

12. What think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray?

13. And if so be that he find it, verily I say unto you, that he rejoiceth more at that, than at the ninety and nine which went not astray.

14. Thus there is not a will before your Father which is in [the] heavens, that one of these little ones should perish.

Therefore every natural affection, which rejects the truths of innocence, ought to be opposed and separated, since it is safer to be in simple good without genuine truth, than to know the truth and yet oppose it. Verse 8.

In like manner the natural thought of the understanding, which rejects innocence, ought to be discarded, since it is better not to know and to apprehend the truths of faith, than to know and to apprehend, and still live a life of evil. Verse 9.

The understanding of truth therefore ought always to respect innocence, as being at all times in the closest connexion with the Divine Good of the Lord's Divine Mercy. Verse 10.

On which account the Lord assumed the Humanity as a means of recalling the human understanding to such respect. Verse 11.

And that thus a new spiritual church might be established, in the place of the celestial church which perished, in which spiritual church, as being in temptation-combats, a good might be formed superior to that of the first-created church. Verses 12, 13.

And that thus the Divine Mercy might be manifested in the salvation of every one capable of being restored to innocence. Verse 14.

15. But if thy brother sin unto thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.

16. But if he shall not hear, take with thee yet one or two, that in the mouth of two witnesses or three, every saying may be established.

17. But if he neglect to hear them, tell [it] to the church; but if he neglect to hear the church, let him be to thee as an heathen and a publican.

18. Verily I say to you, whatsoever things ye shall bind on the earth, shall be bound in the heaven; and whatsoever things ye shall loose on the earth, shall be loosed in the heaven.

19. Again I say to you, that if two of you shall agree together on the earth about any matter that they shall ask, it shall be done for them of My Father which is in [the] heavens.

20. For where two or three are gathered together in My name, there am I in the midst of them.

21. Then Peter coming to Him, said, Lord, how often shall my brother sin unto me,

Man therefore ought to imitate this mercy by exerting every possible method to reclaim what is perverse either in himself or in others, and for this purpose by endeavouring to bring the guilt to view, that the offending party may see and acknowledge it. Verse 15.

And if the representation arising from one truth is not sufficient for the purpose, then he should apply a variety of truths to make the guilt more manifest. Verse 16.

And if this also prove ineffectual, then he should exert the influence arising from the combination of all goods and truths, in order to produce conviction, and if this prove insufficient, then the perversion is to be rejected as altogether irreclaimable. Verse 17.

For goods and truths combined have all power to introduce to heaven, or to exclude from heaven, being in connexion with the Divine Omnipotence, and proceeding from the Lord's Divine Humanity, who is therefore continually present and operative in them. Verses 18, 19, 20.

and I remit to him ? until seven times ?

22. Jesus saith to him, I say not to thee, until seven times, but until seventy times seven.

23. Therefore is the kingdom of the heavens likened unto a man, a king, who was willing to take account with his servants.

24. But when he had begun to take [it], one was brought to him which owed him ten thousand talents.

25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. Then the servant falling down worshipped him, saying, Lord have patience with me, and I will pay thee all.

27. But the lord of that servant being moved with compassion loosed him, and remitted the debt to him.

28. But that servant going forth, found one of his fellow-servants, who owed him an hundred pence, and taking hold of him choked [him], saying, Pay me what thou owest.

29. Then his fellow-servant falling down at his feet, besought him, saying, Have patience with me, and I will pay thee all.

And who continually remits evil with those who desire its remission, thus instructing all who are in good and truth, that they also ought to remit without end. Verse 22 to the end of the chapter.

For the debt which every man owes to the Divine Mercy is indefinite. Verse 24.

And man is utterly unable to discharge it by any thing merely from himself, until he renounces his proprium, and acknowledges his inability, confessing in humility that all he possesses is of the Divine Mercy. Verses 25, 26.

In which case he conjoins himself with that mercy, and is brought into a state of spiritual liberty, in which he freely and willingly renders back to the LORD the life which he receives from Him. Verse 27.

Nevertheless he is not yet in a state to be kind and merciful to others, according to the kindness and mercy shewn to himself. Verse 28.

Even though pressed by the same intreaty, with which he had prevailed on the Divine Mercy. Verses 29, 30.

30. But He was not willing; but going away, cast him into prison, until he should pay what was due.

31. But his fellow-servants seeing what was done, were exceedingly sorry, and coming gave their lord to understand all things that were done.

32. Then his lord calling him, saith to him, Thou wicked servant, I remitted to thee all that debt, because thou besoughtest me.

33. Oughtest not thou also to have had compassion on thy fellow-servant, even as I had compassion on thee?

34. And his lord being angry, delivered him to the tormentors until he should pay all that was due unto him.

35. So shall My heavenly Father do unto you, unless ye every one remit to his brother from your heart their trespasses.

Until he is further instructed from the Divine Truth, that he ought to extend to others the mercy which he himself has received. Verses 31, 32, 33.

And is let also into temptation-combats. Verse 34.

Which must be the case with every one, until he suffers the Divine Mercy really to circulate in himself, so as to enable him to judge others from pure love and charity. Verse 35.

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## EXPOSITION.

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### CHAPTER XVIII.

VERSES 2, 3. *And Jesus called a child [or an infant] unto Him, &c.*—A child or an infant, in the internal sense, is an innocent; for in the Word mention is made of a suckling, of an infant, and of a boy, and by them are signified three degrees of innocence, the first degree by a suckling, the second by an infant, and the third by a boy: whereas three degrees of innocence are signified by them, three degrees of love and charity are also

signified by the same, by reason that celestial and spiritual love, that is, love to the Lord and charity towards the neighbour, cannot be given except in innocence: but it is to be noted, that the innocence of sucklings, of infants, and of boys, is only external, and that internal innocence is not given with man, until he be born anew, that is, become anew, as it were a suckling, an infant, and a boy; these are the states which are signified by them in the Word, for in the internal sense of the Word nothing is meant but what is spiritual, consequently spiritual birth, which is called re-birth and also regeneration. A.C. 5236. See also 5608.

With an infant, there is innocence in the external form, and innocence is the very human [principle] itself, for into it, as into a plane, flow in love and charity from the Lord; during man's regeneration, and whilst he is becoming wise, the innocence of infancy, which was external, becomes internal; hence it is that genuine wisdom dwells in no other abode than in innocence; also that no one, unless he has somewhat of innocence, can enter into heaven, according to the Lord's words, "Except ye become as children, ye shall not enter into the kingdom of the heavens." A.C. 4797.

The celestial things which are of love, are insinuated from first infancy, even to childhood, also to youth, at which time and afterwards man is imbued with sciences and knowledges; if the man be such as to be capable of being regenerated, those sciences and knowledges are filled with the celestial things which are of love and charity, and are thereby implanted in the celestial things with which he was gifted from infancy to childhood and youth, and thus his external man is conjoined to the internal; they are first implanted in the celestial things with which he was gifted in youth, next in those with which he was gifted in childhood, lastly in those with which he was gifted in infancy, in which case he is an infant, concerning whom the Lord saith, that *of such is the kingdom of God*; this implantation is effected of the Lord alone, wherefore nothing celestial with man is given, nor can be given, which is not from the Lord, and which is not the Lord's. But the Lord by His own proper power conjoined His external man to the internal, and filled knowledges with things celestial, and implanted them in things celestial, and this according to Order Divine, first, in the celestial things of childhood, next, in the celestial things of the age between childhood and infancy, lastly, in the celestial things of His own infancy, thus He was made at the same time, as to the human essence, innocence itself and love itself, from whom is all innocence and all love in the heavens and in the earth: such innocence is true infancy, because it is at the same

time wisdom; but the innocence of infancy, unless by knowledges it becomes the innocence of wisdom, is of no use; wherefore infants, in the other life, are imbued with knowledges. *A.C.* 1616.

The reason why "a boy" denotes what is guiltless is, because an infant, in the internal sense, denotes what is innocent; for in the Word, we read of a suckling, an infant, and a boy, and by them are signified three degrees of innocence,—the first degree by the suckling, the second by the infant, and the third by the boy; but as with the boy innocence begins to be put off, therefore a boy signifies that innocent principle which is called guiltless. Since the three degrees of innocence are signified by suckling, infant, and boy, the three degrees of love and charity are also signified by the same, because celestial and spiritual love, that is, love to the Lord and charity towards the neighbour, can only exist in innocence. It is however to be noted, that the innocence of sucklings, infants, and boys, is only external, and that a man has no internal innocence until he is born anew, that is, until he is made anew as it were a suckling, an infant, and a boy. These states are what are signified by a suckling, an infant, and a boy in the Word; for in the internal sense of the Word, nothing is meant but what is spiritual, consequently spiritual birth, which is called re-birth and also regeneration. That the innocent principle, which is called guiltless, is signified by a boy, is manifest from Luke xvii. 17, Mark ix. 36, 37, Matt. xxi. 15, 16, Psalm viii. 2, and Matt. xviii. 3. *A.C.* 5236.

Verse 4. *He is the greatest, &c.*—I have discoursed with spirits, who supposed heaven and heavenly joy to consist in being the greatest, but they were told that in heaven he is the greatest who is the least; for he who is willing to be the least, has the greatest happiness, and inasmuch as he has the greatest happiness who is the least, it hence follows that he is the greatest; for what is it to be the greatest unless to be the most happy? The powerful seek this by power, and the rich by riches. And they were further told, that heaven does not consist in desiring to be the least with a view to be the greatest, for in this case there is an aspiration and a desire to be the greatest; but it consists in this, that every one should, from the heart, will better to others than to himself, and that he should serve others with a view to their happiness, from a principle of love, without any regard to selfish ends. *A.C.* 452. See also *H.H.* 407, 408.

Verse 5. *And whoso shall receive one such little child in My name receiveth Me.*—The Lord, as to the Divine Humanity, is the Name of Jehovah, or all His quality. Hence the Divine



Humanity is the origin, and also the object, of all Divine worship, for thereby the Divinity itself is worshipped, to which otherwise no thought reaches, and if there be no thought, there is no conjunction. That the Name of the Lord denotes the all of faith and love by which the Lord is to be worshipped, is evident from Matt. x. 22, and xviii. 5. A.C. 6674.

Verse 6. *Whoso shall scandalize one of these little ones, that believe in Me, it is expedient for him that an ass-millstone should be hung about his neck, &c.*—By *scandalizing* one of the little ones that believe in JESUS, is signified to pervert those who acknowledge the Lord; by it being *expedient that an ass-millstone should be hung to the neck*, is signified that it would be better for him not to have known any thing good and true, but only what is evil and false; this is meant by an ass-millstone; and to be hung to the neck, denotes interception lest he should know what is good and true; by being sunk into the depth of the sea, is signified to be cast down into hell; the reason why this is expedient, is, because to know goods and truths and to pervert them, is to profane. A.E. 1182 and 538. See also A.R. 791.

A *millstone* denotes truth serviceable to faith; an *ass* denotes the natural principle, because it denotes service; hence an ass-millstone denotes the natural and worldly scientific principle; the *neck* denotes the conjunction of the interiors and exteriors; to be *hanged* there, denotes the interclusion and interception of good and truth; to be *sunk into the depth of the sea*, denotes into the mere worldly and corporeal principle, thus into hell. These things which the Lord spake, like all the rest, are thus significative. A.C. 9755.

Verse 7. *Wo unto the world because of scandals! &c.*—The hells are the sources of all evil, and this is permitted them, because it is unavoidable on account of man, inasmuch as he is in evil, and his life is derived from evil, and therefore unless he be left in evil, he cannot be in freedom, and thus cannot be reformed; nevertheless, nothing but good comes from God, for so far as man allows, God turns evil into good. A.C. 6071.

The reason why the evil succeed according to their arts, is, because it is from order that every one should act what he acts from reason, and also from freedom; wherefore, unless it was left to man to act according to his reason from freedom, and thus also unless the acts succeeded which are thence derived, man could not in anywise be disposed to receive eternal life, for this is insinuated when man is in freedom and his reason is illustrated. For no one can be compelled

to good, because nothing which is of compulsion inheres, for it is not his; that becomes his [the man's] which is done from freedom, for what is from the will is done from freedom, and the will is the man himself. Wherefore, unless man be kept in the freedom also to do evil, good from the Lord cannot be provided for him. *A.C.* 10777.

Verse 8. *If thy foot scandalize thee, &c.*—By the foot, which is to be cut off if it scandalizes, is meant the natural principle, which continually opposes itself to the spiritual, that it ought to be destroyed, if it attempts to infringe truths; and thus that on account of the discordance and dissuasion of the natural man, it is better to be in simple good, although in the negation of truth; this is signified by *entering halt into life*. By *halting*, in the Word, is signified to be in good, in which as yet are no genuine truths, but only common truths into which genuine may be insinuated, and such as do not disagree with genuine truths. By the *halt*, in the Word, are also signified those who are in no good, and thence in no truth. *A.C.* 4302.

*To enter into life, &c.*—Inasmuch as death signifies damnation and hell, hence, on the other hand, *life* signifies salvation and heaven. *A.E.* 187.

Verse 9. *And if thine eye scandalize thee, &c.*—By the eye is not here meant the eye, but the thinking understanding; by the eye scandalizing, the understanding thinking evil; to pluck it out and cast it away, is not to admit such evil, but to reject it; to have one eye, denotes the understanding not thinking evil, but only truth, for the understanding can think truth, and if it thinks evil, it is from the will of evil. *A.E.* 152. See also Exposition, chap. v. 29, 30.

That eye, in this passage, does not mean eye, and that it is not to be plucked out is evident, for the bodily eye does not scandalize, but the understanding of truth, which is meant by eye in the present case; that it is better not to know and to apprehend the truths of faith, than to know and to apprehend them, and still live a life of evil, is signified by its being better to enter into life with one eye, than having two eyes to be cast into hell fire. *A.C.* 3863.

Since infernal fire, or the fire of hell, is the love of self and of the world, it includes also every lust belonging to those loves, lust being love in its continuous state, for what a man loves he continually lusts after, or covets. It also is delight, for what a man loves or lusts after, when he obtains it, he is sensible of delight, and man experiences heartfelt delight from no other origin. Infernal delight, or the fire of hell, is therefore, the lust and delight, which spring as their origins from those two loves. The evils belonging to those loves are

contempt of others, enmity and hostility against those who are not on one's own side; envy, hatred, and revenge, and the ferocity and cruelty which spring from these passions. These are the things which are meant by fire in the Word, where the wicked and the hells are treated of; some passages from which I will here adduce by way of confirmation. Among these passages are Matt. xviii. 8, 9. *H.H.* 570.

Verse 10. *Their angels look at the face of My Father, &c.*—It is said that *their angels look at*, because there are spirits and angels attendant on every man, and spirits and angels of such a quality as the quality of the man is; attendant on infants are the angels from the inmost heaven; these see the Lord as a Sun, for they are in love to Him and in innocence: this is meant, in the proximate sense, by their angels *seeing the face of His Father*; by the face of the Father, is meant the Divine Love which was in the Lord, consequently THE DIVINE Itself which was Jehovah, for the Father was in Him, and He in the Father, and they are one, as He Himself teacheth. But those same words, in the pure spiritual sense, signify that the Lord, as to His Divine Good, is in the good of innocence, for the good of innocence is signified, in the spiritual sense, by an infant; and by the face of the Father, is signified the Divine Good of the Lord. *A.E.* 412. See also *A.C.* 3665.

By seeing the face of the Father that [is] in the heavens, is signified that they receive Divine Good from the Lord; that they do not see His face, is manifest from the Lord's words in John i. 18, v. 37, vi. 47. *A.E.* 254.

To see the face of God, denotes to enjoy peace and good, derived from mercy. *A.C.* 5585. See also Exposition, chap. v. 8.

Verse 11. *The Son of Man is come to save that which was lost.*—The Divine Virtue and Operation signified by the Holy Spirit, consists, in general, in reformation and regeneration, and, according to these, in renovation, vivification, sanctification, and justification, and, according to these, in purification from evils, and remission of sins, and, at length, salvation. These are the virtues in their order, which the Lord operates with those who believe in Him, and accommodate themselves, and dispose themselves for His reception and abode; and this is effected by means of Divine Truth, and, amongst Christians, by means of the Word, for this is the one only medium by which man approaches to the Lord, and into which the Lord enters; for the Lord is Divine Truth Itself, and whatsoever proceeds from Him is that Truth; but Divine Truth from Good is here meant, which is the same as faith

originating in charity; for faith is nothing else but truth, and charity is nothing else but goodness. By means of Divine Truth from Good, that is, by faith originating in charity, man is reformed and regenerated, and also renewed, quickened, sanctified, and justified; and according to the progression and increase of these graces, he is purified from evils; and purification from evils is the remission of sins. The Lord continually operates these saving virtues in every man, for they are the steps towards heaven; for the Lord wills the salvation of all, wherefore the salvation of all is to Him THE END, and he who wills the end, wills the means also; it was for the sake of man's salvation that the Lord came, wrought redemption, and suffered the passion of His cross; and whereas the salvation of men was, and to eternity is, the end which the Lord wills, it follows that the above-mentioned operations are the mediate ends, and salvation the ultimate end. *T.C.R.* 142.

The Lord is called the Son of Man where Redemption, Salvation, Reformation, and Regeneration are treated of. *D.L.* 27.

Verse 12. *If any man have a hundred sheep, &c.*—By sheep are meant those of the spiritual church, who could not have been saved unless the Lord had come into the world. The Lord came not into the world to save the celestial, but the spiritual. *A.C.* 2661. See also Exposition, chap. ix. 12, 13.

It is here said, "Doth he not leave the ninety and nine on the mountains, and goeth and seeketh that which is gone astray?" for by sheep on the mountains are signified those who are in the good of love and charity; but by the one that is gone astray, is signified one who is not in that good, because in falsities from ignorance, for where falsity prevails that good cannot exist, because good is of truth. *A.E.* 405.

Verse 15. *If thy brother sin unto thee, &c.*—By brother is here meant, in general, the neighbour, thus every man, but, specifically, he who is in the good of charity, and thence in faith from the Lord, whosoever he be; for in this passage the good of charity is treated of, for to remit to any one who sins against him, is of charity; also, if he should hear, thou hast gained a brother, by which is signified, if he acknowledges his faults and be converted. *A.E.* 746.

Verse 16. *In the mouth of two witnesses, or three, every saying shall be established.*—By witnesses, is meant the confirmation of good by truth; and the declaration here made is grounded in the Divine law, that one truth does not confirm good, but several truths, for one truth without connexion with others is not confirming, but when there are several in connexion; for from one may be seen another; one truth does not

produce any form, thus not any quality, but several connected in a series do; for as one tone does not produce any tune, still less any harmony, so neither does one truth. *A.C.* 4197.

Verse 18. *Whatsoever things ye shall bind on the earth, &c.*—These words were said to all, thus not to Peter alone, which the Lord also declares in this chapter presently, by these words, “I say unto you, that if two of you shall agree together on the earth about any matter that they shall ask, it shall be done for them of My Father who is in the heavens: for where two or three are gathered together in My name, there am I in the midst of them.” Verses 19, 20. By the name of the Lord, is meant every thing by which He is worshipped; and because He is worshipped by truth derived from good, which is from Himself, therefore this is meant by His name: the like is therefore signified by every thing being done for them in the heavens which they shall ask upon earth, as is signified by whatsoever ye shall bind and loose on earth being bound and loosed in the heavens, for the former words are explained by the latter by the Lord. He who is acquainted with the spiritual sense of the Word, may also know, why it is said, if two shall agree together, and afterwards, where two or three are gathered together, viz., because two are predicated of good, and three of truth, thus two and three of all who are in truths derived from good. *A.E.* 411.

They who are in the external sense of the Word separate from the internal, thus who are separated from the true doctrine of the church, persuade themselves that such power was given by the Lord to Peter, and also to the rest of the disciples; hence that infernal heresy, that it is in human power to let into heaven, and to exclude from heaven, whomsoever it pleases; when yet, according to the true doctrine of the church, which is also the internal of the Word, that power belongs to the Lord alone. Wherefore they who are in the external sense of the Word, and at the same time in the internal, conceive that the above words were spoken concerning faith and its truths, which are from the Lord, and that that power appertains to faith derived from the Lord, thus to the Lord Himself, and consequently in nowise to any man: that this is the case, may be manifest from the representation of Peter, and of the twelve disciples; that Peter represented faith, see preface to chaps. xviii. and xxii. of Genesis; and that the twelve disciples of the Lord, like the twelve tribes of Israel, represented all things of faith and love, 3488, 3858, 6397. *A.C.* 9410. See also Exposition, chap. xvi. verse 19.

The twelve disciples represented all things of the church as to its goods and truths, and Peter represented it as to

truth, and truths and goods save man, consequently the Lord alone from whom they are derived. *A.R.* 174. See also *A.E.* 206.

Verses 19, 20. *If two of you shall agree together in My name, &c.*—The name of the Lord, signifies all the quality of faith and love by which He is to be worshipped, and by which man is saved by Him; the reason why this is signified by His name, is, because no other names are given to persons in the spiritual world, than according to the quality of their affection and life; hence every one is known as to his quality from his name alone, and when his name is uttered by another, and that quality is loved which is meant by the name, then he becomes present, and they are conjoined as companions or brethren; but the quality of the Lord is the all of faith and love, through which man is saved by Him, for that quality is the essence proceeding from Him; wherefore when that quality is thought of, then the Lord is exhibited present with man, and when that quality is loved, then the Lord is conjoined to him. Hence it is evident, how necessary it is for man to know the quality of faith and of love, which is the name of the Lord; also to love that quality, which is effected by doing those things which are commanded by the Lord. The names Jesus and Christ also involve that quality; for Jesus signifies salvation, and Christ or Messiah signifies Divine Truth, which is the all of faith and of love, as to knowledge, doctrine and life: hence, when those names are named, their quality ought to be thought of, and the life to be formed accordingly. This is meant by the Lord's words in Matthew, "If two of you agree together in My name upon earth, concerning any matter which they shall ask, it shall be done for them of My Father that [is] in the heavens;" for, where two or three are gathered together in My name, there am I in the midst of them," xviii. 19, 20; the presence of the Lord is indeed with all, and also His love is towards all: but still man cannot be led and saved by the Lord, except according to the reception of the Lord in man, by faith and love to Him. From these considerations it is evident, how necessary it is for man to know the quality of faith and love, which is the name of the Lord; also to love that quality, for the Lord is not loved, unless by His quality. *A.E.* 815. See also Exposition, chap. vi. 9.

Verse 20. *Where two or three are gathered together in My name, &c.*—All numbers, in the Word, signify things and states, and the compound numbers derive their significations from the simple numbers of which they are compounded, and the simple numbers are principally *two, three, five, seven*; it is therefore of concern to know what those numbers in the Word

signify. By three is signified what is complete to the end ; consequently an entire period, greater or less, from beginning to end. It is moreover to be noted, that the number three, in the Word, is predicated of truths ; but two, and four, of goods ; the reason is, because two, and four, signify conjunction, but three fulness ; and spiritual conjunction is love, and all good is of love ; and spiritual fulness is formed by truths. By two and three therefore, in the above passage, are not meant two and three, but they who are in goods and thence in truths. Neither is the name of the Lord meant by His name : but it means all the good of love, and all the truths of faith, by which He is worshipped, as may be seen, 102, 135. *A.E.* 532.

They who are gathered together in the name of the Lord, signify those who are in the doctrine of faith concerning love and charity, thus who are in love and charity. *A.C.* 2009.

Where the Lord speaks of His name, is not to be understood name only, but the quality of worship, viz., the all of faith and charity, by which He is to be worshipped ; thus by name, in the above passage, is meant worship grounded in faith and charity. *A.C.* 6674.

What is wonderful, where the Word is read holily, and the Lord is worshipped from the Word, there the Lord is with heaven ; the reason is, because the Lord is the Word, and the Word is Divine Truth, which makes heaven ; wherefore the Lord saith, "Where two or three are gathered together in My name, there am I in the midst of them." *D.P.* 256.

Inasmuch as by the name of God is signified the all of worship, that is, the all of love and faith whereby He is worshipped, it is evident what is meant by these words in the Lord's Prayer, "Hallowed be Thy name," Matt. vi. 9 ; and by these words of the Lord, "Ye shall be hated of all for My name's sake," Matt. x. 22, and xviii. 20. *A.C.* 2724.

He who does not know what a name signifies in the internal sense, may believe that in the Word, where the name Jehovah, and the name of the Lord is mentioned, the name alone is meant, when yet it means all the good of love and all the truth of faith, which is from the Lord, as in Matt. xviii. 19, 20. *A.C.* 9310.

By the name of Jehovah or the Lord, in the Word, is not meant His name, but all by which He is worshipped ; and because He is worshipped in the church according to doctrine, and, in a universal sense, the all of religion. The reason why these things are meant by the name of Jehovah, is, because in heaven no other names are given but what involve the quality of any one, and the quality of God is all by which he is worshipped. He that is not aware of this signification

of name in the Word, can only understand name; in which alone nothing of worship nor of religion is involved. He that keeps in mind therefore the signification of the name of Jehovah as here explained, wherever it occurs in the Word, will understand of himself what is meant in the following passages. Matt. xviii. 20. *A.R.* 81.

Verse 21. Peter said, *Lord, how often shall my brother sin unto me? &c.*—For the meaning of brother, see Exposition, verse 15.

Peter was instructed by the Lord concerning charity that a brother was to be forgiven as often as he sinned. Matt. xviii. 21, 22. *A.E.* 80.

Verse 22. *Jesus saith, I say not until seven times, but until seventy times seven.*—See Exposition, chap. vi. 12.

When any thing most holy was to be expressed, the expression seventy times seven was applied on the occasion; as when the Lord said to Peter that he should remit to his brother not till seven times, but till *seventy times seven*, by which is meant, that he should remit as often as his brother sins; so that it was to be without end, or was to be eternal, which is holy. *A.C.* 488.

Seventy times seven denotes always without numeration. *A.E.* 257.

Verse 23, &c. *Therefore is the kingdom of the heavens likened unto a man a king, &c.*—In the internal historical sense of the parable, from verse 23 to the end of this chapter, the posterity of Jacob are treated of as to their quality, viz., that goods and truths were altogether destroyed amongst them. *A.C.* 4814.

Verse 35. *Remit to his brother, &c.*—See Exposition above, verse 15; also chap. v. 19—24.

Verse 35. *So likewise shall My heavenly Father, &c.*—In this passage by brother is understood the neighbour in general, thus every man, but especially those who are in the good of charity, and thence in faith from the Lord, whosoever they may be, for the subject treated of in these passages is concerning the good of charity, for forgiveness is of charity. *A.E.* 746.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER XVIII.

VERSE 6. *An ass-millstone.*—This is a literal translation from the Greek *μύλος ὀνικός*, and the expression is a remarkable



proof of the manner in which the Lord spake, viz., from the correspondence of things natural with things spiritual. See the edifying interpretation of the expression in the Exposition.

Verse 8. *Cut them off, and cast from thee.*—See note at chap. v. 29.

Verse 10. *See ye, lest ye despise, &c.*—See note at chap. xvi. 6.

Verse 10. *Through every thing look at, &c.*—What is here rendered *through every thing*, in the common version of the New Testament is rendered *always*; but in the original Greek it is expressed by διὰ παντός, which literally means *through every thing*, and seems intended to describe the interior sight of the wisdom of innocence, which sees the face, that is to say, the mercy and love of God in all His works, even the most minute and singular.

Verse 14. *There is not a will before your Father, &c.*—This is rendered literally from the original Greek, οὐκ ἔστι δέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν.

Verse 23. *The kingdom of the heavens is likened to a man a king.*—In the common version of the New Testament, what is here rendered *a man a king* is expressed *a certain king*; but in the original it is written ἀνδρώπῳ βασιλεῖ, which is literally *a man a king*, and which is so expressed in reference to the heavenly marriage so frequently adverted to above; *man* having respect to the principle of good, and *king* to the principle of truth, thus both together expressing the conjunction of those heavenly principles.

Verse 28. *And taking hold of him choked him.*—This is literally rendered from the original Greek κρατήσας αὐτὸν ἔπνιγε, and there is reason to believe that it is so expressed in reference to the internal sense, inasmuch as the *choking* here spoken of has reference to internal or spiritual choking, which is the interception of charity.

# MATTHEW.

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## CHAPTER XIX.

### CHAPTER XIX.

### THE INTERNAL SENSE.

1. AND it came to pass, when Jesus had finished these words, He departed from Galilee, and came into the coasts of Judea, beyond Jordan.

2. And many multitudes followed Him, and He healed them there.

3. And the Pharisees came to Him, tempting Him, and saying to Him, Is it lawful for a man to put away his wife for every cause?

4. But He answering said to them, Have ye not read, that He who made [them] from the beginning, made them male and female?

5. And said, On this account shall a man leave father and mother, and shall cleave to his wife; and the two shall be one flesh.

6. Wherefore they are no longer two, but one flesh. What, therefore, God hath yoked together, let no man put asunder.

7. They say unto Him, Why then did Moses command to give a bill of divorcement, and to put her away?

THAT the Lord, as to His Humanity, arose out of scientifics into the exterior goods of the church, and introduced heavenly order into those goods. Verses 1, 2.

Teaching from the Word, that every truth hath its proper good, and every good its proper truth, and that the understanding of truth ought to be separated from all that is evil and false, that it may be conjoined to the will of good, so that both together may be made one good. Verses 3, 4, 5.

In which case they are no longer divided, but united in heavenly marriage, agreeably to Divine Order, which is sacred and inviolable. Verse 6.

8. He saith unto them, Moses, because of the hardness of your hearts, permitted you to put away your wives; but from the beginning it was not so.

9. But I say unto you, That whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he who marrieth her that is put away, committeth adultery.

10. His disciples say to Him, If the case of the man be so with the wife, it is not expedient to marry.

11. But He said to them, All do not apprehend this saying, save [they] to whom it is given.

12. For there are eunuchs, who were so born from the mother's womb; and there are eunuchs who were made eunuchs of men; and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of the heavens. He that is able to comprehend, let him comprehend.

13. Then were there brought unto Him little children, that

And although the external of the Word appears to teach otherwise, yet this is merely in accommodation to the natural mind, which is not qualified to receive a purer law, but it is not according to the original order of God. Verses 8, 9.

For the order of God requires, that the understanding of truth shall not in any wise separate itself from its proper will of good, so long as that will abides in good, and does not decline to evil; because, in such case, spiritual disorder and defilement ensue. Verse 9.

And although this law appears to the natural man to be of difficult observance, yet it is not so to the spiritual and the celestial man. Verses 10, 11.

For the heavenly marriage with the celestial man is effected by the love of truth for its own sake, thus by the LORD through love to Him; and with the spiritual man, by truth first received in the memory, and next intellectually in the thought, thus by the LORD through the understanding of truth; and with the natural man, by scientifics of truths, and by correspondent good of life, thus by the LORD through scientifics of truth; which things can only be comprehended by the intelligent. Verse 12.

That the goods and truths of innocence ought all to be

He should put hands upon them, and pray; but the disciples rebuked them.

14. But Jesus said, Suffer the little children, and forbid them not, to come to Me, for such is the kingdom of the heavens.

15. And laying hands on them, He departed thence.

16. And behold, one coming said to Him, Good Master, what good shall I do that I may have eternal life?

17. But He said to him, Why callest thou Me good? none is good but One, the God; but if thou art willing to enter into the life, keep the commandments.

18. He saith to Him, Which? but Jesus said, This, thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness.

19. Honour thy father and mother, and, thou shalt love thy neighbour as thyself.

20. The young man saith to Him, All these things have I kept from my youth; in what am I yet behind?

ascribed to the LORD, because heaven consists in such acknowledgment, and the LORD hath communication with those goods and truths. Verses 13, 14, 15.

No one therefore can enter into heaven, unless he acknowledge the LORD, even as to His Human Essence, to be the God of heaven, and that from Him is every good which is good, and unless he live also according to the precepts of the decalogue, by abstaining from those evils as sins, which are there forbidden. Verses 16—22.

For the LORD alone is good, and the source of good; and the way to attain conjunction of life with Him is to observe His precepts. Verse 17.

Which precepts teach that man ought not to destroy or to pervert in himself the life of love and charity, nor to ascribe that life to himself, but to the LORD alone, nor to call anything good or true but what is of the LORD, thus that he should respect and exalt in himself the Divine Love and Wisdom above every other good and truth, and cherish what is of God in another as in himself. Verses 18, 19.

That these precepts cannot be fulfilled until man removes his heart from riches, fights against concupiscences, and

21. Jesus said to him, If thou art willing to be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me.

22. But when the young man heard the Word, he went away sorrowing: for he had many possessions.

23. But Jesus said to His disciples, Verily I say to you, That a rich man shall with difficulty enter into the kingdom of the heavens.

24. But again, I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. But when His disciples heard [it], they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus looking at said to them, With men this is impossible; but with God all things are possible.

27. Then Peter answering said to Him, Behold, we have forsaken all and followed Thee; what therefore shall we have?

28. But Jesus said to them, Verily I say to you, That ye who have followed Me in the regeneration, when the Son of Man shall sit on the throne of His glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath put away houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands,

acknowledges the LORD to be God. Verses 20, 21.

Which things appear grievous to those who are in the knowledges of truth separate from the good of charity. Verse 22.

Therefore those knowledges, when so separated from life, are rather hindrances to the attainment of conjunction with the LORD, since it is contrary to order that sciences or knowledges of themselves, without the life of love and charity, should be introduced into heaven. Verses 23, 24.

Nevertheless they are no hindrances, if the Divine Truth be respected and exalted. Verses 25, 26.

For all who renounce the corruptions of self-love, and acknowledge the LORD, as to His Human Essence, to be God, shall be exalted to communication and conjunction with the LORD, in His Divine Truth, and thus to dominion over all inferior goods and truths. Verses 27, 28.

And all who reject their hereditary evils and falses, through faith and love to the LORD's Divine Humanity,

for My name's sake, shall receive an hundred-fold, and shall inherit eternal life.

30. But many that [are] first shall be last, and the last first.

shall have eternal conjunction with the LORD in the good of His love. Verse 29.

But they who place merit in their own works, instead of ascribing it to the LORD, cannot attain such conjunction. Verse 30.

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## EXPOSITION.

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### CHAPTER XIX.

VERSES 3—12. *And the Pharisees came to Him, tempting Him, and saying to Him, Is it lawful? &c.*—That these verses contain interior arcana, may be manifest from the Lord's words, that all do not apprehend these words, but they to whom it is given: the interior arcanum contained in what is here said by the Lord, is little apprehended by men, but it is apprehended by all the angels in heaven; the reason is, because the latter perceive those words of the Lord spiritually, and the arcana contained in them are spiritual, being to this effect: in the heavens there are marriages equally as on the earth, but in the heavens, marriages are made of like with like, for the man (*vir*) is born to act from understanding, but the woman from affection; and understanding with men, is the understanding of truth and good; and affection with women, is the affection of truth and good; and whereas all understanding derives life from affection, therefore they are there coupled together as the affection which is of the will is coupled with a correspondent thought which is of the understanding; for understanding with every one is various, as the truths are various from which it is formed; in general, there are celestial truths, there are spiritual truths, there are moral truths, there are civil truths, yea, there are natural truths, and of every truth there are innumerable species and varieties; and whereas it hence comes to pass, that the understanding of one is in no case like that of another, nor the affection of one like the affection of another, therefore to the intent that understanding and affection may nevertheless

act in unity, they are so coupled together in heaven, that the correspondent affection of the woman is conjoined with the correspondent understanding of the man, hence it is that each has life from the correspondence, full of love. Inasmuch now as two various affections cannot correspond to one understanding, hence in heaven it is in no case given, nor can be given, that one man shall have more wives than one; from these considerations it may be seen and concluded what is also spiritually meant by the above words of the Lord; as what is meant by a *man leaving father and mother and cleaving to his wife, and their becoming one flesh*, viz., that a man shall leave that evil and false, which appertains to him in a religious view, and which defiles his understanding, thus which he has from father and mother, and that his understanding, being separated from them, shall be conjoined with the correspondent affection of the wife, whence the two become one affection of truth and good; this is meant by the *one flesh*, which the two shall be, for flesh, in the spiritual sense, signifies the good which is of love or affection; *wherefore they are no longer two, but one flesh*, signifies that thus the understanding of good and truth, and the affection of good and truth, are not two, but one, in like manner as will and understanding indeed are two, but still one, in like manner also as truth and good, likewise faith and charity, which indeed are two, but still one, viz., when truth is of good, and good is of truth, also when faith is of charity, and charity is of faith: hence likewise conjugal love is derived. The reason why *Moses, on account of hardness of heart, permitted to put away a wife for every cause*, was, because the Israelites and Jews were natural and not spiritual, and they who are merely natural are hard of heart, because they are not in any conjugal love, but in lascivious love, such as is that of adultery: the reason why *whosoever shall put away a wife, except for fornication, and shall marry another, committeth adultery*, is, because fornication signifies what is false, and with the woman the affection of evil and the false, thus an affection which in no sort agrees with the understanding of truth and good; and because, from that disagreement, conjugal love altogether perishes, which is the love of truth and good, and hence heaven and the church altogether perish with man; for when interior conjunction, which is that of minds [*mentes*], and of minds [*animi*], is annulled, marriage is dissolved: the reason why *he who marrieth her that is put away, also committeth adultery*, is, because by her that is put away on account of fornication, is meant the affection of evil and the false, as above, which is not to be coupled with any understanding of truth and good, for hence the understanding is perverted, and also

becomes an understanding of what is false and evil, and the conjunction of what is false and evil is spiritual adultery, as the conjunction of truth and good is spiritual marriage.

The reason why the Lord afterwards spake concerning eunuchs, was, because the disciples said, "If the case be so of a man with a wife, it is not expedient to marry," and because marriages with the Jewish nation, which was hard of heart, in consequence of being in falses derived from evil, were not marriages but adulteries, as understood in the spiritual sense, wherefore also that nation was called by the Lord an adulterous nation; on which account the Lord spake concerning eunuchs, by whom are meant those who are not willing to enter into marriage, that is, to be conjoined with the affection of evil, because thus the understanding of truth and of good would be perverted and dissipated; thus by eunuchs are meant both the married and unmarried, with whom the understanding of truth and of good is conjoined with the affection of truth and good: the reason why they are called eunuchs, is, because they have no lasciviousness, such as appertains to those, who from hardness of heart, in which the Jews were, married several wives, and divorced each of them upon every occasion. It is first to be noted, that the marriage of the understanding of truth and of good with the affection of truth and of good, is in general from a three-fold origin, and hence in a three-fold degree; in the supreme degree is the marriage of those who are called celestial; in an inferior degree, of those who are called spiritual; and in the lowest degree, of those who are natural, for there are so many degrees of the interiors of man; hence there are three heavens, and they who are in the supreme heaven are called celestial, they who are in the inferior heaven are called spiritual, and they who are in the lowest are called natural; the marriage of the understanding of truth and of good with the affection of truth and of good, amongst the celestial, is meant by eunuchs who have been *born eunuchs from the mother's womb*, by reason that they, during regeneration, receive truths immediately in the life by the love of them, hence it is that they know truths from the truths themselves; their regeneration by the Lord, through love to Him, is signified by being made eunuchs in the womb, thus without the lasciviousness of adultery; but the marriage of the understanding of truth and of good with the affection of truth and of good, amongst the spiritual, is meant by eunuchs who have been made eunuchs by men, for these are not regenerated in the womb, that is, by love, but by truths first received in the memory, and next intellectually in the thought, and thus, lastly, in the life by a certain spiritual affection; these are said *to be made eunuchs of men*, because



they are reformed by the understanding grounded in the memory, and man signifies that understanding; as also above, where mention is made of man and wife: but the marriage of the understanding of truth and of good with the affection of truth and of good, amongst the natural, is meant by *eunuchs who made themselves eunuchs*; for the natural, by knowledges and sciences, procure to themselves natural light, and by good of life, according to those sciences, they procure affection, and thence conscience, and because they know no other than that they themselves do this, (for the natural man does not enjoy intelligence like the spiritual man, nor perception like the celestial man,) hence it is that they are those who make themselves eunuchs, but it is so said from the appearance and from the obscure faith appertaining to them. These, therefore, are the things that are meant by being made eunuchs for the sake of the kingdom of God; and whereas few comprehend these things, it is said by the Lord, "He who is able to apprehend, let him apprehend." *A.E.* 710.

That a Christian, who marries more wives than one, commits natural adultery, is agreeable to the Lord's words, "That it is not lawful to put away a wife, because from the beginning they were created to be one flesh; and that he who putteth her away without just cause, and marrieth another, committeth adultery;" thus much more, he who does not put away, but retains a wife, and superinduces another. This law, enacted by the Lord concerning marriages, derives its internal ground from spiritual marriage; for whatsoever the Lord spake in itself was spiritual: which is meant by these words, "The words that I speak unto you are spirit and are life." *John* vi. 63. The spirituality contained in it is this, that by polygamical marriage, in the Christian world, the marriage of the Lord and the church is profaned; in like manner the marriage of good and of truth; and besides these, the Word is profaned, and with the Word, the church, and the profanation of those things is spiritual adultery. *C.S.L.* 339.

Genuine conjugal love cannot possibly be given except between two conjugal partners, that is, in the marriage of one man and of one wife, and in no case between more at the same time, by reason that conjugal love is mutual and reciprocal, and the life of the one party is in that of the other, reciprocally, so that they are as it were one; such union is given between two, but not between more, for more cut asunder that love. The men of the most ancient church, who were celestial, and in the perception of good and of truth, as the angels, had only one wife; they said that with one wife they perceived celestial delights and happiness, and that they

were struck with horror when only mention was made of several conjugal partners; for the marriage of one husband and one wife descends, as was said, from the marriage of good and truth, or from the heavenly marriage, which is of the above quality, as may appear manifest from the Lord's words in Matt. xix. 3—12. *A.C.* 2740.

Verses 4, 5, 6. *Have ye not read that he who made them from the beginning, made them male and female? &c.*—That there was implanted in the man and the woman, from creation, the inclination, and also the faculty of conjunction as into one, and that each is still in the man and the woman, is manifest from the book of creation, and at the same time from the Lord's words. In the book of creation, which is called Genesis, it is written: "Jehovah God built the rib, which He had taken from the man, into a woman, and brought her to the man; and the man said, This is bone of my bones, and flesh of my flesh. Therefore shall a man leave his father and his mother, and shall cleave to his wife; and they shall become one flesh." ii. 22, 23, 24. Like things are also said by the Lord in Matt. xix. 4, 5. From these considerations it is evident, that the woman was created out of the man, and that both have the inclination and the faculty of re-uniting into one; that they re-unite into one man, is evident also from the book of creation, where both together are called man. *C.S.L.* 156. See also *A.C.* 2741.

These expressions also, like all others in the Word, are not only to be understood naturally, but also spiritually; and if they are not spiritually understood, no one can know what is signified by male and female, or husband and wife, being no longer two, but one flesh, as is also said, Gen. ii. 24; by male and female, in a spiritual sense, is here signified truth and good, consequently also the doctrine of truth, which is the doctrine of life, and the life of truth, which is the life of doctrine; these must not be two, but one, inasmuch as truth does not become truth with man without good of life, neither does good become good with any one without truth of doctrine, for good does not become spiritual good, except by truths, and spiritual good is good, but not natural good without it: when those principles are one, then truth is of good, and good is of truth, and this one is meant by *one flesh*; the case is the same with doctrine and life; these also make one man of the church, when the doctrine of life and the life of doctrine are joined together with him, for doctrine teaches how he ought to live, and what he ought to do, and the life lives it and does it. *A.E.* 725.

From the above considerations it is evident, that love truly

conjugal is the union of two, as to the interiors which are of the thought and will, thus which are of truth and good, for truth is of the thought, and good is of the will. For he who is in love truly conjugal, loves what another thinks, and what another wills; thus he also loves to think as another, and loves to will as another; consequently to be united to another, and to become as one man; this is what is meant by the Lord's words in Matthew, "Two shall be one flesh; wherefore they are no longer two, but one flesh." *A.C.* 10169.

Verse 5. *On this account shall a man leave father and mother, &c.*—By the father and mother whom the man is to leave, in the spiritual sense, is meant the proprium of his will, and the proprium of his understanding; and the proprium of man's will is to love himself, and the proprium of his understanding is to love his own wisdom; and by *cleaving to*, is signified to addict himself to the love of the wife; that those two propriums are deadly evils to the man, if they remain with him, and that the love of those two is turned into conjugal love, as a man *cleaves to his wife*, that is, receives her love, see just above, 193. *C.S.L.* 194. See also 112, 156.

Verse 5. *The two shall be one flesh.*—Good and truth conjoined, with an angel and a man, are not two, but one, since, in this case, good is of truth, and truth is of good; this conjunction is, as when a man thinks what he wills, and wills what he thinks; on which occasion the thought and will make one, thus one mind, for the thought forms, or presents in form, that which the will desires, and the will gives it delight: hence also it is that two conjugal partners in heaven are not called two, but one angel. This also is what is meant by the Lord's words in Matt. xix. 4, 5, 6, 11. In which words are described the heavenly marriage, in which the angels are, and at the same time the marriage of good and truth; and by man *not separating what God hath joined together*, is meant, that good ought not to be separated from truth. *H.H.* 372.

Verse 8. *Moses, because of the hardness of your hearts, permitted you to put away your wives, &c.*—It appears from this passage, and especially from the Divine command to Moses, "to hew him out two tables like unto the former," *Exod.* xxxiv. 1; that the external of the Word, of the church, and of worship, was accommodated to the Jewish nation, and would therefore have been different, if that nation had been of a different quality. For the sake of that nation, therefore, it was permitted to marry several wives, which was a thing altogether unknown in ancient times; and also to put away their wives for various causes: hence laws were enacted concerning such marriages and divorces, which otherwise would

not have entered the external of the Word ; therefore this external is called by the Lord [the external] of Moses, and it is said to be granted on account of *the hardness of their heart*. A.C. 10453, 10603.

It is here said that Moses permitted, in order that it may be known that the Lord did not permit. C.S.L. 340.

Verse 9. *Whosoever shall put away his wife, except for fornication, &c.*—It is evident from these words of the Lord, that nothing else closes and stops up the habitation, the origin, or fountain and its vein, of conjugal love, but adultery. C.S.L. 482.

It is said, if a man put away his wife, and marry another, except for whoredom, he commits adultery, because putting away for this cause is a plenary separation of minds, which is called divorce. There are several reasons why adultery is a cause of divorce, which reasons are discernible in rational light, and still at this day are deeply concealed ; from rational light it may be seen, that marriages are holy, and that adulteries are profane, and thus that marriages and adulteries are diametrically opposite to each other ; and that when one opposite acts against another, the one destroys the other, even to the last spark of its life : this is the case with conjugal love, when one of the married parties commits adulteries, in consequence of what he has confirmed and thereby purposed in his own mind ; these observations come into a still clearer light of reason with those who know any thing of heaven and hell ; for these know that marriages are in heaven and from heaven, and that adulteries are in hell and from hell, and that those two cannot be conjoined, as heaven cannot be conjoined with hell, and that instantly, if they were to be conjoined with man, heaven would recede, and hell would enter. Hence now it is that adultery is a cause of divorce. C.S.L. 255.

Verse 12. *There are eunuchs who are so born, &c.*—They are called eunuchs who are in the heavenly marriage ; *born from the womb*, denotes those who are as the celestial angels ; *made by men*, denote those who are as the spiritual angels ; *who have made themselves*, denote those who are as angelic spirits, who thus are not principled in charity, but in obedience. A.C. 394.

By eunuchs, who made themselves eunuchs for the sake of the kingdom of God, are meant spiritual eunuchs, who are all such as in marriages abstain from the evils of whoredoms ; that Italian eunuchs are not meant is evident. C.S.L. 156.

Verse 14. *Of such is the kingdom of the heavens.* There are some who suppose that innocence is the same thing with infancy, by reason that the Lord said of infants, that “ Of such

is the kingdom of the heavens, and that they who do not become as infants, cannot enter into the kingdom of the heavens;" but they who imagine thus, do not know the internal sense of the Word, and thereby what is meant by infancy; by infancy is meant the innocence of intelligence and of wisdom, which is such, that they who receive it acknowledge that they have life from the Lord alone, and that the Lord is their only Father, since it is from the intelligence of truth, and the wisdom of good, which man has from the Lord alone, that he is man; innocence itself, which in the Word is called infancy, in no case is and dwells except in wisdom, insomuch that the wiser any one is, so much the more innocent he is, wherefore the Lord is innocence itself, because He is wisdom Itself. A.C. 2305. Of the state of innocence of angels in heaven, see H.H. 276—283.

Verses 16—22. *What good shall I do that I may have eternal life?*—Works done by man are not good, but only such as are done from the Lord with man; but that works may be done from the Lord and not from man, two things are necessary; *first*, that THE DIVINE of the Lord be acknowledged, and also, that He be acknowledged to be the God of heaven and earth, even as to the Humanity, and that from Him is every good which is good; *secondly*, that man should live according to the precepts of the decalogue, by abstaining from those evils which are there forbidden; as from the worship of other gods, from the profanation of the name of God, from thefts, from adulteries, from murders, from false witnesses, from coveting the possessions and properties which belong to others. These two things are requisite that the works which are done by man may be good: the reason is, because all good comes from the Lord alone, and because the Lord cannot enter with man and lead him, so long as those evils, *as sins*, are not removed, for they are infernal things, yea, they are hell with man; and unless hell be removed, the Lord cannot enter and open heaven. These things also are meant by the Lord's words to the rich man in this chapter, who asked Him concerning eternal life, and said, that from his youth, he had kept the precepts of the decalogue; whom also the Lord is said to have loved, and to have taught, that he was wanting in one thing, viz., that he should *sell all that he had, taking up the cross*; by selling all that he had, is signified that he should leave his religious persuasions, which were traditions, for he was a Jew; and also that he should leave the things of his own proprium, which consisted in loving himself and the world better than God, thus in leading himself; and by following the Lord, is signified to acknowledge Him alone, and to be led by Him, wherefore

also the Lord said, *Why callest thou Me good ? none is good but God alone ;* by taking up his cross, is signified to fight against evils and falses, which are from the proprium. *A.E.* 934.

Good works are evil works, unless the things which appertain to self-love and the love of the world are removed ; for when works are done before the removal of these things, they appear outwardly good, but are inwardly evil ; for they are done for the sake of reputation, or for the sake of gain, or for the sake of self-pre-eminence, or for the sake of recompense ; thus they are either meritorious or hypocritical ; for the things which appertain to self-love, and the love of the world, give to works such a nature and quality : but when these evils are removed, then the works become good, and are the goods of charity, there being nothing in them of self-respect, regard to the world, to reputation, or to recompense ; thus they are neither meritorious nor hypocritical ; for in this case, celestial and spiritual love from the Lord flow into the works, and cause them to become love and charity in act ; and then the Lord, by them, purifies the natural or external man, and disposes it to order, that it may receive correspondently the celestial and spiritual things which flow in. *A.C.* 3147. See also Exposition, chap. v. 16.

Three things were wanting to the young man here spoken of, which are, that he had not removed his heart from riches, that he had not fought against concupiscences, and that he had not yet acknowledged the Lord to be God ; therefore the Lord said, that he should *sell all that he had*, by which is meant that he should remove his heart from riches ; that he should *take up the cross*, by which is meant that he should fight against concupiscences ; and that he should *follow Him*, by which is meant that he should acknowledge the Lord to be God. *D. Life.* 66.

Verse 17. *Why callest thou Me good.*—That the DIVINE is good Itself, is evident from Matthew, “Jesus said to the young man, *Why callest thou Me good ? there is none good but the one God,*” by which is meant that it is the Lord who alone is good, thus good itself. *A.C.* 10619.

From what is said in this verse, it appears that good is one. *A.C.* 10154.

*Keep the commandments.*—In the Word mention is frequently made of keeping and doing the commandments of God, and His precepts ; and by doing the precepts of God, is understood the same as by loving the Lord above all things, and our neighbour as ourselves ; for what a man inwardly, or from the heart, loves, that he wills, and what he wills that he does ; and

to love God is to love His precepts, these being of God, inso-much that they are God. Hence it may appear how little the followers of faith alone know what love is; they announce or affirm that faith lives from love, and that faith is dead without love, and yet they do not know that love and deeds are one: they say, also, that in faith there is love, and yet they are ignorant that there can be no love in faith, if they do not live according to the precepts of the Lord contained in the Word, and that it is from hence, and from no other source whatever, that there can be any love in faith, except what is natural only, which is not the love of the Lord and of the neighbour, but the love of self, and the love of the world; and these loves are altogether destructive of faith, yea, they falsify the truths which appertain to genuine faith, which are contained in the Word. *A.E.* 894.

Verse 19. *Thou shalt love thy neighbour, &c.*—See Exposition, chap. v. 43—45.

Verse 24. *It is easier for a camel to go through the eye of a needle, &c.*—By the rich man spoken of in this verse, are meant the rich in each sense, as well natural as spiritual: the rich in a natural sense, are they who abound in wealth, and place their hearts in wealth; but in a spiritual sense, the rich are they who abound in knowledges and sciences, for these are spiritual riches; and who are willing to introduce themselves thereby, from their own proper intelligence, into the things of heaven and of the church; and since this is contrary to Divine Order, it is said that *it is easier for a camel to pass through the eye of a needle*; for in the spiritual sense, by a camel is signified the principle of knowledge and of science in general, and by the eye of a needle spiritual truth. That such things are meant by a camel and the eye of a needle, is not known at this day, because heretofore the science has not been opened, which teaches what is signified in the spiritual sense by those things which are said in the literal sense in the Word; for in the things of the Word there is a spiritual sense, and also a natural sense; for the Word, to the intent that there might be conjunction of heaven with the world, or of angels with men, after that immediate conjunction ceased, was written by mere correspondences of natural things with spiritual. *H.H.* 365.

Some have supposed from what is said in this verse, that the rich find a difficulty in entering into heaven, and that the poor enter easily, because they are poor, inasmuch as it is said, “Blessed are the poor, because their’s is the kingdom of the heavens, Luke vi. 20, 21; but they who know any thing concerning the spiritual sense of the Word, think otherwise;

for they know that heaven is appointed for all who live the life of faith and of love, whether they be rich or poor. From much discourse and life with the angels, it has been given to know for certain, that the rich come into heaven as easily as the poor; and that man is not excluded from heaven because he abounds in many things, neither is he received into heaven because he is in poverty; there are in heaven both rich and poor, and more rich than poor in the greater glory and happiness. *H.H.* 357. See the subject more fully discussed, 358—365.

*The kingdom of God.*—See Exposition, chap. iv. 23, vi. 10, 33, xii. 24—28, xiii. —24—31.

Verse 28. *When the Son of Man shall sit on the throne of His glory.*—To sit on the throne of His glory, signifies to be in His Divine Truth: inasmuch as by the angels, also by the twelve apostles, and likewise by the twelve tribes of Israel, are signified all the truths of the church, and, in the supreme sense, the Divine Truth; therefore, by the disciples sitting upon thrones, is not meant that they are to be so seated, but the Lord is meant as to Divine Truth, from which is judgment; and by judging the twelve tribes of Israel, is signified to judge all according to the truths of His church: hence it is evident, that by sitting on a throne, when spoken concerning the Lord, is signified to be judging, thus to judge; it is called a throne of glory, because glory signifies Divine Truth. *A.E.* 687. See *A.C.* 8705.

*Ye also shall sit on twelve thrones, &c.*—By the apostles are not here meant apostles, but all truths derived from good which are from the Lord; thus by those words is signified, that the Lord alone is to judge all from truths which are derived from good, thus every one according to those truths. *A.E.* 9. *A.C.* 3272, 5313.

By twelve are signified all things, and they are predicated of the truths and goods of heaven and of the church; wherefore the twelve apostles signify all things of the church; and thrones signify judgment. Who cannot understand that the apostles are not to judge, and that they are not able? *A.R.* 233. Compare also *T.C.R.* 226, and *A.C.* 2129, 2553, 3857. *S.S.* 51.

The reason why judging His people denotes truth in its office, is, because by the tribes of Israel are represented all truths in general, as may be manifest from the passages above referred to; and truths are what judge: thus, by judging His people, is signified truth in its office. It is written in the Word, that four and twenty elders are to sit upon thrones, and judge nations and people; and the twelve apostles in



like manner are to sit on thrones, and judge the twelve tribes of Israel. He who is not acquainted with the internal sense of the Word, will believe that it will be so literally; but how this is to be understood, may be manifest when it is known from the internal sense, what is signified by the four and twenty elders, and what by the twelve apostles, also what by thrones, viz., all truths in their complex according to which judgment is effected. The like is here meant by judging the people as one of the tribes of Israel; not that they, or any of their elders, are to judge, but that the truths themselves, which are signified by them, consequently the Lord alone, for from Him all truth proceeds. See concerning the four and twenty elders, Rev. iv. 4, xi. 16, xx. 4, and concerning the twelve apostles, Matt. xix. 28. *A.C.* 6397. See also *A.R.* 79, 233, 798, 808. *A.E.* 206, 253, 687.

Verse 29. *Every one that hath put away houses, or brethren, &c.*—Who cannot see that father, mother, wife, children, brethren, and sisters, are not here meant, neither houses and lands, but that such things are meant as appertain to the man himself, and are called the things of his proprium, for these things man ought to leave and to hate, if he is willing to worship the Lord, and to be His disciple, and to receive a hundred-fold, and to inherit eternal life? the things of man's proprium are the things of his love, and thence of his life into which he was born, consequently they are evils and falses of every kind; and inasmuch as those things are the things of his love and life, therefore it is said in Luke xiv. 26, that he ought also to hate his own soul: these evils and falses are signified by father and mother, wife, children, brethren and sisters; for all things which are of man's love and life, or which are of his affection and consequent thought, or which are of his will and consequent understanding, are formed and conjoined like generations descending from one father and one mother, and also are distinguished as into families and houses; the love of self, and the consequent love of the world, are their father and mother, and the lusts thence arising, with the evils and falses thereof, are the children, who are brethren and sisters: that these things are meant, may appear manifest from this consideration, that the Lord does not will that any one should hate father and mother, nor wife, nor children, nor brethren and sisters, because this would be contrary to spiritual love implanted in every one from heaven, which is the love of parents towards children, and of children towards parents, also contrary to conjugal love, which is that of a husband towards a wife, and of a wife towards a husband, and likewise contrary to mutual love, which is that of brethren

and sisters one amongst another; yea, the Lord teaches, that even enemies are not to be hated, but loved. From these considerations it is evident, that by the names of those who are connected by blood, by affinity, and relationship, in the Word, are meant such in a spiritual sense. *A.E.* 724.

Hundred-fold denotes what is full, or the good measure, pressed down, and running over. *A.C.* 2636.

*For My name's sake.*—See Exposition, chap. vi. 9, xviii. 19, 20.

Verse 30. *Many that are first shall be last, &c.*—They who place merit in their actions, have not the faith which is grounded in charity, for they are willing to be saved not by the Lord's justice, but by their own; that there is no faith which is of charity in them, that is, no charity, is manifest from hence, that they prefer themselves to others, thus they look at themselves, not at others, only so far as others serve them, and such as are not willing to do this, they either despise or hate; thus by the love of self they dissociate, and in no case associate, and thereby they destroy what is celestial, viz., mutual love, which is the firmament of heaven, for heaven itself and all its consociation and unanimity, subsists and consists in mutual love; for whatsoever destroys unanimity in the other life, this is against the order of heaven itself, thus conspires to the destruction of the whole; such are they who in the actions of their lives place merit, and claim to themselves justice. There are some amongst them who say that they have laboured in the Lord's vineyard, when yet their minds have been continually intent upon pre-eminence, glory, honours, and also gain, and thus upon becoming greatest in heaven, yea, upon being served by the angels; in heart, despising others in comparison with themselves, thus not imbued with mutual love, in which heaven consists, but tainted with the love of self, in which they place heaven, for they know not what heaven is. These are amongst those who are willing to be first, but become last; and who say that they have prophesied by the name of the Lord, and done many virtues, but to whom it is said, "I know you not." *A.C.* 2027.

In the Lord's kingdom or heaven, those who are the greatest, that is, who are the inmost, are servants more than others, because they are in the greatest obedience, and in humiliation more than the rest; for these are those who are meant by the least that are the greatest, and by the last that are first, as it is written in Matthew xix. 30. The reason why the last who are the first are servants more than others is, because they know, acknowledge, and perceive, that all the life, consequently all the power which they have is from the

Lord, and not at all from themselves; but those who do not perceive this, because they do not so acknowledge it, are also servants, yet more in the acknowledgment of the mouth than of the heart: but those who are in the contrary, also call themselves servants in respect to the Divine, yet still they desire to be lords, for they are indignant and angry if the Divine does not favour them, and as it were obey them, and at length they are against the Divine, and in this case they derogate from the Divine all power, and attribute all things to themselves. There are several of this character within the church, who deny the Lord, and say they acknowledge one supreme being. A.C. 5164.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER XIX.

VERSE 12. *For there are eunuchs who are so born from their mother's womb, &c.*—Another striking instance here occurs of our Lord's manner of speaking, according to a connexion of ideas in the internal sense, when yet no such connexion appears in the sense of the letter; for *the eunuchs so born from the mother's womb*, describe such of the church as are *celestial*; whilst *the eunuchs who were made eunuchs of men*, describe those who are *spiritual*; and *the eunuchs who have made themselves eunuchs*, describe those who act from obedience.

Verse 21. *Go sell that thou hast, &c.*—Another instance here occurs of the connexion of ideas in the internal sense, according to which the Lord so frequently spake; for *to go*, is to live according to the truth of the Holy Word; *to sell that thou hast*, is to renounce his own proper will and understanding; *to give to the poor*, is to become meek and lowly of heart, by rejecting pride and haughtiness; *to come and follow Me*, is to believe in, and be conjoined with, the Lord.

# MATTHEW.

## CHAPTER XX.

### CHAPTER XX.

### THE INTERNAL SENSE.

1. For the kingdom of the heavens is like to a man an householder, who went out at day-break to hire labourers into his vineyard.

2. But when he had agreed with the labourers for a penny a-day, he sent them into his vineyard.

3. And going out about the third hour, he saw others standing in the market-place idle;

4. And said to them, Go ye also into the vineyard; and whatsoever is just, I will give you. But they went their way.

5. Again going forth about the sixth and ninth hour, he did likewise.

6. But going out about the eleventh hour, he found others standing idle, and saith to them, Why stand ye here all the day idle?

7. They say unto him, Because no one hath hired us. He saith to them, Go ye also into the vineyard; and whatsoever is just, ye shall receive.

8. But when even was come, the lord of the vineyard saith to his steward, Call the

THAT Truth Divine derived from Divine Good, is the inmost principle of the life of those who constitute the church, and a source also of all their joys and delights, their thoughts, words, and works. Verses 1, 2.

That by this principle, as he becomes obedient to it, man is led from a natural state into a spiritual state, and this under every period of his natural life. Verses 3, 4, 5.

Even to the period immediately preceding a full reception of good and truth. Verses 6, 7.

On which occasion he is gifted with all the joys, delights, and blessednesses

labourers, and give them the hire, beginning from the last unto the first.

9. And when they came that [werehired] about the eleventh hour, they received each a penny.

10. But when the first came they supposed that they should receive more, and they likewise received each a penny.

11. And receiving, they murmured against the householder,

12. Saying, These last have wrought one hour, and thou hast made them equal unto us, who have borne the burden of the day, and the heat.

13. But he answering said to one of them, Companion, I do not treat thee unjustly: didst thou not agree with me for a penny?

14. Take thine own and go: but I am willing to give to this last even as unto thee.

15. Is it not lawful for me to do what I will in mine own? Is thine eye evil, because I [am] good?

16. So the last shall be first, and the first last; for many are called, but few chosen.

17. And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said to them,

18. Behold, we go up to Jerusalem; and the Son of Man

arising from that reception. Verses 8, 9.

But this recompense does not satisfy those, who in their works have sought to establish their own merits, therefore they reject the Divine Good, because its joys are imparted to others as well as to themselves. Verses 10, 11, 12.

When yet they ought rather to be more satisfied with that good, from the consideration of its impartiality and universality, and of its willingness to impart its joys to all. Verses 13, 14.

Since the Divine Good and the Truth thence derived must needs act in the best manner, and to suppose otherwise is to change good into evil, and truth into the false. Verse 15.

Which all do who place merit in their works, and therefore not they who know the truth, but they who love its good, and ascribe thereby all merit to the LORD, are accepted of Him. Verse 16.

That in the church, where mere fables of doctrine and evils of life have rule, Divine Truth will be blasphemed, its truth perverted, and its good destroyed; nevertheless the Huma-

shall be delivered up to the chief priests and scribes, and they shall sentence Him to death,

19. And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify; and the third day, He shall rise again.

20. Then came to Him the mother of the sons of Zebedee, with her sons, worshipping and asking a certain thing of Him.

21. But He said to her, What wilt thou? She saith to Him, Say that these my two sons may sit, one on Thy right hand and one on the left, in Thy kingdom.

22. But Jesus answering said, Ye know not what ye ask. Are ye able to drink the cup which I am about to drink, and to be baptised with the baptism that I am baptised with? They said to Him, We are able.

23. And He saith to them, Ye shall indeed drink My cup, and be baptised with the baptism which I am baptised with, but to sit on My right hand, and on My left, is not Mine to give, except to those for whom it hath been prepared of My Father.

24. And when the ten heard, they were moved with indignation towards the two brethren.

25. But Jesus calling them, said, Ye know that the princes of the Gentiles exercise dominion over them, and the great exercise authority upon them.

26. But it shall not be so amongst you: but whosoever is willing to become great amongst you, let him be your minister;

nity of the LORD will attain to plenary glorification. Verses 17, 18, 19.

That they of the church, who are principled in charity, and in the good of charity, supplicate eternal confirmation in those principles from the Divine Being. Verses 20, 21.

And are instructed for this purpose, that they ought to prepare themselves to endure temptations, that they may thereby be purified from evils and falses, since none can be confirmed in heavenly good, but such as receive the above preparation from the Supreme Good. Verses 22, 23.

For they who are unprepared, reject heavenly good, seeking to be greatest in the kingdom of heaven, like those who are uninstructed in the nature of heavenly life. Verses 24, 25.

Whereas they ought rather to make themselves the least, since heavenly life consisteth in serving others from love, or in doing good for the sake of

27. And whosoever is willing to be first among you, let him be your servant:

28. As the Son of Man came not to be ministered unto, but to minister, and to give His soul a ransom [or redemption] for many.

29. And as they departed from Jericho, much multitude followed Him.

30. And, behold, two blind [men] sitting by the way-side, hearing that Jesus passed by, cried out, saying, Have mercy on us, Lord, Son of David.

31. But the multitude rebuked them that they should be silent; but they cried out the more, saying, Have mercy on us, Lord, Son of David.

32. And Jesus standing called them, and said, What will ye that I should do unto you?

33. They say to Him, Lord, that our eyes may be opened.

34. But Jesus having compassion, touched their eyes: and immediately their eyes looked up, and they followed Him.

good, after the LORD's example. Verses 26, 27, 28.

Who out of His Divine Mercy communicates spiritual understanding to those who are ignorant of truth. Verse 29, to the end of the chapter.

If they ask it of Him out of the pure love of truth. Verse 30.

And are the more urgent to receive, in proportion as they meet with opposition to their desires. Verse 31.

And besides explore diligently the end or intention they have in view, when they seek the knowledge of the truth. Verses 32, 33.

For in such case their understandings receive light by communication with the LORD's Divine Humanity, and are elevated into the sphere of heavenly wisdom which they obey. Verse 34.

## EXPOSITION.

### CHAPTER XX.

VERSES 1—17. *Concerning the labourers in the vineyard, who laboured from the third hour, the sixth, the ninth, and the eleventh, and received a like reward.*—By these hours in the world are meant times, but in heaven states of the life;

because in heaven there are no hours, by reason that times are not measurable, and distinguished into days, and these into hours, as in the world; wherefore instead of those times, they perceive states of the life of men, who die old, young, adolescent, or boys, who alike have procured to themselves spiritual life; to labour in the vineyard, is to procure that life to themselves, by the knowledges of truth and good derived from the Word, and applied to uses of life; by the third, the sixth, and the ninth hour, is signified a like state of the life; for all numbers, in the Word, are significative, and those numbers have a like signification. That a vineyard, in the Word, signifies the spiritual church, and spiritual life appertaining to man, see *A.C.* 3220, 9139. That three signifies a full state, or what is complete even to the end, see 2788, 4495, 7715, 8347, 9825: the like is signified by six, and nine, but eleven signifies a state not yet full, but still a receptible state, such as appertains to well-disposed boys and infants. The twelfth hour, to which they all laboured, signifies goods and truths in their fulness. *A.E.* 194.

Verses 11, 12. *And receiving, they murmured against the householder, &c.*—See *A.C.* 6393.

They who are in internal truths, know that by the learned, the wise, and the intelligent, are signified those who are in good, howsoever unacquainted they may be with any human wisdom and intelligence, and that they will shine as the stars; and that they who labour in the vineyard, obtain a reward, every one according to the affection of good and truth from which he labours; and that they who labour for the sake of themselves and the world, that is, for the sake of self-excellence and opulence, have their reward in the life of the body, but in the other life have their lot with the wicked. *A.C.* 3820. See 6388.

Vine, or vineyard, signifies the church, where the Divine Truth of the Word is, by means of which the Lord is known. *A.R.* 649.

The parables of the Lord, concerning labourers in the vineyards, signified spiritual churches. *A.C.* 1069.

Verse 16. *So the last shall be first, &c.*—See Exposition, chap. xix. 30.

Verses 18, 19. *Behold we go up to Jerusalem, and the Son of Man shall be delivered up to the chief priests and scribes, and they shall sentence Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify; and the third day He shall rise again.*—The spiritual sense of these words is, that Divine Truth in the church, where mere falses of doctrine and evils of life have rule, will be blasphemed, the truth of the church be perverted, and its good destroyed;



the Son of Man signifies Divine Truth, which is the Word, and Jerusalem signifies the church, where mere falses and evils have rule; by the *chief priests and scribes*, are signified the adulterations of good and the falsifications of truth, both from infernal love; by *condemning Him, and delivering Him to the Gentiles*, is signified to adjudge Divine Truth and Divine Good to hell, and to deliver them to the evils and falses which are thence derived; Gentiles [or nations] signify evils which are from hell; and which destroy the goods of the church; *to mock, to scourge, and to crucify*, signifies the blasphamation, falsification, and perversion of truth, and the adulteration and destruction of the good of the church, and of the Word; *on the third day He shall rise again*, signifies the plenary glorification of the Lord's Humanity. From these considerations it may be manifest what is signified, in the spiritual sense, by the Lord's crucifixion, also what by the various mockings on the occasion; also what by the crown of thorns being set on His head, and their smiting Him with a reed, and their spitting into His face, besides several other things which are mentioned by the Evangelists, viz., that the Jewish nation treated so basely the Divine Truth and Good Itself, which was the Lord, for the Lord suffered the abominable state of that church to be represented in Himself, which is also signified by His *bearing their iniquities*, Isaiah liii. 11; for it was a common thing that a prophet took upon himself the representation of the abominations of the church, as in the case of Isaiah the prophet, who was ordered to *go naked and barefoot three years*, for the sake of representing that the church was without good and truth, Isaiah xx. 3, 4, and in the case of the prophet Ezekiel, who should *lay siege to a tile, on which was engraven Jerusalem*, and should *eat a barley cake made with the excrement of an ox*, for the sake of representing that the truth and good of the church was so besieged by falses, and so defiled by evils, Ezek. iv. 1—13. And in the case of the prophet Hosea, that he was ordered *to take a whore to him for a woman, and children of whoredoms*, to represent what the quality of the church was at that time, Hosea i. 1—11; not to mention other cases; that this was to *bear the iniquities of the house of Israel*, or of the church, is expressly said, Ezek. iv. 5, 6; from these considerations it may be manifest, that all the things which are mentioned concerning the Lord's passion, were representative of the state of the church at that time with the Jewish nation. *A.E.* 655. See also *A.C.* 2788.

Every genuine rational principle consists of good and truth; the Lord's rational Divine principle as to good could not suffer, or undergo temptations (for no genius or spirit causing

temptation can approach to Good Divine), and it is above every attempt of temptation; but Truth Divine, when bound, was what could be tempted, for there are fallacies, and false principles more especially, which clash with it, and thereby tempt it; for some idea may be formed of Truth Divine, but not of Good Divine, except by those who have perception, and are celestial angels; it was Truth Divine which was no longer acknowledged when the Lord came into the world, wherefore it was this principle by virtue of which the Lord underwent and sustained temptations; Truth Divine in the Lord is what is called the Son of Man, but Good Divine in the Lord is what is called the Son of God; concerning the Son of Man, the Lord frequently declares that He should suffer, but never concerning the Son of God. That He declares this concerning the Son of Man, appears from Matt. xx. 18, 19. *A.C.* 2813.

*Shall crucify Him.*—There were two capital punishments amongst the Jews, crucifixion and stoning; and by crucifixion was signified condemnation and malediction on account of the destruction of good in the church, and by stoning was signified condemnation and malediction on account of the destruction of truth in the church; the reason why crucifixion signified condemnation and malediction on account of the destruction of good in the church, was, because the wood, upon which the condemned were suspended, signified good, and in the opposite sense evil, both of the will; and the reason why stoning signified condemnation and malediction on account of the destruction of truth in the church was, because a stone, by which stoning was effected, signified truth, and in the opposite sense the false, both of the understanding: for all things which were instituted amongst the Israelitish and Jewish nation were representative and thence significative. *A.E.* 655.

Verses 20, 21, 22, 23. *Then came to Him the mother of the sons of Zebedee, &c.*—The reason why the mother of the sons of Zebedee, James and John, asked the things here mentioned, was, because by mother is meant the church, by James charity, and by John the good of charity in act; these two, or they who are in them, are in heaven to the right and to the left of the Lord; to the right in heaven is the south, and to the left the north, and in the south are they who are in the clear light of truth from good, and in the north they who are in the obscure light of truth from good; the Divine Itself, proceeding from the Lord as a Sun, produces such a Divine sphere in those quarters, wherefore no others can be there but they who are in those truths from good; this is signified by what is said, that “to sit at the right hand and at the left of the Lord, is only for those to whom it is given or prepared by the Father;” by

Father is meant the Divine Good of the Divine Love, from which is heaven and the all of heaven, wherefore by those words of the Lord is meant, that the Lord gives to those to sit at His right hand and at His left in the heavens, for whom it has been prepared from the foundation of the world to share inheritance in the south and in the north. *A.E.* 600.

*Ye shall indeed drink of My cup, &c.*—Cup denotes temptation, because temptation exists through evils combating by falses against goods and truths, for baptism signifies regeneration, which is effected by spiritual combats, hence by baptism is at the same time signified temptation. *A.C.* 5120.

That a chalice or cup signifies temptation, may appear from *Matt.* xx. 22, 23. *A.E.* 960.

By drinking the cup which the Lord drank, is signified the same as by taking up the cross, viz., to undergo temptations; and by the baptism with which the Lord also was baptised, is signified to be regenerated by temptations; but between the cup which the Lord drank, and the cup which His disciples are to drink, there is however the same difference as between the temptations of the Lord and the temptations of men; the temptations of the Lord were most grievous, and against all the hells, for the Lord subjugated all the hells by temptations admitted into His human (principle), whereas the temptations of men are against the evils and falses which are from the hells attendant upon them, in which the Lord fighteth, not man himself, except against some griefs or sorrows: there is a like difference between the baptism with which the Lord was baptised, and the baptism with which men are baptised as between glorification and regeneration; the Lord by temptations glorified His Humanity from His own proper power, whereas men are regenerated not of their own power, but by the Lord, for by baptism is signified to be regenerated by temptations, whereas by the baptism of the Lord was signified the glorification of His Humanity by temptations: that by baptism is signified regeneration, and also temptations, may be seen in the "Doctrine of the New Jerusalem," 187 to 193, and that the Lord glorified His Human (principle) and made it Divine, as He regenerateth man and maketh him spiritual, may be seen in *A.C.* 1725, 1729, 1733, 3318, 3381, 3382, 4286. *A.E.* 893.

Verse 23. *To sit on My right hand and on My left, &c.*—By the right hand is signified the good of celestial love, which is the good of love to the Lord, and by the left hand is signified the good of spiritual love, which is the good of love towards the neighbour: hence also all things which are on the right part of man correspond to celestial good, and those on the left to spiritual good; for all things appertaining to man correspond to heaven.

They who are in those goods, are meant by sitting on the right hand and on the left of the Lord, where He says, "To sit on My right hand and on My left, is not Mine to give, but [to those] for whom it is prepared;" to give to those for whom it is prepared, signifies to give from a principle of mercy, to those who are in the good of life and of faith, thus who are in celestial good and in spiritual good. A.C. 9511.

With those who are in things external without what is internal, faith is in obscurity, and is also mixed with what is false; for such of them who believe the Word, believe it only according to the letter, and not according to its interior sense, and they who so believe cannot be in any light, for light from heaven flows in through what is internal into what is external; and what is believed without light from heaven, appears as truth, but still with those who so believe, it is false, for they have a material and terrestrial idea concerning truth, and not at the same time a spiritual and celestial idea, and every material and terrestrial idea, if light from heaven be not in it, abounds with fallacies; as for example: James and John, inasmuch as they had a terrestrial idea concerning the Lord's kingdom, "Asked to sit one on His right hand, and the other on His left in His kingdom; but Jesus said, Ye know not what ye ask; ye know that the princes of the Gentiles exercise dominion over them; it shall not be so amongst you, but whosoever is willing to be great among you, let him be your minister; and whosoever is willing to be first among you, let him be your servant." They who are of this character, as the two disciples were at that time, do not know what the heavenly kingdom is, nor what its glory is, nor what love is, yea, nor what faith is, and in general, do not know what good is; for they judge from things corporeal and earthly; and every delight of the body and of its senses they call good, and eminence over others they call glory; the love of the world and the love of self they call heavenly love, and the scientific principle rendered persuasive, they call faith; when they think of God, they think materially; and therefore either deny God, and set nature in the place of God, or worship idols, or dead men. A.C. 10582.

Verses 26, 27. *Whosoever is willing to become great among you, let him be your minister, &c.*—Mutual love, which alone is heavenly, consists in this, that he who is influenced by it not only says, but acknowledges and believes, that he is most unworthy, and that he is somewhat vile and filthy, which the Lord out of Infinite mercy continually withdraws and withholds from hell, into which he continually endeavours, yea, desires to precipitate himself; he acknowledges and believes this, because

it is true; not that the Lord, nor any angel, wills such acknowledgment and belief for the sake of any one submitting himself, but lest he should be puffed up, when yet he is of such a quality, as if excrement should say that it is pure gold, or, as if a fly, feeding on dung, should say that it is a bird of paradise; so far, therefore, as man believes that he is of such a quality, so far he recedes from the love of self and its lusts, and so far he abhors himself; and so far as this is the case, so far he receives from the Lord celestial love, that is, mutual love, which consists in being willing to serve others; these are they who are meant by the least, who in the Lord's kingdom become the greatest. *A.C.* 1594.

In heaven no one is willing to be a lord, and thus to regard another as a servant, but every one is willing to minister and to serve another: hence it is evident what form of government prevails in the heavens: this form is described by the Lord in Matthew: "It shall not be so amongst you; but whosoever is willing to be great among you, let him be your minister; and whosoever would be first, let him be your servant." Such is the conduct of him who from the heart loves his neighbour, or who is sensible of delight and blessedness in doing good to others without any view to himself, that is, who has charity towards the neighbour. *A.C.* 5732.

By uses are meant goods, and hence by doing uses is meant to do goods; and by doing uses or goods, is meant to serve others and to minister to them; persons of this character, although they are in dignity and in opulence, still do not regard dignity and opulence any otherwise than as means to do uses, thus to serve and to minister. These are they who are meant by the Lord's words, "Whosoever is willing to be great among you, let him be your minister; and whosoever is willing to be first, let him be your servant." These also are they, to whom government in heaven is entrusted by the Lord, for government is to them a medium of doing uses or goods, thus of serving, and when uses or goods are ends or loves, in this case they do not govern, but the Lord, for all good is from Him. *D.P.* 215.

A man who worships God is sometimes called a servant, sometimes a minister; and he is called a servant of God who is in truths, and a minister of God who is in goods; the reason is, because truth serves good, and good ministers to truth. *A.R.* 128. See also *A.E.* 155.

Verse 28. *To give His soul a ransom [or redemption] for many.*—By redemption is meant a vindication from evils and liberation from falses, and hence it may be manifest how the Lord's words are to be understood, where he says, "The Son of Man came to give His soul a ransom [or redemption] for

many," viz., that they might be vindicated and liberated from hell; for the passion of the cross was the last combat and plenary victory, by which He subjugated the hells, and by which He glorified His Humanity. *A.E.* 328.

The celestial principle of love is of this quality, that it is not willing to be the property of itself, but of all, so that it is willing to give all its own to others; in this consists the essence of celestial love; the Lord, inasmuch as He is Love Itself, or the essence and life of the love of all in the heavens, is willing to give to the human race all things that are His, which is signified by what the Lord said, "That the Son of Man came to give His soul a ransom [or redemption] for many:" wherefore all in heaven, who desire to become great and greatest, are rejected, because it is contrary to the essence and life of heavenly love, which is from the Lord: hence, also, it is, that nothing is more contrary to heavenly love than the love of self. *A.C.* 1419.

Verse 30. *Two blind men, &c.*—See Exposition, chap. ix. 27—31, xi. 5.

Verse 34. *Jesus touched their eyes, &c.*—See Exposition, chap. viii. 3, ix. 20, 27, xiv. 36.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER XX.

VERSE 13. *Companion, I do not treat thee unjustly.*—In the common version of the New Testament, what is here rendered *companion* is called *friend*, as if it had been a translation from φίλος, which properly means a *friend*, whereas it is expressed in the original by ἑταῖρος, which properly means a *companion*. The distinction between a *friend* and a *companion*, in the letter, is obvious, and ought to be preserved on account of the distinction in the internal sense; for according to this latter sense, by a *friend* is meant one with whom there is the *connexion of love*, whereas by a *companion* is meant one with whom there is merely acquaintance by knowledge. The same expression occurs again, chap. xxii. 12, and is there also applied to express knowledge without love and charity.

Verse 21. *Say that these my two sons may sit, &c.*—In the common version of the New Testament, what is here rendered *say*, is translated *grant*; but the expression in the

original is *εἰπὲ*, which is literally *say*, and appears to carry more meaning with it than the term *grant*, as implying that the favour requested depended entirely on the Lord's Word; therefore it is expressed in another place, "Say the word only, and my child shall be healed." Matt. viii. 8.

Verse 23. *To sit on My right hand and on My left, is not Mine to give, &c.*—In the common version of the New Testament there is an interpolation in this passage which is not to be found in the original, and is on that account properly enough printed in italics, viz., *it shall be given*; so that the whole verse runs thus: "To sit on My right hand and on My left, is not Mine to give; but it shall be given to those for whom it is prepared of My Father." But according to this interpolation, the Lord is made to say what He does not say, viz., that to sit on His right hand and on His left, is not His to give, whereas He only declares, that it is not His to give, but (or except) to the prepared. The power, therefore, of dispensing future rewards belongs of right to Him, as it is said in John xvii. 2; but then He dispenses only according to the laws of His own order, which laws require that there be a suitable preparation on the part of him who is to receive.

Verses 25, 26, 27. *The princes of the Gentiles, &c.*—The Lord here again speaks in reference to the heavenly marriage, when He distinguishes between the *princes* of the Gentiles, and the *great*, and ascribes to the former, the exercise of *dominion*, and to the latter, that of *authority*. A similar distinction is made between him that is willing to become *great*, and him that is willing to be *first*, also between being a *minister* and a *servant*.

Verse 28. *To give his soul a ransom [or redemption].*—Swedenborg renders it a redemption.

Verse 34. *Their eyes looked up.*—What is here rendered *looked up*, in the common version of the New Testament is translated *received sight*: but the original expression is *ἀνέβλεψαν*, which literally means *looked up*, and seems intended to express something more than a mere reception of sight, viz., *an elevation of the eye*, both of mind and of body, to the Great Redeemer.

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# MATTHEW.

## CHAPTER XXI.

### CHAPTER XXI.

### THE INTERNAL SENSE.

1. AND when they drew nigh to Jerusalem, and were come to Bethpage unto the mount of Olives, then Jesus sent two disciples,

2. Saying to them, Go ye into the village over against you, and immediately ye shall find an ass tied, and a colt with her; when ye have loosed, bring [them] to Me.

3. And if any one say any thing to you, ye shall say that, The Lord hath need of them; and immediately he will send them.

4. But all this was done, that it might be fulfilled which was declared by the prophet, saying,

5. Say ye to the daughter of Sion, Behold, Thy King cometh to thee, meek, and mounted upon an ass, and a colt the foal of her that is used to the yoke.

6. But when the disciples were gone, and had done as Jesus commanded them,

They brought the ass and the colt, and put on them their clothes, and they set [Him] upon them.

8. But a very numerous multitude strewed their garments

THAT the LORD from His Divine Love, and by His Divine Truth, explores the principles of the natural man as to good and truth, requiring them to be separated from all that is evil and false, and to receive influx of life from Himself. Verses 1, 2.

And if the persuasions of the natural man oppose, they are to be overcome by teaching the necessity of such an influx to restore Divine Order. Verse 3.

Because it had been predicted, that Divine Order requires that the natural principle should be subservient to the spiritual, the spiritual to the celestial, and the celestial to the Divine. Verses 4, 5.

Which prediction is accomplished in the church at its beginning, in which goods and truths in every complex, together with all perceptions, are acknowledged to be from the LORD, and to be His. Verses 6, 7, 8.



in the way; but others cut down branches from the trees and strewed [them] in the way.

9. But the multitudes that went before, and they that followed, cried out, saying, Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10. And when He was come into Jerusalem, all the city was moved, saying, Who is this?

11. But the multitude said, This is Jesus the Prophet from Nazareth of Galilee.

12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

13. And saith to them, My house shall be called a house of prayer; but ye have made it a den of thieves.

14. And there came to Him the blind and the lame in the temple; and He healed them.

15. But when the chief priests and the scribes saw the wonderful things which He did, and the children crying out in the temple, and saying, Hosanna to the Son of David, they were indignant;

16. And said to Him, Heardest Thou what they say? But Jesus saith to them, Yea; have

And in which all things interior and exterior exalt the Divine Humanity of the Lord and whatsoever proceeds from it. Verse 9.

That when the Lord comes to His church, there is disturbance amongst those who are in doctrinals, with enquiry concerning Him, whilst they, who are in the love of truth for truth's sake, confess Him. Verses 10, 11.

At the same time there is a separation of those from the church, who make gain of holy things, whether by truths or goods, and who thus defile all worship by the perversion of what is holy. Verses 12, 13.

But they who are in ignorance, and in want of heavenly good, by faith in the Lord's Divine Humanity, are restored to the knowledge of truth, and to the possession of good. Verse 14.

Which heavenly principles can only be received and returned by those who are in the humility of innocence. Verses 15, 16.

ye never read, That out of the mouths of babes and sucklings thou hast perfected praise?

17. And leaving them, He departed out of the city to Bethany, and lodged there.

18. But in the morning, as He returned into the city, He hungered.

19. And seeing one fig tree in the way, He came to it, and found nothing thereon but leaves only, and saith to it, Let there be no longer fruit produced from thee for the age: and instantly the fig tree withered away!

20. And when the disciples saw, they wondered, saying, How instantly is the fig tree withered away!

21. But Jesus answering, said to them, Verily I say to you, if ye have faith, and doubt not, ye shall not only do this [which is done] to the fig tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall come to pass.

22. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23. And when He was come into the temple, the chief priests and elders of the people came to Him as He was teaching, saying, In what power doest Thou these things? and who gave Thee this power?

24. But Jesus answering, said to them, I also will ask you one word, which if ye tell Me, I also will tell you in what power I do these things.

Therefore the Lord can have no communication with others, notwithstanding His Divine Love and desire to bless them. Verses 17, 18.

Because they are in truth falsified, and therefore can never produce any natural good from a spiritual origin, but are destitute of good and truth, which appears surprising to those who are principled in good and truth. Verses 19, 20.

Because these latter have power through Divine grace over all the evil of self-love and the love of the world, to remove it from themselves, and whatsoever they will and ask from the Lord, it is done. Verses 21, 22.

Nevertheless others make a shew of enquiring concerning the Lord's Divine power and its origin, but inasmuch as they never submit to be purified by the truths of the Word, and to acknowledge its Divine spirituality, therefore they are incapable of receiving any saving knowledge respecting the Lord's Divine Humanity. Verses 23—28.

25. The baptism of John, whence was [it] ? from heaven, or from men ? But they reasoned with themselves, saying, If we shall say, from heaven, He will say to us, Why did ye not then believe him ?

26. But if we shall say, from men, we fear the multitude, for all hold John as a prophet.

27. And answering Jesus, they said, We do not know, And He said unto them, Neither tell I you in what power I do these things.

28. But what think ye ? a man had two children, and coming to the first he said, Child, go, work to-day in my vineyard.

29. But he answering, said, I will not : but afterwards repenting, he went.

30. And coming to the second, he said likewise ; but he answering said, I [go] lord : and went not.

31. Whether of the two did the will of the father ? they say to Him, The first. Jesus saith to them, Verily I say to you, that the publicans and the harlots shall go before you into the kingdom of God.

32. For John came to you in the way of justice, and ye did not believe him ; but the publicans and harlots believed him : but ye seeing [it] repented not afterwards, that ye might believe him.

33. Hear another parable : There was a certain man a householder, who planted a vineyard, and placed a hedge

Yet human considerations restrain them from denying with their lips the Divinity of the Word. Verse 26.

Thus they are in a worse state than those who are ignorant of the Word, because they do not act according to what they profess, and thereby they profane the Word, whereas they who are in ignorance cannot profane, therefore may more easily be brought to repentance of life, Verses 28—32,

For spiritual truth is communicated from the Lord by the Word to man, as a security against evils and falses,

about it, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went abroad :

34. But when the time of the fruits drew near, he sent his servants to the husbandmen, to receive the fruits of it.

35. And the husbandmen taking his servants, beat one, killed another, and stoned another.

36. Again, he sent other servants more than the first : and they did unto them likewise.

37. But last of all he sent to them his son, saying, They will reverence my son.

38. But when the husbandmen saw the son, they said in themselves, This is the heir ; come ye, let us kill him, and let us seize on his inheritance.

39. And taking him, they cast [him] out of the vineyard, and killed him.

40. When therefore the lord of the vineyard cometh, what will he do to those husbandmen ?

41. They say to Him, he will evilly destroy those evil ones, and will let out the vineyard to other husbandmen, who will render him the fruits in their season.

42. Jesus saith to them, Have ye never read in the Scriptures, The stone which the builders disallowed, the same was made into the head of the corner : this was made, by the Lord, and is marvellous in our eyes ?

and for the procuring of heavenly good, and the attaining interior intelligence. Verse 33.

And the LORD is continually willing, by the truths of the Word, to produce in man's mind the good of love and of charity. Verse 34.

But they, who are in the science of truth without its life, either pervert, or reject, or falsify those truths. Verses 35, 36.

So that they refuse to acknowledge the Divine Truth Itself made manifest in the flesh, and thus separate themselves from the LORD. Verses 37, 38, 39.

Therefore they perish in the day of judgment, being deprived of all knowledge of the truth, which is communicated to those who are in good. Verses 40, 41.

As had been predicted. Verse 42.

43. Therefore I say to you, That the kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof.

44. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it shall thresh [or winnow] him.

45. And when the chief priests and the Pharisees heard His parables, they knew that He spake of them.

46. And when they sought to lay hold of Him, they feared the multitudes, because they held Him as a prophet.

For the science of truth cannot remain with those who are not in the life of truth, but with those who are in that life, it remains. Verse 43.

And in these latter it dissipates all that is evil and false, and when admitted fully into the life, it purifies them from all impure loves. Verse 44.

Whereas the former seek to destroy the truth which they know, because it witnesses against their evil lives, but they are restrained by external bonds. Verses 45, 46.

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## EXPOSITION.

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### CHAPTER XXI.

VERSE 1. *When they were come unto the mount of Olives, &c.*—Jesus went from the mount of Olives to Jerusalem, and suffered; and by this was signified, that in all things He acted from Divine Love, for the mount of Olives signified that love; for whatsoever the Lord did in the world was representative, and whatsoever He spake was significative: the reason why He was in representatives and significatives, when in the world, was, that He might be in the ultimates of heaven and of the church, and at the same time in their first principles, and thus might govern and arrange ultimate things from first principles, and all intermediate things from first principles by things ultimate; representatives and significatives are in ultimate things. *A.E.* 405. See also Exposition, chap. xiv. 23, xvii. 1.

Verse 5. *Thy King cometh to thee, meek, and mounted upon an ass, and a colt, &c.*—He who does not know what is signified by a horse, a mule, and the foal of an ass, in the representative sense, will believe that the Lord's riding upon the foal of an ass signified misery and humiliation, when yet it signified royal magnificence; wherefore also the people on

the occasion proclaimed the Lord a king, and strewed their garments on the way. The reason why this was done when He went to Jerusalem, was, because by Jerusalem is signified the church, and garments signify truths clothing good and serving it. *A.E.* 31.

Inasmuch as the Lord entered Jerusalem as a king, it is manifest that by Jerusalem is meant heaven and the church, in which the Lord reigns by His Divine Truth. *A.E.* 850. See also Exposition, chap. ii. 5.

To ride upon an ass, was a token that the natural principle was subordinate, and to ride upon a colt the son of an ass, that the rational principle was subordinate; hence it pleased the Lord to do so, both because it was the principal badge of a judge, and of a king, to ride upon them, and that at the same time the representatives of the church might be fulfilled. From these considerations it is now manifest, that all and singular things in the church of that time were representative of the Lord, and hence of the celestial and spiritual things which are in His kingdom, and this even to a she-ass and the foal of a she-ass, by which was represented the natural man as to good and truth; the cause of the representation was, that the natural man ought to serve the rational, and this the spiritual, and the spiritual the celestial, and the celestial the Lord; such is the order of subordination. *A.C.* 2781.

Verse 8. *The multitude strewed their garments in the way; others cut down branches from the trees, &c.*—By the disciples putting their garments on the ass and her colt, was represented that truths in every complex should be strewed beneath the Lord as the highest Judge and King; for the disciples represented the church of the Lord as to truths and goods; and their garments the truths themselves; the like was represented by the multitude strewing their garments in the way, and also the branches of trees; the reason why they strewed them in the way, was, because by way is signified the truth by which the man of the church is led. The reason why they strewed branches of the trees, was, because trees signified perceptions and also knowledges of truth and good; hence the branches denote the truths themselves. *A.C.* 9212.

Verse 9. *Blessed is he that cometh in the name of the Lord*, signifies glorified, because from Him is all Divine Truth and Divine Good, the name of the Lord signifying every thing by which He is worshipped; and inasmuch as every thing appertaining to worship has reference to the good of love and the truth of faith, therefore these things are signified by the name of the Lord. *A.E.* 340.—See Exposition, chap. vi. 9, xviii. 19, 20.

Verse 11. *The multitudes said, This is Jesus the Prophet, &c.*—Prophet signifies the doctrine of the church derived from the Word, and prophecy signifies the same; the reason is, because the Word was written by the prophets, and in heaven a person is regarded from that which belongs to his office and function; from that also every man, spirit, and angel, is named in heaven, wherefore when the word prophet is named, inasmuch as his function was to write and to teach the Word, the Word, as to doctrine, is understood, or doctrine derived from the Word. Hence it is, that the Lord, inasmuch as He was the Word Itself, was called "*the Prophet.*" Matt. xxi. 11. A.R. 8.

Prophet is frequently mentioned in the Word, and, in the sense of the letter, signifies those to whom revelation is made, also, abstractedly, the revelation itself; but, in the internal sense, it signifies one who teaches, also, abstractedly, the doctrine itself which is taught; and whereas the Lord, as was said, is essential doctrine, or the Word which teaches, He is named Prophet, as in Moses, "A Prophet shall Jehovah thy God raise up from the midst of thee, out of thy brethren, like unto me, Him shall ye obey," Deut. xviii. 15, 18; it is said *like unto me*, because the Lord was represented by Moses, as well as by Abraham, Isaac, and Jacob, David, and others; and inasmuch as an expectation prevailed of His appearing, therefore it is said in John, "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet which should come into the world, vi. 14. Inasmuch as the Lord, in the supreme sense, is THE PROPHET, and the "Testimony of Jesus is the spirit of prophecy," Rev. xix. 10, it is from this ground that prophet, in the internal sense of the Word, signifies one that teacheth, also, abstractedly, doctrine. A.C. 2534. See also Exposition, chap. x. 41, 42, xiii. 57, 58.

Verse 12. *Jesus cast out all them that sold and bought in the temple, &c.*—By those that sold and bought, are signified those who make gain to themselves from things holy; by the *tables of the moneychangers*, are signified those who make gain from holy truths; and by the *seats of them who sold doves*, are signified those who do so from holy goods; wherefore it is afterwards said that they *made the temple into a den of thieves*, for thieves are those who plunder the truths and goods of the church, and hence make to themselves gain. A.E. 840.

Verse 13. *My house shall be called the house of prayer; but ye have made it a den of thieves.*—By house, in an universal sense, is signified the church, and because worship was performed in the temple at Jerusalem, therefore it is called *the house of prayer*; by a *den of thieves*, is signified evil of life

derived from falses of doctrine; they are called thieves who steal truths from the Word, and pervert them, and apply them to falses and evils, and thereby extinguish them. *A.E.* 325, 410.

Verse 14. *There came to Him the blind and the lame, &c.*—See Exposition, chap. iv. 23, viii. 2, ix. 27—33, xi. 5, xv. 28.

Verse 15. *The children crying out in the temple, and saying, Hosanna to the Son of David.*—The reason why the children cried out *Hosanna to the Son of David*, was, that it might be represented that innocence alone acknowledges and receives the Lord, that is, they who have innocence. *A.C.* 5236.

Verse 16. *Out of the mouths of babes and sucklings thou hast perfected praise.*—By praise being perfected out of the mouths of babes and sucklings, is signified, that praise cannot come to the Lord by any other way than by innocence, since by this alone is effected all communication, and all influx, consequently access; hence it is that the Lord saith, “Except ye be converted, and become as children, ye shall not enter into the kingdom of the heavens.” *A.C.* 5236.

Babes denote celestial love; sucklings denote innocence. *A.C.* 3183.

In the heavens the case is this; the inmost or third heaven consists of those who are in innocence, for they are in love to the Lord, and since the Lord is innocence itself, therefore the inhabitants of that heaven, as being principled in love to Him, are in innocence; these, notwithstanding they are the wisest of all in the heavens, still appear to others as infants; it is from this ground, and also because they are in innocence, that infants in the Word signify innocence. As the inmost principle of the heavens is innocence, therefore innocence must interiorly appertain to all who are in the heavens: the case herein is like that of things successive in relation to things co-existing, or of things which are distinct from each other by degrees, in relation to those which exist from them; for every thing which has simultaneous existence, originates in things successive, and when the former exists from the latter, the latter place themselves in the same order in which they had been before distinguished by degrees; as for the sake of illustration;—end, cause, and effect are successive and distinct from each other, and when these exist together they arrange themselves in the same order, viz., the end is inmost, then the cause, and lastly the effect. The effect is the co-existing principle, wherein, unless there be a cause, and in the cause the end, there is no effect; for if from the effect you remove the cause, you destroy the effect, and



more so if from the cause you remove the end ; for from the end the cause receives what makes it a cause, and from the cause the effect receives what makes it an effect. It is so likewise in the spiritual world ; as the end, the cause, and the effect are distinct from each other ; so in the spiritual world are love to the Lord, charity towards the neighbour, and the works of charity : unless charity from the affection or heart be interiorly in them, they are not works of charity, and unless love to God be interiorly in charity, it is not charity ; consequently, unless charity containing innocence be interiorly in works of charity, they are not works of charity : hence it is that innocence must interiorly appertain to all who are in the heavens. That this is the case, and that infants signify innocence, is manifest from these words in Mark x. 14, 16, also, among other passages, Matt. xxi. 16. *A.C.* 5608.

Verses 18, 19. *As He returned into the city, He hungered ; and seeing one fig tree in the way, &c.*—By the fig tree, is here meant the church with the Jewish nation ; that with that nation there was not any natural good, but only truth falsified, which in itself is the false, is signified by the Lord coming to the fig tree, but finding nothing on it except leaves ; the fruit, which He did not find, signifies natural good, and the leaf signifies truth falsified, which in itself is the false ; for leaf, in the Word, signifies truth, but the leaf of a tree which is without fruit, signifies the false, but with that nation truth falsified, because they had the Word, in which are truths, but which they falsified by application to themselves, whence came their traditions ; that that nation was never about to do any natural good from a spiritual origin, which is called spiritual-natural good, is signified by the words which the Lord said concerning it, “ Let there be no longer fruit produced from thee for ever, whence it withered instantly ; ” by withering is signified that there was no longer any good and truth ; the reason why the Lord saw this and so said, when He returned into the city and hungered, is, because by the city Jerusalem is signified the church, and by hungering, when concerning the Lord, is signified to desire good in the church. He who does not know what a fig tree signifies, and that by the above fig tree is meant the church with the Jewish nation, conceives no otherwise than that what is here related was done by the Lord from indignation because He hungered, but the deed was not on that account, but to the intent that it might be signified that the Jewish nation was of such a quality ; for all the Lord’s miracles involve and signify such things as are of heaven and the church, whence those miracles were Divine. *A.E.* 403.

It is said in the Gospel according to Mark, xi. 13, "That the time of figs was not yet," and by it is meant that the church was not yet commenced; that the commencement of a new church is meant by a fig tree, is evident from the Lord's words in Matthew xxiv. 32, 33. *A.E.* 386.

Every man, who from natural becomes spiritual, undergoes two states; in the first state, which is called the state of reformation, he is in the full liberty of acting according to the rationality of his understanding; and in the second, which is the state of regeneration, he is also in similar liberty, but in this case wills and acts, thinks and speaks, from the new love and new intelligence which are from the Lord; for in the first state the understanding acts the first part, and the will the second; but in the second state the will acts the first part, and the understanding the second. The man who stops in the first state, and does not enter into the second, is like a tree which bears only leaves, and not fruits, concerning which it is said in the Word, that it ought to be rooted up and cast into the fire. *T.C.R.* 106. See also Exposition, chap. iii. 10, vii. 18.

The Jewish Church was specifically here meant by the fig tree, in which church there was no longer any thing of natural good; but the doctrinal of faith or truth, which was preserved with them, is a leaf; the vastated church is such that it knows truth, but is not willing to understand it; they are of a similar quality, who say that they know truth, or the things which are of faith, and have nothing of the good of charity; they are only leaves of the fig tree, and wither away. *A.C.* 885. See also 217, 4314.

In the Word throughout man is likened to a tree, and in this case the truths of his faith are signified by leaves, *A.C.* 885; and the goods of love by fruits, n. 3146, 7690; hence it is evident, not only that to be fruitful denotes an increase of good, but also that good is the chief [thing or principle] of man, as fruit is the chief [thing] of a tree. The leaves indeed are first born, but for the sake of the fruit; what is the end, this is not only the last, but also the first, inasmuch as it is the one single thing which is regarded in the means, thus it is all. The case is similar with the good of love, with respect to the truths of faith. Something of this sort is signified by the fig tree, of which it is written in Matthew xxi. 18, 19. *A.C.* 9337.

That the vine is used in the Word to signify spiritual good, and the fig tree natural good, are truths at this day unknown, because the internal sense of the Word has been lost; nevertheless, wherever these expressions occur, they

signify or imply such a meaning. This was the case when the Lord spoke in His parables concerning the vine and the fig tree, of which latter it is written in Matthew, "When He saw the fig tree in the way, He came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever, and presently the fig tree withered away," xxi. 19. By which is understood that nothing good, not even natural good, was to be found upon the earth. *A.C.* 217.

Verses 21, 22. *If ye have faith, ye shall say unto this mountain, &c.*—That by their having right to the tree of life, is signified to the end that they may be in the Lord, and the Lord in them, or for the Lord's sake, is owing to the signification of the tree of life as denoting the Lord as the Divine Love, *A.C.* 89, 933; and by the right to that tree is signified power or right from the Lord, because they are in the Lord and the Lord in them; the same is signified here as by reigning with the Lord, n. 284, 849, that they who are in the Lord, and the Lord in them, are in all power, insomuch that whatsoever they will, they can do, the Lord Himself says in John xv. 5—7, Matt. vii. 7, Mark xi. 24, Luke xi. 9, 10, Matt. xxi. 21, 22; by these words is described the power of those who are in the Lord, these do not will any thing, and so do not ask any thing, but from the Lord, and whatsoever they will and ask of the Lord, the same is done, for the Lord says, without Me ye can do nothing, abide in Me and I in you; such power have the angels in heaven, that if they only will a thing, they obtain it; but they do not will any thing but what has relation to use, and this they will as of from themselves, but still from the Lord. *A.R.* 951. See also *A.E.* 815.

Verse 33. *A certain man, a householder, planted a vineyard, &c.*—By the *vineyard*, which the householder planted, is signified the church instituted amongst the sons of Israel; by the *hedge* which he set about it, is signified a guard from the falses of evil which are from hell; by his *digging a winepress* in it, is signified that it had spiritual good; and by *building a tower*, are signified interior truths from that good, which looked to heaven; by *letting it out to husbandmen*, is signified to that people; by *their killing the servants sent to them*, are signified the prophets; and by their finally *killing the son*, is signified the Lord. *A.E.* 922. See also *A.C.* 9139.

That wisdom, intelligence, reason, and science, are not of man, but of the Lord, appears clearly from what the Lord taught, as in Matthew, where the Lord compares Himself to a householder, who planted a vineyard, and set a hedge about it, and let it out to husbandmen. *A.C.* 124.

When the church of the Lord is compared to a vineyard, those things which are of worship, and also of its preservation, are compared to a wine-press, and to a tower in the vineyard. *A.C.* 1306. See also Exposition, chap. xx. 1—17.

Verses 40, 41. *When the lord of the vineyard cometh, he will destroy the evil, and let out his vineyard to other husbandmen, who will render him the fruits, &c.*—All they, who live according to the commandments of the decalogue from a principle of religion, are saved; but all they who do not so live from a principle of religion, are damned: they who live according to the commandments of the decalogue from a principle of religion, being instructed after death by the angels, receive truths and acknowledge the Lord; the reason is, because they shun evils as sins, and hence are in good, and good loves truth, and from the desire of love receives it. This is meant by the Lord's words to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth fruits," *Matt.* xxi. 43; also by these words, "When the lord of the vineyard cometh, he shall destroy the evil, and shall let out his vineyard to other husbandmen, who shall render to him the fruits in their season." *D. Life*, 65. See also Exposition, chap. xix. 16—22, and *T.C.R.* 483.

Verse 42. *The stone which the builders disallowed, the same is made into the head of the corner.* The stone of the corner, signifies all Divine Truth upon which heaven and the church are founded, thus every foundation; and whereas a foundation is the ultimate, on which a house or a temple rests, therefore it signifies all things; inasmuch as by the stone of the corner are signified all things on which the church is founded, therefore it is said in Isaiah, "He will found in Zion a stone, a stone of a corner of price, of a foundation founded," *xxviii.* 16. And since by stone of a corner is signified all Divine Truth on which the church is founded, therefore also the Lord as to the Divine Humanity is signified, because all Divine Truth proceeds from Him: the builders or architects who rejected that stone, are those of the Jewish church which rejected the Lord, and with Him every Divine Truth; for with them prevailed nothing but vain traditions derived from the sense of the letter of the Word, in which traditions the essential truths of the Word were falsified, and its goods adulterated. *A.E.* 417.

The stone is the Lord: the builders are they who are of the church. *A.C.* 9256.

Verse 43. *The kingdom of God shall be taken from you, &c.*—That the kingdom of God here signifies the church as

to truths, thus also the truths of the church, is evident, inasmuch as it is said, that it should be taken away from them, and given to a nation bringing forth the fruits thereof, where fruits denote goods. *A.E.* 48. See also Exposition, chap. iv. 23, vi. 10, 33, xii. 24—28, xiii. 24—31.

Verse 46. *A prophet.*—See Exposition, verse 11.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER XXI.

VERSE 5. *The foal of her that is used to the yoke.*—What is here rendered *used to the yoke*, is a literal translation from the original Greek ὑποζυγίου.

Verse 19. *And seeing one fig tree, &c.*—In the common version of the New Testament the numerical expression *one*, here applied to the fig tree, is omitted, the translators probably fancying it of no importance, when yet, in its internal sense, it doubtless contains a most significant meaning.

Verse 29. *But afterwards repenting, he went.*—The word here rendered *repenting*, is, in the original, μεταμεληθεὶς, which denotes a change of will and affection. See note at chap. iii. 2.

Verse 42. *This was made by the Lord, &c.*—It is remarkable that the original term here rendered *this*, is αὐτή in the feminine gender, and therefore it cannot relate to the disallowed stone which is in the masculine gender, but to the *head of the corner*, called in the original κεφαλὴν γωνίας, thus in the feminine gender.

Verse 44. *It shall thresh [or winnow] him.*—In the common version of the New Testament, what is here rendered *it shall thresh [or winnow] him*, is translated *it shall grind him to powder*; but the original expression is λικμήσει αὐτόν, which literally means *shall thresh [or winnow] him*, and appears to have respect to a work of spiritual separation and purification, in consequence of the reception of the truth relating to the Lord's Divine Humanity. It is remarkable also that a distinction is made by the Lord, in this verse, between a man *falling on the stone*, and the stone *falling on him*, as also between the effects in both cases; and there can be no doubt but that the distinction is of the greatest im-

portance to be attended to, though perhaps it may not be so easy to apprehend in what it is grounded. The *stone* manifestly has reference to the Truth relating to the Lord Himself in His Divine Humanity, and to fall on this stone may possibly relate to man's first reception of this truth in his understanding; the effect of which reception is here described by his being *broken*, that is, disturbed and shaken as to all his former thoughts, ideas, and purposes: but this stone *falling on the man* may possibly relate to his further reception of the same truth in his will or love; in which case the effect of reception is described by his being *threshed or winnowed*, in other words, purified through a separation of all evil intentions and false imaginations.

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# MATTHEW.

## CHAPTER XXII.

### CHAPTER XXII.

### THE INTERNAL SENSE.

1. AND Jesus answering, again said to them in parables, saying,

2. The kingdom of the heavens is like unto a man a king, who made a marriage for his son,

3. And sent forth his servants to call them that were called to the marriage: and they were not willing to come.

4. Again, he sent forth other servants, saying, Say to them that were called, Behold, I have prepared my dinner: my oxen and fatlings are sacrificed, and all things are ready: come to the marriage.

5. But they making light of it went away; one to his own field, and another to his merchandize:

6. But the rest, laying hold of his servants, treated [them] contemptuously, and slew [them].

7. But when the king heard, he was angry; and sending his armies, he destroyed those murderers, and burned their city.

8. Then saith he to his servants, The marriage truly

THAT heaven and the church are an image and likeness of the LORD through the reception of His Divine Love and Wisdom in conjunction. Verses 1, 2.

To which reception all are called by the Word, but they who are in mere natural loves reject the call. Verse 3.

And though the call be repeated, and the LORD offers to conjoin Himself to them, and them to Himself, by love, and to endow them with all external and internal goods thence derived, yet they who are in mere natural loves, prefer their own natural good to spiritual good, and their own natural truth to spiritual truth. Verses 4, 5.

And thus destroy in themselves all spiritual good and truth. Verse 6.

Whereby they plunge themselves into all kinds of evils and falses, to the utter extinction of all spiritual life and doctrine. Verse 7.

Nevertheless, the Word, though rejected by some, is

is ready, but they who were bidden were not worthy.

9. Go ye therefore into the cross-ways of the ways, and as many as ye find call to the marriage.

10. And those servants going out into the ways, gathered together all as many as they found, both evil and good: and the marriage was filled with guests.

11. But when the king came in to view the guests, he saw there a man who had not on a wedding garment:

12. And he saith to him, Companion, how camest thou in hither not having on a wedding garment? But he was speechless.

13. Then said the king to the minjsters, When ye have bound him feet and hands, take him, and cast him out into the darkness the most outward; there shall be weeping and gnashing of teeth.

14. For many are called, but few chosen.

15. Then the Pharisees departing, took counsel together how they might ensnare Him in word [or discourse].

16. And they sent out to Him their disciples, with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, and carest not for any

communicated to others who are in the falses of ignorance, and they are thus called to conjunction of life with the Lord. Verses 8, 9, 10.

But of these, some admit only the science of truth in the understanding, without conjoining it with charity in the will, and thus have indeed a semblance of spiritual life, when yet it is merely natural. Verse 11.

Therefore in the day of inquisition, they are found to be void of all truth, and are deprived of all knowledges derived from the Word, and consociated with those who are in falses derived from evil. Verses 12, 13.

For man is not saved by knowledge alone, but by a life according to knowledge, which is charity. Verse 14.

That they who are in hypocritical worship treat the Word with much outward respect, and consult it for the regulation of the external man as to things of moral and civil life. Verses 15, 16, 17.



one: for Thou lookest not to the face of men.

17. Tell us therefore, What thinkest Thou? Is it lawful to give tribute to Cæsar or not?

18. But Jesus knowing their wickedness, said, Why tempt ye Me, hypocrites?

19. Shew Me the tribute money. And they brought unto Him a penny.

20. And He saith to them, Whose is this image and inscription?

21. They say to Him, Cæsar's. Then saith He to them, Render therefore to Cæsar the things [which are] Cæsar's, and unto God the things [which are] God's.

22. And when they heard, they marvelled; and leaving Him went away.

23. In that day the Sadducees came to Him, who say that there is no resurrection, and asked Him,

24. Saying, Master, Moses said, If any one die, having no children, his brother shall marry his wife, and shall raise up seed to his brother.

25. But there were with us seven brethren; and the first, having married, deceased, and not having seed, left his wife to his brother:

26. In like manner also the second, and the third, unto the seventh.

27. But last of all the woman died also.

But this they do without any regard to the regulation of the internal man. Verse 18.

Whereas the Word teacheth by significatives, that the external man bears the image of this world for which it was created, and therefore ought to be regulated by, and submit to, the laws of moral and civil life; but that the internal man bears the image of heaven for which it was created and therefore ought to be regulated by, and submit to, the laws of heavenly or spiritual life. Verses 19, 20, 21.

But this is incomprehensible to those who are in hypocritical worship, therefore they reject the internal of the Word. Verse 22.

That they also, who deny the Scripture doctrine of regeneration, consult the Word. Verse 23.

But abiding merely in the external or literal sense, they are perplexed about the doctrine of marriage, or the conjunction of good and truth in the regenerate mind. Verses 24, 25, 26, 27.

28. In the resurrection, therefore, whose wife shall she be of the seven? for they all had her.

29. But Jesus answering said to them, Ye do err, not knowing the Scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31. But concerning the resurrection of the dead, have ye not read what was declared to you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33. And the multitudes hearing, were astonished at His doctrine.

34. But the Pharisees, hearing that he had silenced the Sadducees, were gathered together for this same [thing].

35. And one of them, a lawyer, asked, tempting Him, and saying,

36. Master, which is the great commandment in the law?

37. But Jesus said to him, Thou shalt love the Lord thy God in thy whole heart, and in thy whole soul, and in thy whole thought.

Therefore they are instructed that they are in perplexity, in consequence of not admitting the Divine Truth and the Divine Good of the Word by regeneration. Verse 29.

Which must be admitted during man's abode in this world, otherwise they cannot be admitted after death; and which if admitted, form angelic life. Verse 30.

Therefore the Word teacheth that all celestial, spiritual, and natural good and truth are from the Lord, and that none can attain such good and truth but in the degree in which they renounce self-love, and cherish heavenly love. Verses 31, 32.

Which doctrine is delightful to those who are in the affection of good and truth. Verse 33.

But not so to those who are in hypocritical good, for they who are in this good, even in their pretended enquiry after truth, oppose both good and truth; and though they make a semblance of consulting the Divine Will, yet they do it in subtilty. Verses 34, 35.

Therefore they are instructed that the will of the Lord is, that man should love Him with all his will and all his understanding, likewise with all his love and all his faith,

28. This is the first and great commandment.

39. But the second is like unto it, Thou shalt love thy neighbour as thyself.

40. On these two commandments hang the whole law and the prophets.

41. But the Pharisees being gathered together, Jesus asked them,

42. Saying, What think ye of the Christ? whose Son is He? They say to Him, [the Son] of David.

43. He saith to them, How then doth David in spirit call Him, Lord, saying,

44. The Lord said unto My Lord, Sit Thou on My right hand, until I place Thine enemies Thy footstool?

45. If David then call Him Lord, How is He His Son?

46. And no one could answer Him a word, neither durst any one from that day question Him any longer.

and should in like manner love also the good and truth which are from the Lord, in others as in himself. Verses 37, 38, 39, 40.

And that for this purpose he should consider the quality of the Lord's Divine Humanity, so as to discern, that although before glorification it was the Son of Mary, and of David, yet after glorification it ceased to be so, being then derived from the FATHER and one with the FATHER, and thus having Omnipotence and Omniscience. Verse 41, to the end of the chapter.

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## EXPOSITION.

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### CHAPTER XXII.

VERSES 1—15. *The parable of the marriage-feast.*—By the marriage-feast, is here meant the church and heaven; by those who were invited, and who excused themselves, are meant the Jews with whom the church was at that time, for where the Word is known, and the Lord by means of the Word, there the church exists specifically: the reason why heaven and the church are likened to a feast and to marriage, is, because heaven is the conjunction of the angels with the Lord by love, and their consociation one with another by charity,

and hence a communication of all delights and happiness ; the same is true of the church, because the church is the heaven of the Lord on the earth ; that heaven is the conjunction of angels with the Lord by Love, and also their mutual consociation by charity, see the *Treatise on Heaven and Hell*, 13—19 ; and hence a communication of all delights and happiness, 396—400. Mention is made, in the Word throughout, of feasting together in heaven, and by it, in the spiritual sense, is meant, that they enjoy blessedness and happiness. *A.E.* 252.

Verse 2. *Made a marriage for his son.*—Inasmuch as by marriage is signified the conjunction of truth and good, and of good and truth, it may appear what is signified by husband and wife, by sons and daughters ; for these expressions have relation to marriage. He who is not acquainted with the internal sense of the Word, may suppose that such expressions in the Word are only comparative, like many which occur in common discourse, and hence that the church is compared to a daughter, to a virgin, and to a wife, and that thus the things relating to faith and charity are compared to those things which relate to marriage. But in the Word all things are representative of spiritual and celestial things, and they are real correspondences ; for the Word descended from heaven, and because it descended from thence, in its origin it is divine-celestial and divine-spiritual, to which those things, which are of the literal sense, correspond ; hence it is, that the things relating to the heavenly marriage, which is the conjunction of good and truth, fall into correspondences, thus into those things which relate to marriages on the earth. Hence also it is, that the Lord likened the kingdom of the heavens, that is, His kingdom in the heavens, and His kingdom on the earth, which is the church, to “a man a king, who made a marriage for his son,” to which he invited many. *Matt.* xxii. 2, and following verses. *A.C.* 4434. See also *T.C.R.* 358. *A.R.* 812.

Verse 5. *They made light of it, &c.*—The natural man makes light of and rejects whatever he views as separate from himself, and esteems and accepts whatever he views as conjoined to himself, neither knowing nor caring to know that it is spiritual to view as conjoined to himself every one who is in good, whether he be known or unknown, and to view as separate from himself every one who is in evil, whether he be known or unknown ; for in such case he is conjoined with those who are in heaven, and disjoined from those who are in hell ; the natural man, however, is not hence made sensible of pleasure, inasmuch as he is not receptive of spiritual influx ; he therefore regards it as altogether vile and servile, thus as of no account in respect to the pleasure he experiences through

the bodily senses, and the lusts of self-love and the love of the world; but this pleasure is dead, because it is from hell, whereas the pleasure derived from spiritual influx is alive, because it is from the Lord through heaven. *A.C.* 5025.

Verse 11. *When the king came, &c.*—See Exposition, chap. ii. 5, xxi. 5, 8.

Verses 11, 12, 13. *The king saw there a man who had not on a wedding garment, &c.*—Garments, in the Word, signify truths, and intelligence derived from truths, as in *Rev.* iii. 4, 5, xvi. 15; but he who is not in truths, is said not to have on a wedding garment; by the house of the marriage is meant heaven and the church, from the conjunction of the Lord with them, by His Divine Truth; wherefore the Lord, in the Word, is called the Bridegroom and Husband, and heaven with the church the bride and wife. *H.H.* 180.

Those who are regenerated by the Holy Spirit, that is, by the Divine Truth of faith, are distinguished in the heavens from those who are regenerated by fire, that is, by the Divine Good of love. Those who are regenerated by the Divine Truth of faith, are in heaven clad in garments of fine white linen, and are called spiritual angels; but those who are regenerated by the Divine Good of love, are clad in purple garments, and are called celestial angels. Those who are clothed in white garments are thus described: "They follow the Lamb clothed in fine linen, white and clean," *Rev.* xix. 14; "They shall walk with Me in white," iii. 4. The angels at the Lord's sepulchre, who appeared in white and shining garments, *Matt.* xxviii. 3, *Luke* xxiv. 4, were of this kind; for it is expressly declared that fine linen signifies the righteousness of the saints, *Rev.* xix. 8. That garments, in the Word, signify truths, and that white garments of fine linen signify Divine Truths, may be seen in the *A.R.* 379. The reason why those who are regenerated by the Divine Good of love are clad in purple garments, is, because purple is the colour of love, deriving it from the fire of the sun and its redness, which signifies love, as may be seen in the *A.R.* 468, 725. Because garments signify truths, therefore the man who came to the wedding, and had not on a wedding garment, was cast out into outer darkness, *Matt.* xxii. 11—13. *T.C.R.* 686.

A wedding garment signifies the intelligence of the spiritual man, which is derived from the knowledges of truth and good; but he who had not on a wedding garment, signifies a hypocrite, who, by moral life, assumes the semblance of spiritual life, when yet it is merely natural; *to bind him feet and hands*, signifies the privation of knowledges derived from the Word, by which he pretended to be a spiritual man; to be

*cast into outmost darkness*, signifies amongst those who are in falses derived from evil; outmost darkness denotes such falses. *A.E.* 195.

It is said in the Word, that *there came in one who had not on a wedding garment*, and that he was cast out; how this case is, has been also shewn me: there are some who, during their life in the body, have been tinctured with deceit, so as to be able to assume the semblance of being angels of light, and when they are in such an hypocritical state in the other life, they can also insinuate themselves into the next heavenly societies; but they do not stay there long, for when they perceive the sphere of mutual love, which is there, they are instantly seized with fear and horror, and cast themselves thence headlong; and in this case it appears, in the world of spirits, as if they were cast down, some towards a lake, some towards gehenna, some into some other hell. *A.C.* 2132. See also 10284, 10286. *H.H.* 48.

By much experience in the spiritual word, it has been given me to know that man possesses in himself the faculty of understanding the arcana of wisdom, like the angels themselves; for I have seen fiery devils, who, when they have heard the arcana of wisdom, not only understood them, but also from their rationality discoursed about them, yet as soon as they returned to their diabolical love, they did not understand them, but instead thereof they understood things contrary, which were insanities, and these on such occasion they called wisdom: yea, it has been granted me to hear, that when they were in a state of wisdom, they laughed at their own insanity, and when they were in a state of insanity, they laughed at wisdom. The man who, in the world, has been of such a character, after death, when he becomes a spirit, is generally let into an alternate state of wisdom and insanity, that he may see the latter from the former. But although people of this description see from wisdom that they are insane, still, when the choice is given them, as it is to every one, they let themselves into a state of insanity, and love it, and in such case they hate a state of wisdom: the reason is, because their internal principle was diabolical, and their external appearing as divine: these are they who are meant by the devils, who make themselves angels of light, and by him, who, in the house of marriage, *had not on a wedding garment, and was cast out into outer darkness.* *D.P.* 223.

All who honour the Lord as a Redeemer and Saviour only with the mouth and lips, whilst with the heart and spirit they look at Him as a mere man, are meant by him who entered into the marriage, *not having on a wedding garment*; the

wedding garment is faith in the Lord as the Son of God, the God of heaven and earth, and one with the Father. *T.C.R.* 380.

Verse 13. *And cast him out into darkness the most outward; there shall be weeping and gnashing of teeth.*—The reason why it [speaking a word against the Holy Ghost] will not be remitted to them is, because hypocrisy or deceit respecting holy Divine things infects the interiors of man, and destroys the all of spiritual life appertaining to him, as was said above, inasmuch that at length there is no soundness in any part of him; for the remission of sins is the separation of evil from good, and the rejection of evil to the sides, n. 8393, which effect cannot have place with him in whom all good is destroyed; therefore it is said, "It shall not be remitted to him, neither in this age nor in the future." Such also are they who are meant by him that had not on a wedding garment, who was bound hand and foot and cast into outer darkness, *Matt. xxii. 11, 12, 13. A.C. 9013.*

A wedding garment signifies the intelligence of the spiritual man, which is derived from the knowledge of truth and good; but by him who had not on a wedding garment is signified a hypocrite, who by a moral life feigns the spiritual, when yet it is merely natural; to bind him feet and hands, signifies a privation of knowledges from the Word, by which he hath counterfeited the spiritual man; to cast him out into outermost darkness, signifies among those who are in falses from evil. *A.E. 195.* See also Exposition, chap. viii. 12.

Verse 14. *Many are called, but few chosen.*—See Exposition, chap. xix. 30, and *A.R. 744, 816.*

Verses 24, 25. Brother—brethren. See Exposition, chaps. v. 19—24; xii. 49, 50; xviii. 15.

Verses 23—32. *In that day the Sadducees came to Him, who say that there is no resurrection, &c.*—There are two things which the Lord taught by these words; first, that man rises again after death; and, secondly, that they are not given in marriage in heaven. That man rises again after death, He taught by these words, that "God is not the God of the dead, but of the living," and that Abraham, Isaac, and Jacob are living. Secondly, that they are not given in marriage in heaven, by these words, "In the resurrection they neither marry, nor are given in marriage." That no other marriages are here meant but spiritual marriages, is manifest from the words which immediately follow, that "they are as the angels of God in heaven:" by spiritual marriage is meant conjunction with the Lord, and this is effected on the earth; and when this conjunction is effected on the earth, it is also effected in

the heavens, wherefore in the heavens the marriage is not again effected, neither are they given in marriage: this is also meant by these words in Luke, "The sons of this age marry, and are given in marriage; but they who are accounted worthy to attain the other age, neither marry, nor are given in marriage, xx. 34, 35; the latter are also called by the Lord, "the sons of the marriage," Matt. ix. 15, Mark ii. 19; and sometimes angels, sons of God, and sons of the resurrection. That to marry, denotes to be conjoined to the Lord, and that to enter into the marriage, denotes to be received into heaven by the Lord, is evident from the following passages: "The kingdom of the heavens is like to a man a king, who made a marriage for his son, and sent forth servants, and invited to the marriage," Matt. xxii. 1—14.; "The kingdom of the heavens is like to ten virgins, who went forth to meet the bridegroom, of whom five, being prepared, entered into the marriage," Matt. xxv. 1, and the following verses. That the Lord here meant Himself, is evident from verse 13 of the same chapter, where it is said, "Watch, because ye know not the day nor the hour in which the Son of Man is about to come." Also from the Apocalypse, "The time of the marriage of the Lamb is come, and His wife hath prepared herself. Blessed are they who are called to the marriage-supper of the Lamb," xix. 7, 9: *C.S.L.* 41.

There are marriages granted in the heavens, as on the earth, but to no others there, except to those in whom there is the marriage of good and truth, neither are any others angels, wherefore spiritual marriages, which are those of good and truth, are there meant; these spiritual marriages are given on the earth, and not after man's decease, thus not in the heavens; as it is said of the five foolish virgins, who were also invited to the marriage, that they could not enter, because they had not the marriage of good and truth, for they had no oil, but only lamps; by oil is meant good, and by lamps truth; and to be given in marriage, is to enter into heaven, where there is the marriage of good and truth. *C.S.L.* 44.

Verse 32. *I am the God of Abraham, and the God of Isaac, and the God of Jacob.*—That hereby is signified the Divine [principle] Itself, and the Divine Human, thus the Lord, is manifest from the representation of Abraham, of Isaac, and of Jacob, as denoting the Divine Itself and the Divine Human of the Lord; that Abraham represents the Lord as to the Divine Itself, Isaac as to the Divine Rational, and Jacob as to the Divine Natural, see 1893, 2011, 2066, 2072, 2089, 2245, 2251, 2630, 3144, 3210, 3305, 3439, 3704, 4180, 4286, 4538, 4570, 4615, 6098, 6185, 6276, 6424, 6804; by God is signified **THE**



DIVINE; and by their names what is representative, hence those things in the Lord are what are meant by the God of Abraham, the God of Isaac, and the God of Jacob. A.C. 6847.

*God is not the God of the dead, but of the living.*—It is manifest from these words, that heaven and hell are from the human race, and the church might have known it, if she had admitted illustration from heaven, and attended to these words of the Lord, and to those to the thief on the cross, "That to-day he should be with Him in paradise," Luke xxiii. 43; and to what the Lord said concerning the rich man and Lazarus, "That the former went into hell, and thence discoursed with Abraham, and that the latter went into heaven," Luke xvi. 19—31. L.J. 19.

There are few who will believe it possible for any one to see the things which exist in the other life, and be thence enabled to give an account of the state of souls after death. The reason of this incredulity is, because few believe in a resurrection; and of the learned, fewer than of the simple. They affirm, indeed, with their lips, that they shall rise again, because it is agreeable to the doctrine of faith; but still they deny it in their hearts. Nay, some even openly avow that if any one should rise from the dead, and that they should see and hear and touch him, they would then believe, but not till then. Were this, however, even granted, it must be repeated for the satisfaction of every individual; and, after all, not a single person who in heart denies a resurrection would be persuaded, but a thousand objections would arise in his mind, which would confirm him in his negative conclusion. Some profess to believe that they shall rise again, but not till the day of the last judgment; and the notion they have conceived of that day is, that all things appertaining to the visible world are to be destroyed. As, however, that day has been expected in vain for so many ages, they still have doubts as to any resurrection ever taking place. But what is meant in the Word by the last judgment, will be briefly shewn, by the Divine mercy of the Lord, at the end of chapter xvii. (Gen.) Hence it may appear what sort of persons there are at this day in the Christian world. The Sadducees, spoken of in Matt. xxii. 22, openly denied a resurrection: yet they did better than those at this day, who profess not to deny, because it is an article of faith, and yet deny in their hearts; so that their profession is contrary to their belief, and their belief to their profession. Preface to Genesis, chapter xvi. A.C.

Verses 35—38. *Thou shalt love the Lord thy God in thy whole heart, and in thy whole soul, &c.*—By loving Jehovah God with the whole heart and the whole soul, is meant with all

the will and all the understanding, also with all the love and all the faith, for heart signifies the love and the will, and soul signifies faith and the understanding; the reason why the heart signifies those two principles, viz., the love and the will, is because man's love is of his will; and the reason why the soul signifies also two principles, viz., faith and the understanding, is because faith is of the understanding; the reason why heart and soul have such signification, is, because the heart of man corresponds to the good of love which is of the will, and the soul or breath of the lungs corresponds to the truth of faith which is of the understanding. *A.E.* 750.

The reason why the state of the internal man is called spiritual is, because that man is affected with the truths which are of the light of heaven, and with the good which is of the heat of that light, which is love; that light is called spiritual light, because it illuminates the intellectual principle, and that heat is called spiritual heat, which is love, and enkindles the will principle; hence it is that the state of the internal man is called the spiritual state: but the reason why the state of the external man is called the natural state is, because that man is affected with the truths which are of the natural world, and with the good which is of the heat of that light, which also is love, but the love of such things as are in the world; for all the heat of life is love; hence it is that the state of the external man is called natural; those things which are of the life in the natural state are meant by judgments, but those things which are of the life in the spiritual state are meant by the words of Jehovah. The reason why it denotes those things which are of the Word is, because in the Word are all things that are of life, for in themselves they have life itself. Hence it is that all things which are of the Word are of life, because also all things therein have reference to life, as may be manifest from the two precepts, on which all things of the Word are founded, concerning which it is written in Matthew xxii. 35—40. *A.C.* 9383.

Inasmuch as the understanding corresponds to the lungs, and thence thought corresponds to the respiration of the lungs, therefore by soul and spirit, in the Word, is signified understanding, as in Matt. xxii. 37. *D.L.W.* 383.

Verse 39. *Thou shalt love thy neighbour as thyself.*—See Exposition, chap. v. 43—45.

Verse 40. *On these two commandments hang the whole law and the prophets.*—By the law is meant the historical Word, and by the prophets the prophetic Word. *A.C.* 6752.

Inasmuch as a covenant denotes the conjunction of the Lord with man by love, it follows that it is effected also by all

things which are of the love, which are the truths of faith, and are called precepts ; for all the precepts, yea, the law and the prophets, are founded in one single law, that man should love the Lord above all things and his neighbour as himself. *A.C.* 1038. See also Exposition, chap. xix. 16, 17—22.

In the other life, the science of the knowledges of faith is of no account, for the very worst, yea, the infernals, may have the science of those knowledges, sometimes above others ; but it is a life according to knowledges which is of account, for all knowledges have life for their end ; unless they were learnt for the sake of life, they would be of no use, except to enable a person to discourse about them, and hence to be accounted learned in the world, to be raised to honours, and to gain reputation and wealth ; hence it is manifest that the life of the knowledges of faith is no other than the life of charity, for the law and the prophets, that is, the universal doctrine of faith with all its knowledges, consists in love to the Lord, and in love towards the neighbour, as must be manifest to every one from the Lord's words in the verse above ; nevertheless the doctrinals or knowledges of faith are still most necessary to form the life of charity, which cannot be formed without them. *A.C.* 2049.

That all things of heaven and of the church are from the good of love, and that the good of love is from the Lord, cannot be seen, and hence cannot be known, unless it be demonstrated ; the reason why it is not known because it is not seen is, because good does not enter the thought of man like truth, for truth is seen in the thought, because it is from the light of heaven, whereas good is only felt, because it is from the heat of heaven, and it rarely happens that any one, whilst he reflects on those things which he thinks, attends to those which he feels, but to those which he sees ; this is the reason why the learned have attributed all things to thought, and not to affection, and why the church has attributed all things to faith, and not to love ; when yet the truth, which at this day in the church is said to be of faith, or is called faith, is only the form of the good which is of love ; now whereas man does not see good in his thought, for good, as was said, is only felt, and is felt under various species of delight, and whereas man does not attend to that which he feels in thought, but to what he sees therein, therefore he calls all that good which he feels from delight, and from delight he feels evil, because this is in-born from his nativity, and proceeds from the love of self and of the world ; this is the reason why he does not know that the good of love is the all of heaven and of the church, and that this good is not in man, except from the Lord, and that it does not flow in from the Lord with any others but those who shun evils, with their

delights, as sins. This is what is meant by the Lord's words, that the law and the prophets hang on these two commandments. "THOU SHALT LOVE GOD ABOVE ALL THINGS, AND THE NEIGHBOUR AS THYSELF:" and I can assert that there is not a grain of truth given, which in itself is truth, with man, only so far as it is from the good of love from the Lord, and hence not a grain of faith, which in itself is faith, that is, living, saving, and spiritual, unless so far as it is grounded in charity, which is from the Lord. A.R. 908.

When love to the Lord becomes the ruling love, it enters into all the particulars of man's life; as he who loves his king, or his parent, manifests this love in their presence by its shining forth from every expression of his countenance, by its being heard in every particular of his speech, and by its appearing in all things of his gesture. This is meant by having God continually before the eyes, and by loving Him above all things with the whole soul and with the whole heart. A.C. 8857.

By *heart* is meant the life of love, and by *soul* the life of faith, and by *thought* those things which proceed from the life of faith, thus which proceed from the soul or the understanding enlightened. That these things are signified by heart and soul in the Word, is known to few at this day within the church, by reason that it has not been considered that man has two faculties, which are distinct from each other, viz., the will and the understanding, and that those two faculties must constitute one mind, that man may be truly man; neither has it been considered that all things in the universe, as well in heaven as in the world, have reference to good and truth, and that these principles must be joined together before they can be and produce anything; in consequence of ignorance on these subjects, man has separated faith from love, for he who is ignorant of those universal laws, cannot know that faith has reference to truth, and love to good, and that unless they be joined together they are not anything; for faith without love is not faith, and love without faith is not love, for love has its quality from faith, and faith its life from love, hence faith without love is dead, and faith with love is alive. A.C. 9050.

It is said that God should be loved *from the whole heart, from the whole soul, and from all the strength*, by which is signified that He should be loved from all things appertaining to man; *from the heart*, denotes from the will where the good of love is; *from the soul*, denotes from the understanding where the truth of faith is, thus it denotes from faith; which two principles are of the internal man: *from all the strength*, denotes from those things which are of the understanding and of the will in the external man. A.C. 9936.

That love to the Lord and love towards the neighbour comprehend in them all Truths Divine, may be manifest from what the Lord spake concerning those two loves, saying, "Thou shalt love thy God from thy whole heart and from thy whole soul; this is the greatest and first commandment; the second, which is like to it, is, thou shalt love thy neighbour as thyself: on these two commandments hang the law and the prophets." The law and the prophets are the whole Word, thus all Truth Divine. *H.H.* 19.

In the beginning, when any church is established, the Word is at first closed to them, but afterwards it is unclosed, the Lord so providing, and hence it is learnt, that all doctrine is founded on these two precepts, that the Lord is to be loved above all things, and a man's neighbour as himself; when these two precepts are regarded as an end, then the Word is unclosed, for all the law and all the prophets, that is, the whole Word, depend upon them, insomuch that all things are derived from those two precepts, and all things have reference to them; and whereas in such case the members of the church are in the principles of truth and good, they are enlightened in all the particulars which they see in the Word, for the Lord is then present with them by the angels, and teaches them, although they are ignorant of it, and also leads them into the life of truth and good. *A.C.* 3773.

It is said by the Lord in the Old Testament, and confirmed in the New, that all the law and all the prophets are founded in love to God, and in love towards the neighbour, thus in the very life, but not in faith without life, thus in nowise in faith alone, consequently neither in confidence, for this cannot exist without charity towards the neighbour. *A.C.* 5826.

Verses 41—46. That the Lord put off the human from the mother, and put on a Human from the Divine in Himself, which is called the Father, may also be concluded from this circumstance, that whenever He spoke to her or of her, He did not give her the title of mother. There are but three occasions recorded in the Evangelists in which the Lord addressed her or mentioned her, and on two of these He called her woman, and the third time He declined to acknowledge her as His mother. That He twice called her woman, we read in John ii. 3, 4, xix. 26, 27; that He once declined to acknowledge her, we read in Luke viii. 20, Matt. xii. 46, 49, Mark iii. 31, 35. In other places Mary is called His mother, but not from His own mouth. The same truth is also confirmed from this circumstance, that He would not acknowledge Himself to be the Son of David; for we read in the Evangelists, "Jesus asked the Pharisees, saying, What think ye of Christ?"

whose Son is He? They say unto Him, [the Son] of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou on My right hand, till I make Thine enemies Thy footstool? If David then called Him Lord, how is He His Son? And no man was able to answer Him a word." Matt. xxii. 41—45. Thus it is evident that the Lord, in respect to His glorified Human, was neither the Son of Mary nor of David. *D.L.* 35.

That there is an internal sense in the Word throughout, treating solely of the Lord, of His kingdom in the heavens, of His church in the earths, and with every individual person in particular, consequently treating of the good things of love and of the truth of faith, may appear to every one from the passages out of the Old Testament cited by the Evangelists, as in Matthew: "The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool, xxii. 44; Psalm cx. 1. That these words relate to the Lord, does not appear from the literal sense of the passage as it stands in the book of Psalms, and yet that the Lord alone is meant, He Himself teaches in Matt. xxii. 41—46. *A.C.* 2135.

Verse 42—45.—*They say unto Him, the Son of David, &c.*—That David might represent the Lord as to Divine Truth, the Lord was willing to be born of the house of David, and also to be called the Son, the stem and the offspring of David, likewise the root of Jesse; but when the Lord put off the Humanity derived from the mother, and put on the Humanity derived from the Father, which is the Divine Human, He was then no longer the Son of David; this is meant by the Lord's words to the Pharisees in the above verses; hence it is that He was not the Son of David, as neither the Son of Mary, whom therefore He did not call His mother, but woman. Matt. xii. 46, 47, 48, 49; Mark iii. 31, to the end; Luke viii. 19, 20, 21; John ii. 4. *A.E.* 205.

It is believed that the Lord, as to His Humanity, not only was, but also is, the Son of Mary, but in this the Christian world is mistaken; that He was the Son of Mary is true, but that He still is the Son of Mary, is not true; for by acts of redemption He put off the Humanity derived from the mother, and put on the Humanity derived from the Father, hence it is that the Humanity of the Lord is Divine, and that in Him God is man and man is God. This is also confirmed by this consideration, that He did not acknowledge Himself to be the Son of David; for we read in the Evangelists, "Jesus asked the Pharisees, saying, What think ye of the Christ? whose Son is He?" &c. *T.C.R.* 102. See also *A.C.* 2649.

Verse 44. *Sit Thou on My right hand, until I place Thine*

*enemies Thy footstool.*—By right hand, when applied to the Lord, is signified both Omnipotence and Omniscience, the reason is, because to the right, in heaven, is the south, and to the left, is the north, and by the south is signified Divine Truth in the light, and by the north Divine Truth in the shade; and whereas all power appertains to Divine Good by Divine Truth, therefore by the right hand, when applied to the Lord, is signified Omnipotence: and whereas all intelligence and wisdom appertains to Divine Good by Divine Truth, and to the right, in heaven, is Divine Truth in the light, as was said, therefore by the right hand, when applied to the Lord, is also signified Omniscience. By the above words is described the Lord's combat in the world against the hells, and their subjugation, which was effected from the Divine Good by the Divine Truth; the right hand signifies the Divine Truth, wherefore it is said, "Until I place Thine enemies Thy footstool," where by enemies are signified the hells, and by placing them a footstool, is signified altogether to subdue." *A.E.* 298.

To *sit on the right hand* is spoken from the idea of place, thus according to the appearance, when, nevertheless, it is the state of the Divine power of the Lord which is thus described. *A.C.* 3387. See also Exposition, chap. xix. 28.

By *footstool*, are here signified things natural, both sensual things and scientific, and hence the rational things of man; which are called enemies, when they pervert worship, and this from the literal sense of the Word, so that there is worship only in things external, and no internal worship but what is filthy. *A.C.* 2162.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER XXII.

VERSE 2. *Like unto a man a king.*—See note at chap. xviii. 23.

Verse 4. *My oxen and fatlings are sacrificed.*—What is here rendered *are sacrificed*, in the common version of the New Testament is translated *are killed*, but the original expression is *τεθυμένα*, which is derived from *θω*, properly signifying to sacrifice.

Verse 5. *One to his own field.*—There is a peculiar force and meaning in what is here called *his own field* (in the original *ἴδιον ἀγρὸν*), which can only be seen from the internal sense, according to which sense *field* has more immediate

reference to what is of the will, as *merchandize* has to what is of the *understanding*. *His own field*, therefore, emphatically denotes his own proper will, and the things appertaining to it, whilst both expressions, viz., *field* and *merchandize*, have reference to the marriage so often spoken of above.

Verse 7. *The king was angry; and sending his armies, he destroyed those murderers, and burned their city.*—The Lord here again speaks in reference to marriage, but in this case to the infernal marriage, because He is speaking of those who reject the heavenly marriage; for the king *being angry* has respect to evils in the will, and *sending his armies* has respect to falses in the understanding. In like manner, *destroying the murderers*, has respect to the effect of evil in destroying all good in the will, and *burning their city*, has respect to the effect of what is false in destroying all truth in the understanding. This passage also supplies another remarkable example of the Lord's mode of speaking according to a connexion of ideas in the internal sense, when yet they appear scattered and unconnected in the sense of the letter.

Verse 9. *Go ye therefore into the cross-ways of the ways.*—

The expression here rendered *cross-ways of the ways*, is in the original διεξόδους τῶν ὁδῶν, which, in the common version of the New Testament, is rendered *highways*, but signifies more properly the places where several ways meet by crossing each other. There is every reason to conclude that the expression was adopted in reference to the internal sense, in which sense it applies to those who are principled in falses, or in truths not genuine, which may properly enough be called *cross-ways*.

Verse 12. *And he saith to him, Companion, &c.*—See note at chap. xx. verse 13.

Verse 29. *Ye do err, not knowing the Scriptures, nor the power of God.*—To *err* denotes to be in false principles; *not knowing the Scriptures*, denotes from ignorance of the Divine Truth; *nor the power of God*, denotes from ignorance of the Divine Good, thus both expressions conjoined denote the heavenly marriage so perpetually adverted to by the great Saviour.



# MATTHEW.

## CHAPTER XXIII.

### CHAPTER XXIII.

### THE INTERNAL SENSE.

1. THEN Jesus spake to the multitudes and to His disciples,

2. Saying, The scribes and the Pharisees sit in the seat of Moses :

3. All things therefore whatsoever they say to you to observe, observe and do : but do not according to their works : for they say, and do not.

4. For they bind heavy burdens and grievous to be borne, and put [them] on the shoulders of men : but they are not willing to move them with their finger.

5. But all their works they do to be regarded of men : they make broad their phylacteries, and enlarge the fringes of their garments ;

6. And love the first sitting place at feasts, and the first seats in the synagogues ;

7. And greetings in the market, and to be called of men, Rabbi, Rabbi.

8. But be not ye called Rabbi ; for One is your Teacher, the Christ ; but all ye are brethren.

THAT instruction from the Word ought to be attended to, without regard to the persons or characters of those who teach it. Verses 1, 2, 3.

Nevertheless the examples of those who teach, and do not live accordingly, are not to be followed, because they are in the knowledge of truth without the love of it. Verse 3, latter part.

And thus, though they lead others into spiritual infestations by what they teach, yet they do not assist them in removing those infestations. Verse 4.

For they teach only for the sake of human reputation, and therefore speak truths magnificently, and do works in externals that they may be seen. Verse 5.

And seek pre-eminence in the communication of good, and truth, and natural science, and to be thought better and wiser than others. Verses 6, 7.

Whereas no man ought to exalt himself above others in his knowledge, but to confess that all the truth he possesses

9. And call not [any one] your father on the earth: for One is your Father that [is] in the heavens.

10. Neither be ye called teachers: for One is your Teacher, the Christ.

11. But the greater of you shall be your minister.

12. For whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

13. But wo unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of the heavens before men: for ye do not enter in [yourselves], neither do ye suffer them that are entering in to enter in.

14. Wo unto you, scribes and Pharisees, hypocrites! because ye devour the houses of widows, and for a pretence pray long: on this account ye shall receive more abundant judgment.

15. Wo unto you, scribes and Pharisees, hypocrites! because ye compass the sea and the dry [land] to make one proselyte, and when it is effected, ye make him the son

is from the Divine Truth, which is willing to impart itself alike to all. Verse 8.

Neither ought any one to be exalted on account of the good appertaining to him, since all good is from the Divine Good of the Lord. Verse 9.

Neither ought he to be exalted on account of science, since all science is from the Divine Truth. Verse 10.

But they who excel others in what is good and true, ought to impart good and truth to others, out of pure love. Verse 11.

Since they who are in self-exaltation, deprive themselves of all good, whereas they who renounce self-exaltation, come into the possession of all good. Verse 12.

They therefore who are in the knowledge of truth separate from the life, are in external worship separate from internal, which is cursed, because they neither enter themselves into the life of heaven, nor encourage others to enter. Verse 13.

And because they deprive those of truths who desire truths, and teach them falses, when yet they make a show of teaching them truths. Verse 14.

And because in pretending to convert mankind to what is true and good, they confirm them the more in falses and evils. Verse 15.

of hell more two-fold than yourselves.

16. Wo unto you, blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17. [Ye] fools and blind: for which is greater, the gold, or the temple that sanctifieth the gold?

18. And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift which is upon it, he is a debtor.

19. [Ye] fools and blind: for which is greater, the gift, or the altar that sanctifieth the gift?

20. He therefore that sweareth by the altar, sweareth by it, and by all things upon it.

21. And he that sweareth by the temple, sweareth by it, and by Him who inhabiteth it.

22. And he that sweareth by the heaven, sweareth by the throne of God, and by Him that sitteth upon it.

23. Wo unto you, scribes and Pharisees, hypocrites! because ye pay tithes of mint and anise, and cummin, and have omitted the weightier things of the law, the judgment, and the mercy, and the faith: these [latter] things ought ye to have done, and not to have omitted the former.

24. [Ye] blind guides, who strain out the gnat, but swallow the camel.

All such false teachers therefore are accursed, who seek to confirm themselves in truth and good by the external things of worship, more than by the LORD's Divine Humanity, from which all the good, and truth of worship proceed, and which therefore alone sanctifies worship. Verses 16, 17, 18, 19.

For the Divine Humanity of the LORD, as to good, is the continent of all good. Verse 20.

And the Divine Humanity of the LORD, as to truth, is the continent of all truth. Verse 21.

And the recipients of truth and good are the recipients of Truth Divine and of Good Divine. Verse 22.

That they also are accursed, who are scrupulously exact about the external things of the church, or such as relate to the mere science of truth, whilst at the same time they are negligent of the internal things of the church, or such as relate to love to God, to charity towards the neighbour, and to the wisdom of such love and charity. Verse 23.

Whereas both internal and external things ought to be joined together, by exalting the

25. Wo unto you, scribes and Pharisees, hypocrites! because ye make clean the outside of the cup and of the platter, but within they are full of rapine and intemperance.

26. [Thou] blind Pharisee, cleanse first that which is within the cup and platter, that what is without them may be clean also.

27. Wo unto you, scribes and Pharisees, hypocrites! because ye make yourselves like to whited sepulchres, which outwardly indeed appear beautiful, but within are full of the bones of the dead, and of all uncleanness.

28. So ye also outwardly indeed appear just unto men, but inwardly ye are full of hypocrisy and iniquity.

29. Wo unto you, scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets, and adorn the monuments of the just.

30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

former above the latter, since to act otherwise obstructs the light of truth, so that small falses are indeed seen, but great ones are not seen. Verses 23, 24.

That they also are accursed, who regulate the outward man by semblances of civil and moral life, without attending to the regulation of the inner man by the laws of spiritual life, leading to shun evils as sins against God. Verse 25.

Whereas the interiors of the will and thought ought first to be purified from evils and falses by the admission of spiritual goods and truths, and then the exteriors, which are the works and the speech, would be thereby purified. Verse 26.

Otherwise evils are only made externally to appear like goods, and falses like truths, when yet internally they are evils and falses from hell. Verses 27, 28.

And thus all truth perishes under what is false, and all good under what is evil, and yet the perpetrators of this mischief are not aware of the spiritual murder which they commit. Verses 29, 30.

31. Thus ye witness to yourselves, that ye are the sons of them who murdered the prophets.

32. And ye have fulfilled the measure of your fathers.

33. [Ye] serpents, generations of vipers, how can ye fly from the judgment of hell?

34. Therefore, behold, I send unto you prophets, and wise [men], and scribes; and [some] of them ye shall kill and crucify, and [some] of them ye shall scourge in your synagogues, and shall persecute [them] from city to city:

35. That upon you may come all the just blood shed upon the earth, from the blood of just Abel unto the blood of Zacharias, son of Barachias, whom ye murdered between the temple and the altar.

36. Verily I say to you, All these things shall come upon this generation.

37. Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them that were sent unto her, how often was I willing to gather together thy children, even as a bird gathereth together her young under the wings, and ye were not willing!

38. Behold, your house is left unto you desert.

When yet their own deeds testify, if they could discern, that their understandings are formed of mere fables destructive of truths, and that those fables are filled with evils. Verses 31, 32.

Thus they are mere deceit and cruelty combined, which are altogether infernal, and in connexion with hell. Verse 33.

And which extinguish every truth of doctrine, and destroy every good of doctrine and pervert the Word, and wander from one false of doctrine to another. Verse 34.

And thus adulterate all the good, and falsify all the truth of the church by all manner of rejection of the Lord. Verses 35, 36.

When yet the Lord in Divine Mercy is willing to conjoin truth to good in every one, and thereby to conjoin every one to Himself. Verse 37.

But man, from his unwillingness to comply with the Divine purpose, deprives himself of all good and truth. Verse 38.

39. For I say to you, Ye shall not see Me henceforth, until ye shall say, Blessed is He that cometh in the name of the Lord.

Since none can have his understanding opened to the light of spiritual truth, unless his will be first disposed to exalt the Divine Humanity of the Lord, and whatsoever proceeds from Him. Verse 39.

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## EXPOSITION.

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### CHAPTER XXIII.

THAT the external man is to be purged, but by the internal, the Lord teaches in Matthew chap. xxiii. from beginning to end; and that the external man does not become internal, or act in unity with the internal, until concupiscences are removed. *T.C.R.* 326, 331.

Verses 1—34. False prophets, who teach what is false, and thereby seduce, are as the scribes and Pharisees, who are described by the Lord in these verses. *L.J.* 59.

Verse 5. *They make broad their phylacteries, &c.*—To make broad their phylacteries denotes to speak truth magnificently, merely to be heard and seen by men; for *phylacteries* are the external things which are extant to the sight, and to make them broad is to do works in externals, that they may appear or be seen. *A.C.* 9825, 9917.

These things were actually done by the scribes and Pharisees, but still thereby was represented and signified that they spake many things from the ultimates of the Word, and applied them to life and to their traditions, in order that they might appear holy and learned: by the phylacteries which they made broad, are signified goods in the outward form, for the phylacteries were upon the hands, and by the hands are signified deeds, inasmuch as the hands are employed to do; by the borders of their cloaks, which they enlarged, are signified external truths; external truths are those which are in the ultimate sense of the letter; cloaks denote truths in general, and borders the ultimates thereof. *A.E.* 395.

Verses 8, 9. *But be ye not called Rabbi, &c.*—From these two verses it is very evident, that the words of the Lord are to be spiritually understood; for who may not be called rabbi

or doctor, who is a rabbi or doctor, and who may not be called father, who is a father; but whereas by father is signified good, and by the Father in the heavens the Divine Good, and whereas by doctor or rabbi is signified truth, and by the Doctor or Teacher Christ, the Divine Truth, therefore on account of the spiritual sense, which is in all things of the Word, it is said that they should not call a father on earth father, nor any one doctor, viz., in the spiritual sense, but not in the natural; in the natural sense they may be called doctors and fathers, but representatively, viz., because the doctors who are in the world indeed teach truth, not however from themselves, but from the Lord, and because fathers who are in the world are indeed good, and lead their children to good, yet not from themselves but from the Lord; hence it follows, that although they are called doctors and fathers, still they are not doctors and fathers, but those names properly belong to the Lord alone; to call, and to call any one by name, in the Word, also signifies to acknowledge the quality of any one; inasmuch as all in heaven and in the church are the disciples and sons of the Lord, as of a Doctor or Teacher, and as of a Father, therefore the Lord saith, "*All ye are brethren;*" for the Lord calleth all in heaven and in the church sons and heirs, by virtue of consociation, by love from Himself, and hence by mutual love, which is charity, and it is from this ground that by the Lord they are called brethren; in this manner is to be understood the customary saying, "*That all are brethren in the Lord.*" From these considerations it may also appear who are meant by the Lord when He mentions brethren, namely, all who acknowledge Him, and are in the good of charity from Him, consequently who are of His church. *A.E.* 746.

That by Christ is signified the Divine Truth, is manifest from Matthew, where it is said, "*Be not ye called Rabbi, for One is your Teacher, the Christ;*" where by rabbi and teacher is signified truth teaching, thus, abstractedly, the doctrine of truth, and in the supreme sense the Divine Truth, which is the Christ; that He alone is Divine Truth, is meant by "*Be not ye called Rabbi, One is your Teacher, the Christ.*" *A.E.* 984.

By rabbi and teacher is signified one that teacheth truth, thus, abstractedly, the doctrine of truth, which is Christ; that the Lord alone is Divine Truth, is therefore understood by, be not ye called Rabbi, for One is your Teacher, Christ. *A.R.* 684. See also 46.

To be called master, and to be called father on earth, is not here forbidden, but to acknowledge in heart any other father than the Lord, that is, when mention is made of master and

father, it is requisite that the Lord be understood, who, in the supreme sense, is represented by them, agreeable to what was said above, n. 3702, concerning the most ancient people, who were celestial men; that whatsoever they perceived on earth was to them a medium [or means] of thinking concerning the Lord. *A.C.* 3073.

That it is not here forbidden to any one to call his father upon earth father is evident; nor is it here forbidden by the Lord; but this was said, because by Father is understood the Divine Good. *A.R.* 254.

These words, unexplained by doctrine, would seem to imply, that it is not lawful to call any person teacher, father, or master: whereas by doctrine we learn, that this is lawful in a natural sense, though it be unlawful in a spiritual sense. *S.S.* 51. See also *C.S.L.* 406. *T.C.R.* 306. *A.C.* 3010.

By these words is meant that the Lord alone is the Father as to life, and that the father on earth is only a father as to the clothing of the life, which is the body, wherefore in heaven no one else is called Father but the Lord: that men are said to be His sons, and born of Him, if they do not invert that life, is evident also from many passages in the Word. *D. P.* 330.

It is believed from the sense of the letter of the Word, that Michael is one of the archangels, but there is not any archangel in the heavens; there are indeed superior and inferior angels, also angels more and less wise, and likewise in the societies of the angels there are moderators set over the rest, but still they are not archangels, under whose obedience, grounded in arbitrary appointment, the rest stand, such government not being given in the heavens, for all in the heavens acknowledge in heart no other above them but the Lord alone, which is meant by the Lord's words in Matt. xxiii. 8, 9, 10, 11. *A.E.* 735.

Concerning the fourth precept of the decalogue, that parents are to be honoured. This precept was given, because the honour of parents represented and thence signified love to the Lord and love towards the church; for father, in the celestial sense, or the celestial Father, is the Lord, and mother, in the celestial sense, or the celestial mother, is the church; honour signifies the good of love, and prolongation of days, which is the consequence, signifies the felicity of life eternal; thus is this precept understood in heaven, where no other Father is known than the Lord, and no other mother than the kingdom of the Lord, which also is the church, for the Lord giveth life from Himself, and by the church He giveth nourishment. That in the celestial sense of this precept, not



any father in the world is to be understood, nor indeed to be named whilst man is in a celestial idea, the Lord teacheth in Matt. xxiii. 9. *A.E.* 966.

Verse 10. Christ, in Matt. xxiii. 10, denotes Truth Divine. *A.C.* 3010.

Verse 11. *But the greater of you shall be your minister.*—See Exposition, chap. xx. 26, 27, 28.

Verse 14. *Because ye devour the houses of widows.*—By widows are meant those who are in truth without good, but still desire to be led by good; to devour the houses of widows therefore signifies, to deprive those of truths who desire truths, and to teach them falses; and whereas to deprive others of goods and truths, and to appropriate those things to self for the sake of self-honour and gain, was amongst those things that are cursed, therefore the Lord said, “Wo to you, scribes and Pharisees, because ye devour the houses of widows, &c. *A.C.* 4844.

Verses 16, 17. *Wo unto you blind guides, who say, Whosoever shall swear by the temple, it is nothing, &c.*—The reason why it is not allowed to swear by the temple and by the altar is, because to swear by them was to swear by the Lord, by heaven, and by the church; for by the temple, in the supreme sense, is meant the Lord as to Divine Truth, and, in the respective sense, heaven and the church as to that truth, also all worship grounded in Divine Truth; and by the altar is signified the Lord as to Divine Good, and, in the respective sense, heaven and the church as to that good, also all worship grounded in Divine Good; and whereas by the Lord are meant all the Divine things which proceed from Him, He being in them, and they being His, therefore whosoever swears by Him, swears by all things that are His; in like manner, whosoever swears by heaven and the church, swears by all the holy things which are of heaven and the church, for heaven is the complex and continent of those things, in like manner the church, therefore it is said that the temple is greater than the gold of the temple, because the temple sanctifies it, and that the altar is greater than the gift which is upon it, because the altar sanctifies it. *A.E.* 608. See also Exposition, chap. xv. 14.

It is said that the temple sanctifies the gold which is in it, and that the altar sanctifies the gift which is upon it; and thus that the temple and altar were most holy things, from which came all sanctification; wherefore by the temple and altar is signified the Lord as to the Divine Humanity, for from this Divine Human proceeds every holy thing of heaven and the church; unless this be meant, the temple and altar cannot sanctify anything; neither can worship itself sanctify, but the

Lord to whom worship is paid, and from whom is the good and truth of worship, wherefore it is said, that the gift does not sanctify, but the altar; by the gift, are meant the sacrifices which were of worship: and whereas the Jews did not understand this, but taught otherwise, therefore they were called by the Lord fools and blind. *A.E.* 391. See also *A.R.* 191. *A.C.* 9229, 9714.

By the temple is signified the Divine Human (principle) of the Lord, and at the same time heaven and the church in the following passages, Psalm cxxxviii. 2, Jonah ii. 4, 7, Habakkuk ii. 20, and Matt. xxiii. 16, 17. *A.E.* 220.

Verse 22. *And he that sweareth by the heaven, sweareth by the throne of God, and by Him that sitteth upon it.*—That by throne is here signified heaven, is evident, for it is said, that he that sweareth by the heaven, sweareth by the throne of God; not that Jehovah or the Lord sits there upon a throne, but because His Divine in the heavens is called a throne, and also sometimes appears as a throne to those to whom it is given to look into heaven. *A.E.* 253.

In the Word there is frequent mention made of a throne, where the Divine Truth and judgment from it are treated of; and by a throne, in the internal sense, is there signified that which is of the Divine Royalty, and by Him that sits upon it is signified the Lord Himself as a King or Judge; but the signification of a throne, like the signification of several other things, is relative; when the Lord's Divine Itself, and the Divine Human are meant by Him that sits on the throne, in this case the Divine Truth which proceeds from Him is meant by the throne; when the Divine Truth which proceeds from the Lord is meant by Him that sits on the throne, in this case the universal heaven, which the Divine Truth fills, is meant by the throne; but when the Lord as the Divine Truth in the superior heavens is meant by Him that sits on the throne, in this case the Divine Truth which is in the lowest heaven, and also in the church, is meant by the throne; thus the significations of throne are relative. The reason why a throne signifies what is of the Divine Truth, is because a king in the Word signifies truth, and so does a kingdom; that a king has that signification, may be seen n. 1672, 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068; that a kingdom, may be seen n. 1672, 2547, 4691; but what is specifically meant by a throne in the Word is manifest from the series of things treated of, as in Matt. v. 34, 35, and xxiii. 22; in this passage it is expressly said that heaven is God's throne. *A.C.* 5313.

He who supposes that they who washed their flesh, or

hands and feet, or garments, were thereby cleansed and sanctified, that is, purified from their sins, is much deceived, for sins are not washed or wiped away as filth by water, but they are washed away, that is removed, by truths, and by a life according to them, and this was what was only represented by washings; for waters signify truths, and truths, when the life is formed according to them, purify men. That these external things contributed nothing to purification from evils and falses is clearly taught by the Lord in Matt. xxiii. 25, 26, 27. *A.E.* 475. See also 960.

Verse 23. *Ye have omitted the weightier things of the law, the judgment, and the mercy, and the faith, &c.*—Justice and judgment are frequently mentioned together in the Word, but what they signify in the internal sense, is not yet known; in the proximate sense justice is predicated of what is just, and judgment of what is right; it is just, when anything is judged from a principle of good, and this according to conscience; but it is right, when anything is judged from a principle of law, and thus from the just principle of the law, consequently, also according to conscience, because the law is, in this case, the rule of judgment. But, in the internal sense, justice is what is derived from good, and judgment what is derived from truth; good is all that which appertains to love and charity; truth is all that which appertains to faith grounded in charity; truth derives its essence from good, and is called truth grounded in good, as faith is grounded in charity, consequently, also, judgment is grounded in justice. By justice and judgment, in ancient times, were meant, with respect to the Lord, mercy and grace, and with respect to man, charity and faith. *A.C.* 2235.

Love is turned into mercy, and becomes mercy, when any one, who is in need of help, is regarded from love or charity, hence mercy is an effect of love towards the needy and miserable. The reason why doing mercy denotes the good of love, is because all mercy is of love, for he who is principled in love or charity, is also principled in mercy; and, in this case, love and charity with him becomes mercy, when a neighbour is in want or misery, and in that state he affords him help; hence it is that by mercy is signified the good of love. *A.C.* 3063, 6180.

Faith which is *in* man is faith of the life, but faith which is not yet in man is faith of the memory and of the thought thence derived; the faith which is of the life is understood by "believing in God," but to believe those things which are from God, and not to believe *in* God, is historical faith, which is not saving. Who, that is a true priest and a good pastor, doth not

desire that men may live well? and who does not know that a faith of knowledges, because another man has told them, is not a faith of the life, but historical faith? The faith which is of the life, is the faith which is of charity, for charity is life. But although the case is thus clear, yet I foresee that they who have confirmed themselves in the doctrine of faith alone, and justification thereby, will not recede from it, by reason of their connecting falses with truths; for they teach truths when they teach from the Word, but they teach falses when they teach from doctrine; and hence they confound those things, by saying that the fruits of faith are the good of life, and that these follow from faith, and yet that the goods of life contribute nothing to salvation; thus do they conjoin and separate; and when they conjoin they teach truths, but before the people, who do not know that they so invert, and that they say these things from necessity, that their doctrine may cohere with the Word; but when they separate they teach falses, for they say that faith saveth, and not the goods of charity which are works, not knowing, in this case, that charity and faith act as one, and that charity is to act well, and faith is to believe well, and that to believe well without acting well is impossible, thus that there can be no faith without charity; likewise that charity is the *esse* of faith, and its soul, wherefore faith alone is faith without a soul, and thus is a dead faith; and inasmuch as this is not faith, hence justification thereby is a mere non-entity. A.E. 250. See also Exposition, chap. xvii. 19, 20.

Verses 25, 26. *Wo unto you scribes and Pharisees, because ye make clean the outside of the cup and of the platter, &c.*—It is said that the inside of the cup and of the platter must be cleansed, that the outside also may be made clean; for the outside appertaining to man cannot be cleansed until the inside is first cleansed, for the outside is cleansed by the inside; by the cup and platter are signified the interiors and exteriors of man, which receive truth and good, for the cup is what contains wine, and the platter is what contains food, and by wine is signified truth, and by food the like as by bread, viz., good; hence it is evident what is signified in the spiritual sense by cleansing first the inside of the cup and of the platter, that the outside may be clean also. The like is meant also by the washing of the disciples' feet, concerning which the Lord thus saith to Peter, "He that is washed hath no need but to be washed as to the feet, and is wholly clean," John xiii. 10; he that is washed signifies who is inwardly clean; hath no need but to be washed as to the feet, signifies that in such case he will be outwardly cleansed, for the feet signify the external or natural man. A.E. 475.

The reason why the Lord speaks of a cup, and of a platter, is because that which contains signifies the same thing as that which is contained, thus a cup signifies the same as wine, and a platter the same as meat; by wine, is signified the truth of the Word and of doctrine, and by meat, the good of the Word and of doctrine; the natural man or natural mind is purified interiorly when falses and evils are removed, but the contrary is the case when they are not removed, for such as the interior is, such is the exterior; but not *vice versa*; for the interior flows in into the exterior, and arranges this latter to agreement with itself, but not *vice versa*. A.E. 960.

Inasmuch as by cup was signified that which contained, and by wine that which was contained, consequently, by cup the external man, and by wine his internal, therefore it was said by the Lord, "Wo unto you, scribes and Pharisees, hypocrites, because ye make clean the *outside of the cup* and of the platter, but within they are full of rapine and intemperance; thou blind Pharisee, cleanse first that which is *within the cup* and platter, that what is without them may be clean also;" by cup also, in the internal sense, is here meant the truth of faith, to cultivate which, without its good, is to cleanse the outside of the cup, and especially when the interiors are full of hypocrisy, deceit, hatred, revenge, cruelty, for in this case, the truth of faith is only in the external man, and nothing at all of it in the internal; and to cultivate and imbue the good of faith causes truths to be conjoined to good in the interior man, in which case fallacies are accepted for truths, which is signified by first cleansing the inside of the cup, that what is without may be clean also. A.C. 5120.

The interior principle appertaining to man in the world cannot appear until the exterior is removed; for the exterior, with those who are evil, acts altogether otherwise than the interior wills and thinks, for man assumes a pretence of what is honest, of what is just, and also of Christian good or charity, and this that it may be believed that he is interiorly such, to do which he is impelled also by the fear of loss of gain, of reputation, and of honour, by the penalties of the law; but when those fears are removed, and he acts from his interior principle, then, like an unprincipled man, he commits depredations on the property of others, and thirsts after the blood even of his fellow-citizens, as is the case in intestine wars. That the interiors are of such a quality, appears yet more manifest from the evil in another life, when external things are taken away from them, and internal things are laid bare, in which case it is discovered that several, who appeared as angels in the world, are devils. That the interiors are at such disagreement with the exteriors, is a

proof that the state of man is altogether perverted, for such disagreement is not given with those who are in a principle of sincerity, of justice, and of good, for they speak as they think, and think as they speak; but it is altogether otherwise with those who are not in a principle of sincerity, nor of justice, nor of good, for with these latter the interiors are at disagreement with the exteriors; that the Jewish nation were of such a quality, is described by the Lord in Matthew xxiii. 25, 26, 27, 28. *A.C.* 7046.

The interior of man is no otherwise purified than as he desisteth from evils, according to the precepts of the decalogue: those evils, so long as he has not desisted from them, and does not flee and become averse from them as sins, constitute his interior, and are as an interposed veil or covering, appearing in heaven as an eclipse, whereby the sun is obscured and the light intercepted, and is also as a fountain of pitch or black water, from which nothing but what is impure can possibly emanate: what proceeds from it and appears before the world as good, still is not good, because it is defiled by the evils from the interior, for it is pharisaical and hypocritical good: this good is good from man, and is also meritorious good: the case is otherwise when evils are removed by a life according to the precepts of the decalogue. Now, inasmuch as evils are to be removed before goods can become truly good, therefore the ten precepts were the first of the Word; for they were promulgated from Mount Sinai before the Word was written by Moses and the prophets; and in them are not contained the goods which are to be done, but the evils which are to be shunned; therefore, also, those precepts are taught first in the churches, for they are taught to boys and girls, in order that man may commence his Christian life from them, and by no means forget them as he grows up, which nevertheless is the case. Similar things are understood by the words in Isaiah i. 11—18. *A.E.* 939.

The truths of the sense of the letter of the Word are in part not naked truths, but are appearances of truth, and are as similitudes and comparisons taken from such things as are in nature, thus accommodated and adequate to the apprehension of the simple and also of infants; but whereas they are correspondences, they are the receptacles and habitations of genuine truth, and are as vessels which include and contain, in like manner as a crystalline cup includes excellent wine, and as a silver dish contains meats for food; and they are as garments which clothe, in like manner as swaddling clothes invest an infant, and as a handsome dress clothes a virgin: they are also as the scientifics of the natural man, which comprehend in them

the perceptions and affections of truth that are of the spiritual man. The naked truths themselves, which are included, contained, clothed, and comprehended, are in the spiritual sense of the Word, and the naked goods are in its celestial sense. Thus, for example, "Jesus said, Wo unto you scribes and Pharisees, because ye cleanse the outside of the cup and of the platter, but within they are full of rapine and intemperance. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside may be clean also." The Lord here spake by the ultimate things of nature, which are continents, and thus makes mention of a cup and a platter; and by a cup is meant wine, and by wine the truth of the Word; and by a platter is meant meat, and by meat the good of the Word; by cleansing the inside of the cup and platter, is meant to purify the interiors which are of the will and thought, thus of love and faith, by the Word; by the outside being thus clean, is meant that the exteriors are thereby purified, which are the works and the speech, for these latter derive their essence from the former. *S.S.* 40. See also *T.C.R.* 215, 326. *D.P.* 150, 151. *D. Life*, 30. *A.E.* 960.

The Word teacheth in the above passage, that so far as man is not purified from evils, his good deeds are not good, nor are his pious actions pious, neither is he wise. *D. Life*, 30. See also Exposition, chap. v. 16, xix. 16—22, xxi. 40, 41.

Verse 26. *Thou blind Pharisee, purge first, &c.*—It is a known thing that the interior of man must be purified, before the good which he does can be truly good; for the Lord saith, "Thou blind Pharisee, first purge the interior of the cup and platter, that the exterior may be clean also." The interior of man is no otherwise purified than as he desisteth from evils, according to the precepts of the decalogue; those evils, so long as he hath not desisted from them, and doth not flee and become averse to them as sins, constitute his interior, and are as an interposed veil or covering, appearing in heaven as an eclipse, whereby the sun is obscured and the light intercepted, and is also as a fountain of pitch or black water, from which nothing but what is impure can possibly emanate: what emaneth from it, and appeareth before the world as good, still is not good, because it is defiled by the evils from the interior, for it is pharisaical and hypocritical good: this good is good from the man, and is also meritorious good; the case is otherwise when evils are removed by a life according to the precepts of the decalogue. *A.E.* 939. See also *D.C.* 11.

Verses 27, 28. *Ye make yourselves like to whited sepulchres, &c.*—By abominations are signified the profanations of what is holy; and by the filthiness of whoredoms are signified

the defilements of the good and truth of the Word ; therefore, by having a golden cup in her hand, full of abominations and filthiness of her whoredoms, is signified that religion consisting of profanations of the holy things of the church, and defilements of the goods and truths of the Word by direful fables. These things are similar to what the Lord said to the scribes and Pharisees, Matt. xxiii. 27. *A.R.* 728.

Inasmuch as bones signify fables, and sepulchres the evils in which those fables are, and whereas hypocrisy is an evil appearing outwardly as a good, but within is defiled by things false and profane, therefore the Lord likens the scribes and Pharisees to *whitened sepulchres*, which outwardly indeed appear beautiful, but within are full of the *bones of the dead*, and of all uncleanness. *A.C.* 3812. See also *H.H.* 505.

They who think wickedly of God and their neighbour, and still speak well, and who think insanely concerning the truths of faith and the goods of love, and speak sanely, are inwardly sepulchres outwardly whitened. *A.E.* 659.

The case with the good which is of love, is that unless internal good be in it, it is not good ; the internal good which is in the good of faith, is the good of charity, which is spiritual good ; but the internal good which is in the good of charity, is the good of mutual love, which is external celestial good ; but the internal good which is in the good of mutual love, is the good of love to the Lord, which also is the good of innocence, this good is internal celestial good ; but the internal good which is in the good of love to the Lord, or in the good of innocence, is Good Divine Itself proceeding from the Divine Humanity of the Lord, consequently it is the Lord Himself ; this good must be in every good, that it may be good ; wherefore there is not any good given, unless its internal principle be from that source, for if it be not from that source it is not good, but evil, since it is from man himself, and what proceeds from man is evil ; for man respects himself in every good which he does, and also the world, thus not the Lord ; nor heaven ; if the Lord and heaven be thought of by him, they are only regarded as means subservient to his honour and his gain ; consequently those goods are as *whitened sepulchres, which outwardly appear beautiful, but within are full of the bones of the dead and of all uncleanness.* *A.C.* 9473.

Verses 29—33. *Wo to you scribes and Pharisees, hypocrites, ye serpents, generation of vipers, &c.*—Deceit is here called hypocrisy, consisting in professions of piety with the mouth, whilst impiety is in the heart, or in professions of charity with the mouth, whilst hatred is in the heart, or in professions of innocence with the face and gesture, whilst cruelty



is in the soul and breast, consequently when they deceive by innocence, charity, and piety; such are serpents and vipers in the internal sense, because when viewed in the light of heaven by the angels, they appear as serpents and as vipers, who conceal evils under truths, that is, they deceitfully bend truths to do evils, for such conceal poison as it were under the teeth, and thereby kill. But they who are in the faith of truth and the life of good from the Lord, cannot be hurt by their poisons, for they are in light from the Lord, in which light the deceitful appear as serpents, and their deceits as poisons. A.C. 9013.

Verse 32. *Ye have fulfilled the measure of your fathers.*—See Exposition, chap. xxv. 14—30.

Verse 34. *Behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, &c.*—All things which the Lord spake, He spake from THE DIVINE, but the Divine ideas, from which He spake, according to correspondences, fell into the ideas and thence the expressions of natural thought, such as occur here and in other passages of the Evangelists; and since there is a spiritual sense in all His words, therefore by prophets, wise men, and scribes, are not to be understood such in a natural sense, but instead thereof the truth and good of doctrine, and of the Word; for spiritual thought and the speech thence derived, such as appertains to the angels, is without the idea of person; hence by a prophet, is signified the truth of doctrine, by the wise, the good of doctrine, and by scribes, the Word from which doctrine is derived; whence it follows, that to kill, has reference to the truth of the doctrine of the church, which is a prophet; to crucify, has reference to the good of doctrine, which is a wise one; and to scourge, has reference to the Word, which is a scribe; and that thus to kill signifies to extinguish, to crucify to destroy, and to scourge to pervert; that they wander from one false of doctrine into another, is signified by persecuting them from city to city, for city signifies doctrine; this is the spiritual sense of those words. A.E. 665.

Verse 35. *That upon you may come all the just blood shed upon the earth, from the blood of just Abel unto the blood of Zacharias, &c.*—In the spiritual sense, by Abel are meant those who are in the good of charity, and, abstractedly from person, that good itself; and by Cain, those are meant who make faith alone the only medium of salvation, and esteem the good of charity of no account, and hence reject and slay it; and by Zacharias, are meant those who are in the truths of doctrine, and, abstractedly from person, the truth itself of doctrine; hence by the blood of both is signified the extinction of all good and

truth; by slaying him between the temple and the altar, in the spiritual sense, is signified all manner of rejection of the Lord, for the temple signifies the Lord as to Divine Truth, and the altar signifies Him as to Divine Good, and between them signifies both together. *A.E.* 329.

By the above words, is signified that the truths of the Word were violated by the Jews from the first time even to the present, insomuch that they were not willing to acknowledge anything of internal and celestial truth; therefore neither did they acknowledge the Lord. *A.C.* 9127.

By the above words, is not meant that the blood of all the prophets, from the foundation of the world, shall be required from the Jewish nation, for blood is not required of any one but of him who has shed it, but by the above words is meant, that by that nation every truth has been falsified, and every good adulterated; for the blood of all the prophets, shed from the foundation of the world, signifies the falsification of every truth which has ever been in the church; blood denotes falsification, prophets denote the truths of doctrine, and from the foundation of the world, denotes all truth which has ever been in the church, for the foundation of the world denotes the establishment of the church: from the blood of Abel even to the blood of Zecharias slain between the altar and the temple, signifies the adulteration of all good, and hence the extinction of the worship of the Lord; the blood of Abel even to Zacharias, denotes the adulteration of all good; to slay between the altar and the temple, denotes to extinguish all good and all truth in worship, for altar signifies worship from good, and temple worship from truth, and between both is where there is conjunction, and where there is not conjunction there is neither good nor truth; the altar was out of the tent of the assembly, and out of the temple; what therefore was done between both signified communication and conjunction. *A.E.* 391.

Verse 39. *Blessed is He that cometh in the name of the Lord.*—See Exposition, chap. vi. 9, xviii. 19, 20.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER XXIII.

VERSE 3. *Observe and do.*—To *observe* is to admit into the understanding, to *do* is to admit into the will; the two expressions therefore conjoined, denote the heavenly marriage of truth and good so continually adverted to by the Lord.

Verse 4. *They bind heavy burdens and grievous to be borne.*—Another instance here occurs of reference to the heavenly marriage, but in this case to its opposite, for *heavy burdens* have respect to evils in the will, and *grievous to be borne*, to falses in the understanding.

Verse 15. *Ye make him the son of hell more two-fold than yourselves.*—This is a literal translation from the Greek, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν, where the *more two-fold* appears to have reference to the infernal marriage.

Verse 24. *Who strain out the gnat, &c.*—What is here rendered *strain out*, in the common version of the New Testament is expressed *strain at*, but the original Greek term is δυνάζοντες, from δυνάζω, which literally means to *strain out* from liquor any impurity which it contains; the comparison, which is also a correspondence, applies to the case of those who, in their enquiries after truth, are exact and scrupulous about small errors, but careless about great ones.

Verse 25. *Ye make clean the outside of the cup and of the platter.*—The Lord here again expresses Himself, as usual, with reference to the spiritual marriage, *the cup* having relation to the things of the understanding, as *the platter* respects the things of the will. In like manner, *the rapine and intemperance*, spoken of in the latter part of the verse, have distinct reference to the same principles, but in their opposition to what is good and true. The same observation will extend to *the bones of the dead and all uncleanness*, at verse 27, and to *hypocrisy and iniquity*, at verse 28, and also to *the sepulchres of the prophets and monuments of the just*, at verse 29, in which passages *the bones of the dead*, *hypocrisy*, and *the sepulchres of the prophets*, have more respect to the perversions of truth in the understanding, whilst *uncleanness*, *iniquity* and *the monuments of the just*, relate more to the perversions of good in the will.

Verse 33. *Ye serpents, generation of vipers.*—These words supply another instance of the Lord's continual reference to marriage, as above; in this case to the infernal marriage, *serpents* having respect to the sensual principle in its opposition to heavenly truth, and *vipers* to the same in its opposition to heavenly good.

Verse 34. *Behold I send unto you prophets, and wise [men], and scribes; and some of them ye shall kill and crucify, and some of them ye shall scourge, &c.*—Another instance here occurs of the manner of our Lord's speaking according to a connexion of ideas in the internal sense, when yet no such connexion appears in the letter, for by *prophets* are meant, abstractedly from person, the truths of doctrine,

by *wise men* the goods of doctrine, and by *scribes* the Word thence derived. In like manner, by *killing* is meant to destroy truth, by *crucifying* to destroy good, and by *scourging* to pervert the Word.

Verse 35. *Between the temple and the altar.*—The Lord here again speaks with reference to the heavenly marriage, for *the temple* signifies Himself as to Divine Truth, and *the altar* signifies Himself as to Divine Good.

Verse 37. *Thou that killest the prophets, and stonest them that were sent unto her.*—*To kill a prophet*, is to destroy the good of the Word by evils of life: *to stone them that were sent*, is to destroy the truth of the Word by falses of doctrine; thus both expressions conjoined have reference to the infernal marriage.

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# MATTHEW.

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## CHAPTER XXIV.

### CHAPTER XXIV.

### THE INTERNAL SENSE.

1. AND Jesus going out, departed from the temple: and His disciples came to [Him] to shew Him the buildings of the temple.

THE LORD predicteth the vastation and destruction of the church. Verses 1, 2.

2. But Jesus said to them, See ye not all these things? Verily I say to you, There shall not be left here a stone upon a stone, which shall not be dissolved.

3. But as He sat on the mount of Olives, His disciples apart came to Him, saying, Say to us, when shall these things be? and what [shall be] the sign of Thy coming, and of the consummation of the age?

And from His Divine Love teacheth, that the understanding ought to be opened to the light of truth, to prevent its being misled by falses. Verses 3, 4.

4. And Jesus answering, said to them, See, lest any one deceive you.

5. For many shall come in My name, saying, I am the Christ; and shall deceive many.

Because those are about to come, who will say that this is of faith, or this is truth, when yet it is neither of faith nor is it truth, but what is false. Verse 5.

6. But ye are about to hear [of] wars and rumours of wars: see that ye be not troubled: for all [these things] must come to pass, but the end is not yet.

Debates also and disputes will exist concerning truths. Verse 6.

7. For nation shall be stirred up against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes, in divers places.

8. But all these are the beginning of sorrows.

9. Then shall they deliver you up to affliction, and shall kill you : and ye shall be hated of all nations for My name's sake.

10. And then shall many be scandalized, and shall betray one another, and shall hate one another.

11. And many false prophets shall arise, and shall deceive many.

12. And because iniquity shall abound, the love of many shall grow cold.

13. But he that endureth to the end, the same shall be saved.

14. And this gospel of the kingdom shall be preached in the whole inhabited [earth], for a witness to all the nations : and then shall the end come.

15. When, therefore, ye shall see the abomination of desolation, declared by Daniel the prophet, standing in the holy place, (he that readeth let him observe :)

And the evil is about to fight against good, and the false against truth, and there will no longer be any knowledge of what is good and true, but perversion instead thereof, whereby the state of the church will be changed. Verse 7.

That this is the first state of the perversion of the church. Verse 8.

That the second state is when good and truth are about to perish, first by perversion, next by denial, and then by contempt for, and aversion from, all things which are of good and truth. Verse 9.

That hence will come enmities against the Lord's Divine Humanity, and likewise against all truth and good. Verse 10.

Also false doctrines and derivations thence. Verse 11.

And with faith will expire charity, according to the falses of faith. Verse 12.

But they who are in charity, and do not suffer themselves to be seduced, will be saved. Verse 13.

And these things will first be made known in the Christian world, that none may pretend that they were ignorant, and then will be the consummation. Verse 14.

And when such things are observed, which had been predicted concerning vastation as to all things that are of good and truth, they ought to be

16. Then let them that are in Judea flee to the mountains:

17. Let him that is on the house not come down to take any thing out of his dwelling:

18. And he that is in the field, let him not return back to take his clothes.

19. But wo unto them that bear in the womb, and to them that give suck in those days!

20. But pray ye that your flight be not in the winter, neither on the sabbath:

21. For then shall be great affliction, such as was not from the beginning of the world until now, nor ever shall be.

22. And except those days should be shortened, all flesh would not have been saved: but for the sake of the elect, those days shall be shortened.

carefully attended to, especially by those who are in love and faith. Verse 15.

Who, on such occasion, ought not to look elsewhere than to the LORD, thus to love to Him and charity towards the neighbour. Verse 16.

And they who are in the good of charity, ought not to betake themselves thence to those things which are of the doctrinals of faith. Verse 17.

And they who are in the good of truth, should not betake themselves from its good to the doctrinals of truth. Verse 18.

For they who are imbued with the good of love to the LORD, and with the good of innocence, will then be in danger of profaning those goods, and thus of eternal damnation. Verse 19.

They, therefore, who are principled in good and truth, ought to take heed lest a removal from those principles should be made precipitately in a state of too much cold arising from self-love, and in a state of too much heat arising from a holy external, concealing inwardly the loves of self and of the world. Verse 20.

For on that occasion will be the highest degree of perversion and vastation of the church as to good and truth, which is profanation. Verse 21.

So that for the salvation of those who are in the life of good, it will be necessary that they who are of the church should be removed from inte-

23. Then if any one shall say to you, Behold, here is the Christ, or there, believe not.

24. For there shall arise false christs and false prophets, and shall give great signs and prodigies, so as to deceive, if possible, even the elect.

25. Behold, I have told you before.

26. If then they shall say to you, Behold, he is in the desert, go not forth; behold, [he is] in the closets, believe ye not.

27. For as the lightning cometh forth from the east, and shineth unto the west, so shall also the coming of the Son of Man be.

28. For wheresoever the carcase is, thither will the eagles be gathered together.

29. But immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken :

30. And then shall appear the sign of the Son of Man in the heaven : and then shall all the tribes of the earth wail, and shall see the Son of Man

rior goods and truths to exterior. Verse 22.

And the doctrine of those who are in a holy external principle, but in a profane internal, is to be guarded against, because it abounds with falses. Verses 23, 24.

Which falses are supported by confirmations and persuasions grounded in external appearances and fallacies, whereby the simple suffer themselves to be seduced, but against which they are guarded who are in the life of good and truth. Verse 24, latter part.

Therefore there is need of prudence and caution. Verse 25.

Since they are not to be believed either as to what they speak about truth, or what they speak about good. Verse 26.

For as the lightning is instantly dissipated, so the internal worship of the LORD will at that time be dissipated also. Verse 27.

And confirmations of what is false will be multiplied by reasonings in the vastated church. Verse 28.

And where there is no longer any faith remaining, all love to the LORD and charity towards the neighbour will disappear, and the knowledges of good and truth will perish, and thus the foundations of the church will be removed. Verse 29.

And then shall be the appearing of Truth Divine, and all who are in the good of love and the truth of faith will be in grief, and then shall be



coming in the clouds of the heaven with power and much glory.

31. And He shall send His angels with a trumpet of great voice, and they shall gather together His elect from the four winds, from the extreme of the heavens to their extreme.

32. But learn a parable from the fig tree; When its branch is now become soft, and putteth forth leaves, ye know that the summer is nigh:

33. So also ye, when ye shall see all these things, know ye that it is near at the doors.

34. Verily I say to you, This generation shall not pass away, until all these things come to pass.

35. The heaven and the earth shall pass away, but My words shall not pass away.

36. But concerning that day and hour no one knoweth, not the angels of the heavens, but My Father alone.

37. For as the days of Noe, so shall be also the coming of the Son of Man.

38. For as they were in the days before the flood, eating

revealed the Word as to its internal sense, in which the LORD is. Verse 30.

And then shall be election by the influx of holy good and truth from the LORD by the angels, and thus the establishment of a new church. Verse 31.

And when this new church is creating by the LORD, then first of all appears the good of the natural principle with its affections and truths. Verse 32.

And when all the things above spoken of appear, then will be the consummation of the church, that is the last judgment and coming of the LORD, consequently then the old church will be rejected, and the new established. Verse 33.

And the Jewish nation in the mean time will not be extirpated like other nations. Verse 34.

And the internals and externals of the former church will perish, but the Word of the LORD will remain. Verse 35.

And the state of the church at that time, as to goods and truths, will not appear to anyone, neither in earth nor in heaven, but to the LORD alone. Verse 36.

But the state of the vastation of those who are of the church will resemble that of the first or most ancient church, the consummation of whose age, or whose last judgment, is described by a flood. Verse 37.

For they will appropriate evil and the false, and will con-

and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39. And knew not until the flood came, and took [them] all; so shall be also the coming of the Son of Man.

40. Then shall two be in the field; the one shall be taken, and the one shall be left.

41. Two [women shall be] grinding in the mill; one shall be taken, and one shall be left.

42. Watch therefore, because ye know not at what hour your Lord cometh.

43. But this know ye, that if the master of the house had known in what watch the thief cometh, he would have watched, and would not have suffered his house to be digged through.

44. On this account be ye also ready, because in the hour ye think not, the Son of Man cometh.

45. Who then is the faithful servant and prudent, whom his Lord hath appointed over his family, to give them meat in season?

join those principles in themselves, and will not know that they are inundated by them, because they will be ignorant what the good of love to the Lord is, and the good of charity towards the neighbour, also what the truth of faith is, therefore they will not receive the Divine Truth. Verse 38, 39.

Nevertheless they within the church, who are in good, will be saved, and they within the church, who are in evil, will be damned. Verse 40.

And they within the church who are in truth, that is, in the affection thereof from good, will be saved, and they within the church, who are in truth, that is in the affection thereof from evil, will be damned. Verse 41.

Therefore man ought to procure to himself life from the Lord, which is spiritual life, because he is in ignorance what the state of his life is, which is to remain to eternity. Verses 42, 43, 44.

And for this purpose he should make enquiry concerning the principles of heavenly good and truth, by which the natural man is restored to order, and made receptive of heavenly life. Verse 45.

46. Blessed is that servant, whom his Lord when he cometh shall find so doing.

47. Verily I say to you, that He will appoint him over all things that He hath.

48. But if that evil servant shall say in his heart, My Lord delayeth to come;

49. And shall begin to beat the fellow-servants, but to eat and drink with the drunken;

50. The Lord of that servant shall come in a day that he doth not expect, and in an hour that he doth not know;

51. And shall cut him asunder, and appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth.

Until he discovers that those principles are in conjunction with the LORD, and have thence dominion over all inferior principles. Verses 46, 47.

And that if the natural man through unbelief perverts those principles, and appropriates to himself evils and falses, he will then know nothing of the interior state of his own life, but will be separated from all the goods and truths of heaven, and will have his lot with those who outwardly appear in truth as to doctrine, and in good as to life, but inwardly believe nothing of truth, and will nothing of good, whose state thereof in the other life is most lamentable, from the distraction between evils and goods, and the collision of falses with truths. Verses 48, 49, 50, 51.

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## EXPOSITION.

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### CHAPTER XXIV.

VERSE 2. *There shall not be left a stone upon a stone, which shall not be dissolved.*—By a stone of the temple not being left upon a stone, which should not be dissolved, is signified the destruction and total vastation of the church; a stone also signifies the truth of the church: and whereas that destruction and vastation was signified, therefore in Matthew xxiv., Mark xiii., and Luke xxi. the subject treated of is concerning the successive vastation of the church. *A.E.* 220. See also *B.E.* 71—75.

A stone not being left upon a stone, which should not be dissolved, signified that the Lord would be altogether denied amongst them, wherefore also the temple was utterly destroyed. *A.E.* 391.

From the time of the council of Nice dreadful heresies began to be propagated concerning God, and concerning the Person of Christ, whereby the head of antichrist was lifted up, and God was divided into three, and the Lord the Saviour into two, and thereby the temple, which the Lord had erected by the apostles, was destroyed, and this to such a degree, until a stone was not left upon a stone, which was not dissolved, according to the Lord's words in Matthew xxiv. 2; where by the temple is not only meant the temple of Jerusalem, but also the church, the consummation or end of which is treated of in that chapter throughout. *T.C.R.* 174.

The disciples came to Jesus "to shew Him the buildings of the temple, and Jesus said unto them, Verily I say unto you, there shall not be left one stone upon another that shall not be thrown down." Matt. xxiv.; Mark xiii. 1—5; Luke xxi. 5, 6, 7. By temple, here is signified the church at this day, and by its dissolution even to there not being one stone left upon another, is signified the end of this church, in that no truth whatever would be left; for when the disciples spoke to the Lord concerning the temple, the Lord foretold the successive states of this church to the end of it, or the consummation of the age, and by the consummation of the age is meant its last period, which is at this day; this was represented by that temple being utterly destroyed. *A.R.* 191. See also *A.E.* 220.

At this day the learned clergy and laity understand by the destruction of the temple, its destruction by Vespasian; and by the coming of the Lord and the consummation of the age, they understand the end and destruction of the world; but by the destruction of the temple, is not only meant the destruction thereof by the Romans, but also the destruction of the present church; and by the consummation of the age and the coming of the Lord at that period, is meant the end of the present church and the establishment of a new church by the Lord. That these things are there meant, is evident from the whole of the chapter from beginning to end, which treats solely of the successive delusions and corruptions of the Christian church down to its destruction, when it is at an end. *B.E.* 71.

Verse \*3. *As He sat on the mount of Olives, &c.*—The mount of Olives signifies the Divine Love, on which account the Lord was accustomed to tarry upon that mountain, as is

evident in Luke, "Jesus was in the day teaching in the temple, but at night going forth He passed the night in the mount which is called [the mount] of Olives," xxi. 37, xxii. 39, John viii. 1, and there discoursed with His disciples concerning His coming and the consummation of the age, that is, concerning the last judgment; and also from thence He went to Jerusalem, and suffered. *A.E.* 405.

The mount of Olives was on the east of Jerusalem, and Jerusalem signified the church as to doctrine; and all the church, and all the truth of doctrine, are illustrated and receive light from the Lord in the east; and the east, in heaven, is where the Lord appears as a Sun; and inasmuch as the sun signifies the Divine Love, therefore the east, and the mount of Olives which was on the east of Jerusalem, signify the same. The reason of the various circumstances which took place there, was, because the mount of Olives signified the Divine Love, and because things significative, inasmuch as they were the representatives of heaven and the church, were the things which, at that time, conjoined the Lord with heaven and the world. *A.E.* 638. See also Exposition, chap. xxi. 1.

*What shall be the sign of Thy coming, and of the consummation of the age?*—By the coming of the Lord and the consummation of the age, is signified the beginning of a new church, and the end of a former church; by the coming of the Lord, the beginning of a new church; and by the consummation of the age, the end of an old church; wherefore the Lord, in this chapter, instructs the disciples concerning the successive vastation of the former church, and concerning the establishment of a new church at the end of the former; but He instructs and teaches them by mere correspondences, which cannot be unfolded and known except by the spiritual sense, and inasmuch as they were correspondences by which the Lord spake, therefore they were all signs, thus testifications; they are also called signs by the Lord, as in Luke, "There shall also be great signs from heaven. There shall be signs in the sun, the moon, and the stars, and on earth distress of nations," xxi. 11—25. *A.E.* 706.

As to what concerns the Lord's coming, it is believed by some that the Lord is about to come again in person, and, indeed, to execute the last judgment, and this because it is said in Matthew, "The disciples came saying to Jesus, Tell us what is the sign of Thy coming, and of the consummation of the age?" and after that the Lord had predicted to them the state of the church successively decreasing even to its devastation and consummation, He said, "Then shall

appear the sign of the Son of Man, and they shall see the Son of Man coming in the clouds of heaven with virtue and glory: watch ye therefore because ye know not in what hour your Lord is about to come, xxiv. 30, 39, 42; also in John xxi. 22; but by His coming is not there meant His coming in person, but that He will then reveal Himself in the Word, that He is Jehovah, the Lord of heaven and earth, and that they all will adore Him alone, who shall be in His new church, which is meant by the New Jerusalem; for which end also He has now opened the internal sense of the Word, in which sense the Lord is everywhere treated of: this also is what is meant by His coming in the clouds of heaven with glory, Matt. xxiv. 30, xxvi. 34, Mark xiii. 26, xiv. 62, Luke xxi. 27; that the clouds of heaven signify the Word in the letter, and glory its spiritual sense, see above, 36, 594. Inasmuch as He is the Word, as He is called in John i. 1, 2, 14, therefore the revelation of Himself in the Word is His coming. *A.E.* 870.

That by consummation is meant the devastation of the church when there is no longer in it the truth of doctrine and the good of life, thus when its end is, see 658, 750; and whereas, in this case, there is the coming of the Lord, and of His kingdom, therefore mention is made both of the consummation of the age and of the Lord's coming, Matt. xxiv. 3, and each also is predicted in that chapter. *A.R.* 519.

It was predicted by the Lord, where He speaks of the consummation of the age (Matt. xxiv. 3, to the end; Mark xxiii. 3, to the end; Luke xxi. 7, to the end), that faith would be scarce in the last times; for whatsoever is said in those chapters involves that in those times charity and faith will be scarce, and that at length there would be none. *A.C.* 1843.

By the consummation of the age, is signified the last time of the church, thus its end, when there is no longer any faith because there is no charity. That this is the consummation of the age, consequently that an age is the duration of the church even to its end, may be manifest from all those things which were said by the Lord in that chapter which may be seen explained before the chapters of Genesis, from chap. xxvi. to chap. xl. *A.C.* 10248.

Verse 5. *Many shall come in My name, &c.*—These things were said by the Lord to the disciples concerning the consummation of the age, by which is signified the state of the church as to its ultimate or last time, which is described in this chapter; wherefore also the successive perversion and falsification of the truth and good of the Word is meant, until there is nothing but the false and the evil thence derived; by those

*who shall come in His name, and shall say that they are christs, and shall seduce many*, is signified that those are about to come who will say that this is Divine Truth, when yet it is truth falsified, which in itself is the false, for by Christ is meant the Lord as to Divine Truth, but here, in the opposite sense, truth falsified; by *hearing of wars and rumours of wars*, is signified that disagreements and disputes are about to exist concerning truths, and that thence will come falsifications. By *nation being stirred up against nation, and kingdom against kingdom*, is signified that evil is about to fight with evil, and the false with the false, for evils never agree amongst themselves, neither do falses, which is the reason why churches are divided amongst themselves, and so many heresies have come forth; nation signifies those who are in evils, and kingdom those who are in falses, of which the church consists; by *famines, and pestilences, and earthquakes*, is signified that there will no longer be any knowledges of truth and of good, and that by reason of the falses which will infect, the state of the church would be changed; famine denotes the privation of the knowledges of truth and of good; pestilences denote infections from falses; and earthquakes denote changes of the church. *A.E.* 734. See also Exposition, chap. xviii. 19, 20.

The above words are not to be understood as declaring that any would rise up, who would call themselves Christ or christs, but who would falsify the Word, and would say that this or that is Divine Truth, when it is not; they who confirm falses from the Word, are meant by false christs, and they who hatch false doctrine, are meant by false prophets; for the subject treated of in the chapter from whence the above words are taken, is concerning the successive vastation of the church, thus concerning the falsification of the Word, and at length concerning the profanation of truth thence derived. *A.E.* 684.

Verses 5—8. *Many shall come in My name, &c.*—The greatest part of mankind believe, that when the last judgment cometh, all things in the visible world are to perish, that the earth shall be burned up, the sun and the moon be dissipated, and the stars vanish away; and that a new heaven and a new earth shall afterwards rise up; this opinion has been conceived from the prophetic revelations, in which such things are mentioned; but that the case is otherwise, may be manifest from what has been shown above concerning the last judgment, 900, 931, 1850, 2117—2133; hence it is evident, that the last judgment is nothing else but the end of the church with one nation, and its beginning with another, which end and which beginning take place at the time when there is no longer any acknowledgment of the Lord, or, what is the same thing,

when there is no faith ; there is no acknowledgment or no faith, when there is no charity, for faith cannot be given but with those who are in charity ; that in such case there is an end of the church, and a translation of it to others, evidently appears from all those things which the Lord Himself taught and predicted concerning the last day, or concerning the consummation of the age, in the Evangelists, viz., in Matthew xxiv., in Mark xiii., and in Luke xxi. : but whereas those things cannot be comprehended by any one without a key, which is the internal sense, it is allowed to unfold them, and the first things contained in Matthew xxiv. 3, 4, 5, 6, 7, 8. They who abide in the sense of the letter, cannot know whether the contents of these verses, and those things which follow in that chapter have relation to the destruction of Jerusalem, and the dispersion of the Jewish nation, or to the end of days, which is called the last judgment ; but they who are in the internal sense see clearly that the subject here treated of is concerning the end of the church, which end is here, and in other passages, called the coming of the Lord, and the consummation of the age : and since that end is meant, it may be known that all those things signify such things as relate to the church ; but what they signify, may be manifest from the particulars contained in the internal sense ; as where it is said, *Many shall come in My name, saying, I am Christ, and shall seduce many* ; where name does not signify name, nor Christ Christ ; but name signifies that by which the Lord is worshipped, and Christ the very truth ; thus it signifies that they will come who will say that this is of faith, or that this is the truth, when yet it is neither of faith, nor the truth, but the false. Again, where it is said, *That they shall hear of wars, and rumours of wars*, it denotes that debates and disputes, which are wars in the spiritual sense ; will exist concerning truths. Again, *That nation shall be stirred up against nation, and kingdom against kingdom*, signifies that evil is about to fight with evil, and the false with the false. And again, *There shall be famines, and pestilences, and earthquakes, in divers places*, denotes that there will no longer be any knowledges of good and truth, and thus that the state of the church will be changed, which is meant by an earthquake. From these considerations, it is evident what is meant by the above words of the Lord, viz., that they describe the first state of the perversion of the church, which is, when they begin no longer to know what is good and what is true, but dispute with each other on those subjects, from which disputes come falsities. Inasmuch as this is the first state, therefore it is said, *that the end is not yet*, and that *those things are the beginning of sorrows*, and that this state is called



*earthquakes in divers places*, which, in the internal sense, signify a change of the state of the church in part, or the first state. Its being so said to the disciples, signifies that it is said to all who are of the church, for the twelve disciples represented it, wherefore it is said, *See lest any one seduce you*; also, *ye are about to hear of wars, and rumours of wars*; see that ye be not troubled. A.C. 3353, 3354.

Verses 6, 7. *Ye are about to hear of wars, &c.*—When the Lord said that in the last times there should be wars, and that nation shall then rise up against nation, and kingdom against kingdom, and that there should be famines, pestilences, and earthquakes, in divers places, it does not signify such things in the natural world, but things corresponding in the spiritual; for the Word, in its prophetic parts, does not treat of kingdoms on earth, nor of nations there, thus neither of their wars, nor of famine, pestilence, and earthquakes there, but of such things as correspond thereto in the spiritual world. L.J. 73. See also A.C. 2120, 2547.

Kingdom denotes what is false in doctrinals; hence city against city and kingdom against kingdom, denote that heresies and false principles should contend with each other; in like manner as is signified by those words which the Lord spake concerning the consummation of the age, “Nation shall be excited against nation, and kingdom against kingdom,” Matt. xxiv. 7; to denote evils against evils, and falses against falses. A.C. 2547.

Earthquakes signify changes of state in the church, because the earth signifies the church, n. 285; and because, in the spiritual world, when the state of the church is perverted anywhere, and there is a change, an earthquake takes place, and as this is a prelude to destruction, the effect is terror; for the earths, in the spiritual world, are in appearance like the earths in the natural world, n. 260; but as the earths there, like all other things in that world, are from a spiritual origin, therefore changes occur according to the state of the church among the inhabitants, and when the state of the church is perverted, they quake and tremble, yea, sink down and are moved out of their places. That this was the case when the last judgment was at hand and accomplished, may be seen in the tract on the last judgment. From hence it may appear what is meant by quakings, concussion, and commotions of the earth, in the following places, “There shall be famines, pestilences, and earthquakes in divers places, Matt. xxiv. 7. A.R. 331.

By nation being stirred up against nation, and kingdom against kingdom, is signified that evil shall contend against evil, and the false with the false, nation signifying the good

of the church, and in an opposite sense the evil, and kingdom signifying the truth of the church, and in an opposite sense the false; by there shall be pestilence, famine, and earthquakes in various places, are signified that goods and truths, and the knowledges of good and truth, will be no more, and thus that the state of the church will be changed, which is signified by the earthquakes. In these chapters of the Evangelists, Matt. xxiv. 7, 8, Mark xiii. 8, Luke xxi. 11, the successive states of the church, even to its consummation, are predicted, but they are described by mere correspondences, which are explained in the Arcana Cœlestia, n. 3353 to 3356, 3486 to 3489, 3650 to 3655, 3751 to 3759, 3597 to 3901, 4056 to 4060, 4229 to 4231, 4332 to 4335, 4417 to 4424. *A.E.* 400.

Verses 8—14. *But all these are the beginning of sorrows, &c.*—By the words which precede, from verses 1—8, was described the first state of the perversion of the church (see above); but by these words is described another state of the perversion of the church, which is, that they were about to despise good and truth, and also to hold them in aversion, and thus that faith in the Lord would expire, according to degrees, as charity would cease. That a second state of the perversion of the church is described by the above words of the Lord in the Evangelist, is evident from the internal sense of the same, which is to the following effect: *All these things are the beginning of sorrows*, signify those things which precede, viz., which are of the first state of the perversion of the church, consisting, as was said, in beginning no longer to know what was good and what was true, but in disputing among themselves on those subjects, from which disputes come falsities, consequently heresies; that such things have perverted the churches for several ages past, is evident from this consideration, that the church in the Christian world has been divided, and this according to opinions concerning good and truth, thus that the perversion of the church has been begun for a long time back. *Then shall they deliver you up to affliction, and shall kill you*, signifies that good and truth are about to perish, first by affliction, which is by perversion; next by killing them, which is by denial; that to kill, when it is predicated of good and truth, denotes not to be received, thus to deny, see 3387, 3395; by *you*, or by the apostles, are signified all things of faith in one complex, thus both its good and its truth; that by the twelve apostles those things are signified, see 577, 2089, 2129, 2130, 3272, 3354, and which is here very manifest, for the subject treated of is not concerning the preaching of the apostles, but concerning the consummation of the age. *And ye shall be hated of*

*all nations for My name's sake*, signifies contempt for, and aversion to, all things which are of good and truth, for to hate is to despise and to hold in aversion, these being the properties of hatred; *of all nations*, denotes of those who are in evil; that nations denote such, see 1259, 1260, 1849, 1868, 2588; for *My name's sake*, denotes for the sake of the Lord, thus for the sake of all things which come from Him; that the name of the Lord denotes every thing in one complex by which He is worshipped, thus every thing which pertains to His church, see 2724, 3006. *And then shall many be scandalized, and shall betray one another, and shall hate one another*, signifies enmities on account of those things; *many being scandalized*, denotes enmity in themselves: it is the Humanity Itself of the Lord against which they have enmity; that that Humanity was about to be an offence and scandal, is predicted in the Word throughout; they shall *betray one another*, denotes enmity amongst themselves derived from the false which is in opposition to truth; and shall *hate one another*, denotes enmity amongst themselves derived from the evil which is in opposition to good. *And many false prophets shall arise, and shall seduce many*, signifies the preaching of what is false; that false prophets denote those who teach falses, thus false doctrine, see 2534; and *shall seduce many*, denotes the effects which would be thence derived. *And because iniquity shall be multiplied, the charity of many shall grow cold*, signifies the expiration of charity with faith; because of the multiplication of iniquity, denotes according to the falses of faith; the charity of many shall grow cold, denotes the expiration of charity; for each keeps pace with the other, where there is no faith there is no charity, and where there is no charity there is no faith; but charity is what receives faith, and when there is no charity faith is rejected: hence is the origin of all that is false, and of all that is evil. *But he that endureth to the end, the same shall be saved*, signifies the salvation of those who are in charity; he that endureth to the end, is he who does not suffer himself to be seduced, thus who does not yield in temptations. *And this gospel of the kingdom shall be preached in all the inhabited [earth], for a witness to all the nations*, signifies that this shall first be made known in the Christian world; shall be preached, denotes that it shall be made known; this gospel of the kingdom, denotes this truth, that so it is, gospel denotes annunciation, kingdom denotes truth; that kingdom denotes truth, see 167, 2547; in all the inhabited [earth], denotes the Christian world; that earth is the tract of country where the church is, thus the Christian world, see 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355:

the church is here called *inhabited* from the life of faith, that is, from the good which is of truth, for to inhabit, in the internal sense, is to live, and inhabitants, in that sense, are the goods of truth, see 1293, 2268, 2451, 2712, 3384; for a witness, denotes that they may know, lest they should pretend that they were ignorant; to all the nations, denotes to all the evil, 1259, 1260, 1849, 1868, 2588; for when they are in the false and in evil, they no longer know what is true and what is good, believing in this case what is false to be true, and what is evil to be good, and *vice versa*; when the church is in this state, *then shall the end come*.

That the church is of such a quality, does not appear before those who are in the church, viz., it does not appear that they despise and hold in aversion all things which are of good and of truth, also that they cherish enmities against those things, especially against the Lord Himself; for they frequent temples, hear preachings, are in a sort of sanctity when there, go to the holy supper, and occasionally discourse with each other in a becoming manner on those subjects, the evil doing these things alike as the good, yea, they even live one with another in civil charity or friendship; hence it is that before the eyes of men there does not appear any contempt, still less aversion, and least of all enmity against the goods and truths of faith, thus neither against the Lord: but those things are external forms, by which one seduces another: whereas the internal forms of the men of the church are altogether dissimilar, yea, altogether contrary to the external, the internal forms are what are here described, and which are of such a quality; what their quality is, appears to the life in the heavens, for the angels do not attend to any other than internal things, that is, to ends, or to the intentions and wills of men, and to the thoughts thence derived; how dissimilar these are to the externals may be manifest from those who come into the other life from the Christian world, concerning whom see 2121, 2122, 2123, 2124, 2125, 2126; for in the other life, the things according to which they think and speak, are internal things alone, for external things were left with the body; it there evidently appears, that however such persons seemed peaceable in the world, they still hated one another, and hated all things which are of faith, especially the Lord, for when the Lord is only named before them in the other life, a sphere not only of contempt, but also of aversion and enmity against Him, manifestly breathes forth and diffuses itself around, even from those who, according to appearance, have spoken and have also preached holily concerning Him; there is such a sphere in like manner when mention is made of charity and faith. Such is their quality in

the internal form, which is manifested in the other life, so that if, during their abode in the world, external things had been loosened and taken away from them, that is, if they had not been afraid of the loss of life, and of the penalties of the law, and especially if they had not been afraid of the loss of reputation for the sake of the honours which they courted and coveted, and for the sake of the wealth which they lusted after and greedily sought, they would have rushed one against another from intestine hatred, according to their tendencies and thoughts, and without any conscience would have plundered the goods of others, and also without any conscience would have murdered them, how guiltless soever they were; such are Christians at this day as to the interiors, except a few who are not known; hence it is evident what is the quality of the church. *A.C.* 3486 to 3489.

Verse 9. *Then shall they deliver you up to affliction, and shall kill you, &c.*—By affliction is meant external and internal temptations: the external are persecutions from the world; the internal are persecutions from the devil. *A.C.* 1846.

By the disciples, in the spiritual representative sense, are meant all the truths and goods of the church, whence it is evident what is meant in that sense by killing them, viz., that they shall then destroy the truths and goods of the church. *A.E.* 315.

By the disciples are meant all who worship the Lord, and live according to the truths of His Word; these the wicked in the world of spirits are continually desirous to kill; but whereas they cannot there affect this as to the body, they are continually desirous to effect this as to the soul; and when they cannot accomplish this desire, they burn with such hatred against them, that they feel nothing more delightful than to do them mischief. *A.R.* 325.

Verse 9. *Ye shall be hated of all nations, &c.*—By being hated by all nations, is signified to be hated by all who are in evil; by the name of the Lord, on account of which they shall be hated, is signified all things of love and faith by which the Lord is worshipped. *A.E.* 175.

In this passage by killing is signified to deprive of spiritual life, that is, of faith and charity; for by the disciples are signified all things of the truth and good of faith and charity, n. 3488, 3858, 6397: that the disciples to whom the Lord spake are not here meant, is evident from this consideration, that the subject treated of is concerning the consummation of the age, when the Lord was to come in the clouds of heaven, concerning which consummation the disciples were inquiring, and by which is meant the last time of the church, at which

time the disciples could not be seen alive. See n. 3488, 8902.

*For My name's sake.*—See Exposition, chap. vi. 9, x. 22, xviii. 19, 20.

Verse 11. *And many false prophets shall arise, &c.*—By false prophets and by false christs, are not meant prophets according to the common notion respecting prophets, but all those who pervert the Word and teach falses; these also are false christs, for Christ signifies the Lord as to Divine Truth, whence false christs signify Divine Truths falsified. *A.E.* 624.

The reason why a prophet signifies the doctrine of the church derived from the Word, and prophecy the same, is because the Word was written by prophets, and in heaven a person is regarded according to that which belonged to his position and office; according to this also, is every man, spirit and angel, named in heaven; wherefore when the word prophet is used, his function being to write and teach the Word, the Word is understood as to doctrine, or doctrine derived from the Word. Hence it is that the Lord, being the Word itself, was called a prophet, Deut. xviii. 15—20, Matt. xiii. 57, chap. xxi. 1, Luke xiii. 23. To shew that by prophet is meant doctrine of the church derived from the Word, some passages shall be adduced, from which this may be collected. In Matthew, “In the consummation of the age many false prophets shall arise, and shall deceive many; there shall arise false christs and false prophets, and if it were possible, they shall deceive the very elect,” xxiv. 11—24; the consummation of the age is the last time of the church, which is at hand, when there are not false prophets, but false principles of doctrine. *A.R.* 8.

Verse 12. *And because iniquity shall abound, the love of many shall grow cold.*—That in the end of the church there is no faith, is foretold by the Lord, where He saith, “When the Son of Man shall come, will He find faith in the earth?” Luke xviii. 8; and also that there is then no charity, where He saith, “In the consummation of the age, iniquity shall abound, and the love of many shall grow cold.” *L.J.* 35.

Verse 14. *This gospel of the kingdom, &c.*—Inasmuch as by the Word is signified the church as to good, therefore it is said that that gospel shall be preached to all nations, for by the nations who will hear and receive, are signified all who are in good, but by nations, in the opposite sense, are also signified those who are in evils, who also will hear, but in this case, by the world is signified the universal church when fallen into evils, whence it is also said that then shall the end come. *A.E.* 741.

Verses 15, 16, 17, 18. *When therefore ye shall see the abomination of desolation, declared by Daniel the prophet, standing in the holy place, then let them that are in Judea flee unto the mountains, &c.*—Every one may see that these words contain arcana, and that unless those arcana are discovered, it cannot be at all known what is meant by those who are in Judea fleeing to the mountains, and by him who is on the house top, not going down to take anything out of the house, and by him who is in the field, not returning back to take his garment. Unless the internal sense taught what these things signify and involve, the examiners and interpreters of the Word might be led away and fall into opinions altogether foreign from that sense; yea, also they, who in heart deny the sanctity of the Word, might thence conclude, that in the above words was only described flight and escape on the approach of an enemy, consequently, that nothing more holy was contained in them, when yet by those words of the Lord is fully described the state of the vastation of the church as to the goods of love and the truths of faith, as may be manifest from the following explication of those words: *When therefore ye shall see the abomination of desolation*, signifies the vastation of the church, which then takes place when the Lord is no longer acknowledged, consequently, when there is no love to Him, and no faith in Him; also when there is no longer any charity towards the neighbour; and, consequently, when there is not anything of the faith which is of good and of truth; when these things have place in the church, or rather in the tract of country where the Word is, viz., in the thoughts of the heart, although not in the doctrine of the mouth, then there is desolation in the church, and the above things are its abomination: hence, *when ye shall see the abomination*, denotes when any one observes such things; what is then done, follows in verses 16, 17, 18. *Declared by Daniel the prophet*, signifies, in the internal sense, what is said by the prophets, for where any prophet is named by his name in the Word, it is not that prophet who is meant, but the prophetic Word itself, because names in no case penetrate into heaven, 1876, 1888; but by one prophet is not signified the like as by another; what is signified by Moses, Elias, and Elisha, see in the preface to Gen. xviii., and 2762; but by Daniel is signified every thing prophetic concerning the coming of the Lord, and concerning the state of the church, in this case concerning its last state. Vastation is much treated of in the prophets, and by it is there signified, in the sense of the letter, the vastation of the Jewish and Israelitish church, but in the internal sense, the vastation of the church in general, thus also the vastation which is now

at hand. *Standing in the holy place*, signifies vastation as to all the things which are of good and truth; holy place is a state of love and of faith; that place, in the internal sense, is state, see 2625, 2827, 3356, 3387; the holy principle of that state is the good which is of love, and thence the truth which is of faith, nothing else being meant by holy in the Word, because those things are from the Lord, who is the Holy, or the Sanctuary Itself. *He who readeth, let him observe*, signifies that these things ought to be well noted by those who are in the church, especially by those who are in love and faith, who are now treated of. *Then let them who are in Judea, flee to the mountains*, signifies that they who are of the church ought not to look elsewhere than to the Lord, thus to love to Him, and to charity towards the neighbour; that by Judea is signified the church, will be shewn below; that by mountain is signified the Lord Himself, but by mountains love to Him and charity towards the neighbour, see 795, 796, 1430, 2722; according to the sense of the letter it would mean, that when Jerusalem was besieged, as it was by the Romans, then they should not betake themselves thither, but to the mountains, according to what is said in Luke, "When ye shall see Jerusalem encompassed by armies, then know ye that the devastation is near; then let them who are in Judea flee to the mountains, and let them who are in the midst thereof go forth, but they who are in the countries let them not enter into it," xxi. 20, 21; but with Jerusalem, in this passage, the case is similar, viz., that in the sense of the letter it is Jerusalem which is meant, but in the internal sense the church of the Lord, see 402, 2117; for all things, and every particular, which are mentioned in the Word concerning the Judaic and Israelitish people, are representative of the Lord's kingdom in the heavens, and of the Lord's kingdom on the earth, that is, of the church, as has been frequently shewn; hence it is, that by Jerusalem, in the internal sense, is nowhere meant Jerusalem, nor by Judea is Judea meant; but they were such places as were capable of representing the celestial and spiritual things of the Lord's kingdom: and they were also made that they might represent; thus the Word could be written, which might be according to the apprehension of the man who was to read it, and according to the understanding of the angels attendant on man; this was also the reason why the Lord spake in like manner; for if He had spoken otherwise, what He had said would not have been adequate to the apprehension of those who heard, especially at that time, nor at the same time to the understanding of the angels, thus it would not have been received by man,



nor understood by the angels. *He that is on the house top, let him not go down to take anything out of his house*, signifies that they who are in the good of charity ought not to betake themselves thence to those things which are of the doctrinals of faith; the house top, in the Word, signifies the superior state of man, thus his state as to good; but the things which are beneath, signify the inferior state of man, thus his state as to truth; what is meant by house, see 710, 1708, 2280, 2284, 3142, 3538: with the state of the man of the church, the case is this: when he is regenerating, he then learns truth for the sake of good, for he has the affection of truth for that end; but after that he is regenerated, he then acts from truth and good; when he arrives at this state, he then ought not to betake himself to the former state, for if he was to do this, he would reason from truth concerning the good in which he is, and would thus pervert his state: for all reasoning ceases, and ought to cease, when man is in a state to will what is true and good, for in this case he thinks and acts from the will, consequently from conscience, and not from the understanding, as heretofore; for if he was to act again from this latter principle, he would fall into temptations in which he would yield: these are the things which are signified by the words, "Let not him who is on the house top go down to take anything out of his house." *And he who is in the field, let him not return back to take his garment*, or coat, signifies that they who are in the good of truth should not betake themselves from its good to the doctrinal of truth; field, in the word, signifies that state of man as to good; what field is, see 368, 2971, 3196, 3310, 3317, 3500, 3508; and garment or coat, signifies that which clothes good; that is, the doctrinal of truth, for this is as a garment to good; that garment has this signification, see 297, 1073, 2576, 3302. Every one may see that deeper things lie concealed herein than what appear in the letter, for the Lord Himself spake them.

From these considerations, it may now be manifest that a state of the vastation of the church, as to the goods of love and the truths of faith, is fully described in these verses, and that at the same time an exhortation is given to those who are in those goods and truths, what they ought to do on the occasion: there are men of three kinds within the church, viz., they who are in love to the Lord, they who are in charity towards the neighbour, and they who are in the affection of truth. They who are in the first class, viz., they who are in love to the Lord, are specifically signified by the words, *let those who are in Judea flee to the mountains*. In the second class are they who are in charity towards the neighbour, and are specifically signified by these words, *he who is on the house top, let him not*

*go down to take anything out of his house.* In the third class are they who are in the affection of truth, and are specifically signified by these words, *he who is in the field, let him not return back to take his garment.* That Judea, in the internal sense of the Word, does not signify Judea, as neither does Jerusalem signify Jerusalem, may be manifest from several passages in the Word. In the Word it is not so often named Judea, but the land of Judah, and by it, as by the land of Canaan, is there signified the kingdom of the Lord, consequently also the church, for this is the kingdom of the Lord on the earth, and this on this account, because by Judah, or by the Judaic nation, was represented the celestial kingdom of the Lord, and by Israel, or the Israelitish people, His spiritual kingdom, and because this was represented, therefore also in the Word, when they are named, nothing else is signified in the internal sense. *A.C.* 3650—3654. See also *H.H.* 208.

Verse 15. *When therefore ye shall see the abomination declared by Daniel the prophet, &c.*—The abomination of desolation, or the devastation of the church, is described in these words in Daniel: “Seventy weeks are decided upon thy people, and upon thy city of holiness, to consummate prevarication, and seal up sins, and to expiate iniquity, and to bring the justice of ages, and to seal the vision and the prophets, and to anoint the holy of holies. Know therefore and perceive from the going forth even to restore and build Jerusalem, even to Messiah the Prince [shall be] seven weeks: afterwards in sixty and two weeks the street and the trench shall be restored and built, but in straitness of times. But after sixty-two weeks Messiah shall be cut off, but not for Himself. Then shall the people of a prince about to come, destroy the city and the sanctuary, so that its end shall be with a flood, and even to the end of war are decided desolations. Yet He shall confirm the covenant with many in one week, but in the midst of the week, He shall make to cease the sacrifice and meat-offering: at length upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation,” ix. 24, 25, 26, 27. The sense of these words has been investigated and explained by many of the learned, but only as to the literal sense, and not yet as to the spiritual sense, for this latter sense has been heretofore unknown in the Christian world; in this sense the following things are signified by the above words: *Seventy weeks are decided upon thy people*, signifies the time and the state of the church which was then among the Jews, even to its end, seven and seventy signifying what is full from beginning to end, and

people signifying those who are of the church at that time. *And upon thy city of holiness*, signifies the time and the state of the end of the church, as to the doctrine of truth derived from the Word, city signifying the doctrine of truth, and the city of holiness the Divine Truth which is the Word. *To consummate prevarication, and to seal up sins, and to expiate iniquity*, signifies when nothing but falses and evils are in the church, thus when iniquity is fulfilled and consummated: for until this is the case the end does not come (for the reasons which are treated of in a little work concerning the *Last Judgment*), for if the end came sooner, the simply good would perish, who as to externals are conjoined with those who pretend to be in truths and goods, and assume hypocritical appearances in externals; wherefore it is added, *to bring the justice of ages*, by which is signified to save those who are in the good of faith and of charity; *and to seal the vision and the prophet*, signifies to fulfil all things which are in the Word; *and to anoint the holy of holies*, signifies to unite the Divine Itself with the Humanity in the Lord, for this latter is the Holy of Holies. *Know therefore and perceive, from the going forth of the Word*, signifies from the end of the Word of the Old Testament, because it was to be fulfilled in the Lord, for all things of the Word of the Old Testament, in the supreme sense, treat of the Lord, and of the glorification of His Humanity, and thus of His dominion over all things of heaven and of the world. *Even to restore and to build Jerusalem*, signifies when a new church was about to be established, Jerusalem signifying that church, and to build signifying to establish it anew. *Even to Messiah the Prince*, signifies even to the Lord, and the Divine Truth in Him and from Him, for the Lord is called Messiah from the Divine Humanity, and Prince from the Divine Truth. *Seven weeks*, signify a full time and state. *Afterwards in sixty and two weeks, the street and trench shall be restored and built*, signifies a full time and state after His coming, until the church is established with its truths and its doctrine, sixty signifying a full time and state as to the implantation of truth, in like manner as the number three or six, and two signifying those things as to good, thus sixty and two together signifying the marriage of truth with a little good, street signifying the truth of doctrine, and trench the doctrine. (For what is meant by a street, see above, 652, and what by a trench or a well, 537.) *But in straitness of times*, signifies hardly and with difficulty, because amongst the nations who have but little of the perception of spiritual truth. *But after sixty and two weeks*, signifies after a full time and state of the church being esta-

blished as to truth and as to good. *Messiah shall be cut off*, signifies that they will recede from the Lord, which was done principally by the Babylonians, by the translation of the Divine Power of the Lord to the popes, and thus by the non-acknowledgment of THE DIVINE in His Humanity. *But not for Himself*, signifies that still He hath power and He hath THE DIVINE. *Then shall the people of a prince about to come destroy the city and the sanctuary*, signifies that thus doctrine and the church would perish by falses, city signifying doctrine, sanctuary the church, and the prince about to come the reigning false principle. *So that its end shall be with a flood, and even to the end of the war are decided desolations*, signifies the falsification of truth, even until there is not any combat between what is true and false, flood signifying the falsification of truth, war the combat between what is true and false, and desolation the last state of the church, when there is no longer any truth, but merely what is false. *Yet He shall confirm the covenant with many in one week*, signifies the time of the reformation when again there shall be the reading of the Word, and the acknowledgment of the Lord, viz., of THE DIVINE in His Humanity; this acknowledgment, and thence the conjunction of the Lord by the Word, with those who acknowledge Him, is signified by covenant, and the time of the reformation by one week. *But in the midst of the week He will cause to cease the sacrifice and meat-offering*, signifies that still there is neither good nor truth in worship interiorly, amongst those who are of the reformed; sacrifice signifies worship from truths, and meat-offering worship from goods; by the midst of the week is not signified the midst of that time, but the inmost of the state appertaining to the reformed, for midst signifies what is inmost, and week the state of the church: the reason why neither good nor truth was interiorly in worship after the reformation, is because they assumed faith for the essential of the church, and separated it from charity; and when faith is separated from charity, there is then neither good nor truth in the inmost of worship, for the inmost of worship is the good of charity, and from it proceeds the truth of faith. *At length upon the bird of abominations shall be desolation*, signifies the extinction of all truth by the separation of faith from charity; the bird of abominations signifies faith alone, thus faith separate from charity, for bird signifies thought concerning the truths of the Word, and the understanding of truths; which bird becomes a bird of abominations, when there is not any spiritual affection of truth which illustrates and teaches truth, but only a natural affection which is for the sake of fame, glory, honour, and

gain; which affection, inasmuch as it is infernal, is abominable, since mere falses are thence derived. *And even to the consummation and decision it shall drop upon the devastation*, signifies its extreme state, when there is nothing of truth and faith any longer, and when it is the last judgment: that these last things in Daniel were predicted concerning the end of the Christian church, is evident from the Lord's words in Matthew, "When ye shall see the abomination of desolation," &c. xxiv. 15; for the subject treated of in that chapter is concerning the consummation of the age, thus concerning the successive vastation of the Christian church, wherefore the devastation of this church is meant by the above words in Daniel. *A.E.* 684.

Verse 16. *Let them which be in Judea flee to the mountains, &c.*—The Lord refers to love and charity by the term mountains, where, speaking of the consummation of the age, he says, "Let them which be in Judea flee unto the mountains, Matt. xxiv. 16, Luke xxi. 21., Mark xiii. 14. Judea there signifying the church vastated. *A.C.* 795. See also *A.R.* 336.

Verse 17, 18. *Let him that is on the house top not come down, &c.*—Man before regeneration acts from truth, but by it is acquired good; for truth then becomes good with him, when it gains a place in his will, and thereby in his life; but after regeneration he acts from good, and by it are procured truths: for the better understanding of this, it is to be observed, that man before regeneration acts from obedience, but after regeneration from affection; those two states are inverted in respect to each other, for in the former state truth has the dominion, but in the latter state good has the dominion, or in the former state man looks downwards or backwards, but in the latter upwards or forwards: when man is in this latter state, viz., when he acts from affection, it is no longer allowed him to look back, and to do good from truth, for then the Lord flows in into good, and by good leads him; if in this case he was to look back, or was to do good from truth, he would act from a principle of self, for he who acts from truth leads himself, but he who acts from good is led by the Lord: these are the things which are meant by the words of the Lord in Matthew, "When ye shall see the abomination of desolation, he that is on the house, let him not go down to take anything out of his house; and he that is in the field, let him not return back to take his clothes." *A.C.* 8505. See also *A.C.* 2454, 3650, 8516, 9274, 10184.

Every angel has three degrees of life, in the same manner as there are three degrees of heaven. Those who are in the

inmost heaven have the third or inmost degree open, and the second and first shut; those who are in the middle heaven have the second degree open, and the first and third shut; and those who are in the ultimate heaven have the first degree open, and the second and third shut: as soon therefore as an angel of the third heaven looks down into a society of the second heaven, and converses with any one there, his third degree is closed, and when this is closed, he is deprived of his wisdom, because this resides in his third degree, and he does not possess any in his second and first. This is what is meant by the Lord's words in Matt. xxiv. 17, 18. *H.H.* 208.

A house and a field are occasionally mentioned in other parts of the Word; and when the subject is the celestial man, a house signifies celestial good, and a field spiritual good: celestial good is the good of love to the Lord, and spiritual good is the love of charity towards the neighbour; but when the subject is the spiritual man, a house signifies the celestial appertaining to him, which is the good of charity towards the neighbour, and a field the spiritual appertaining to him, which is the truth of faith. Both are signified in Matt. xxiv. 17, 18. *A.C.* 4982.

The sense of these words is; let not him, who is in good, turn himself from it to those things which relate to the doctrinals of faith. See n. 3652, where the above words are explained. *A.C.* 5895. See also 5897, 7601, 7857.

Verses 19, 20, 21, 22. *But wo to them that bear in the womb, and to them that give suck in those days, &c.*—What these words signify, it is impossible for any one to comprehend, unless he is enlightened by the internal sense; that they were not said concerning the destruction of Jerusalem, is apparent from various expressions in the chapter, as from the following: "Except those days should be shortened, no flesh would be saved, but for the sake of the elect those days shall be shortened;" and again: "After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken; and then shall appear the sign of the Son of Man, and they shall see the Son of Man coming in the clouds of heaven with power and glory;" and from other expressions. That neither were those things said concerning the destruction of the world, is evident from several passages in the same chapter, as from what goes before: "He that is on the house, let him not go down to take anything out of his house; and he that is in the field, let him not return back to take his clothes;" also from what is here said, "Pray ye that your flight be not in the winter, neither on the sab-

bath ;" and from what follows, " Then two shall be in the field, one shall be taken, the other shall be left ; two women shall be grinding at the mill, one shall be taken, the other shall be left." But it is evident that they were said concerning the last time of the church, that is, concerning its vastation ; the church is then said to be vastated, when there is no longer any charity.

Every one, who thinks holily concerning the Lord, and who believes that THE DIVINE was in Him, and that He spake from THE DIVINE, may know and believe that the above words, like the rest which the Lord taught and spake, were not said concerning one nation, but concerning the universal human race ; and not concerning their worldly state, but concerning their spiritual state ; and also that the Lord's words comprehended those things which are of His kingdom, and which are of the church, for these things are Divine and eternal. He who so believes, concludes that these words, " Wo to them that bear in the womb, and to them that give suck in those days," do not signify those who bear in the womb and give suck ; and that these words, " Pray ye that your flight be not in the winter, neither on the sabbath," do not signify any flight on account of a worldly enemy ; and so forth.

The subject treated of in what goes before, was concerning three states of the perversion of good and of truth in the church ; the subject now treated of is concerning a fourth state, which also is the last ; concerning the first state, which consisted in their beginning no longer to know what is good and what is true, but in disputing on those subjects among themselves, whence come falsities, see 3354 : concerning the second state, consisting in their despising what is good and true, and also holding them in aversion, and thus that faith in the Lord was about to expire, according to the degrees in which charity was about to cease, see 3487, 3488 : concerning the third state, that it was a state of the desolation of the church as to good and truth, see 3651, 3652 : the subject now treated of, is concerning the fourth state, which is that of the profanation of good and of truth ; that this state is here described, may be manifest from all the particulars of the description in the internal sense, which is to this effect : *But wo to them that bear in the womb, and to them who give suck in those days*, signifies those who are imbued with the good of love to the Lord and the good of innocence ; *wo* is a formulary of expression, signifying the danger of eternal damnation ; *to bear in the womb*, denotes to conceive the good of celestial love ; *to give suck*, denotes also a state of innocence ; *those days*, denote the states in which the church then is. *But pray ye that your flight be not in the winter*,

*nor on the sabbath*, signifies a removal from them, that this should not be done precipitately in a state of too much cold, nor in a state of too much heat; *flight* denotes a removal from a state of the good of love and of innocence, spoken of just above; *flight in the winter*, denotes a removal from them in a state of too much cold; there is such cold when those things are held in aversion, which aversion is induced by the various kinds of the love of self; *flight on the sabbath*, denotes a removal from them in a state of too much heat; such heat consists in a holy external, when the love of self and of the world is within. *For then shall be great affliction, such as was not from the beginning of the world until now, neither shall be*, signifies the highest degree of the perversion and vastation of the church as to good and truth, which is profanation; for the profanation of what is holy induces eternal death, and much more grievous than all the other states of evil, and so much the more grievous, as the goods and truths which are profaned are more interior; inasmuch as interior goods and truths are open and known in the Christian church, and are profaned, therefore it is said that then shall be great affliction, such as was not from the beginning of the world until now, neither shall be. *And except those days should be shortened, there would not any flesh be saved, but for the sake of the elect those days shall be shortened*, signifies the removal of those who are of the church from interior goods and truths to exterior, that they may still be saved who are in the life of good and truth; by days being shortened, is signified a state of removal; by no flesh being saved, is signified that otherwise no one could be saved; by the elect, are signified those who are in the life of good and truth.

Few know what is meant by the profanation of what is holy; but it may be manifest from what has been said and shewn on the subject, viz., that they are capable of profaning, who know and acknowledge, and imbibe good and truth, but not they who have not acknowledged, still less they who do not know. Thus that they who are within the church can profane holy things, but not they who are without: and that they who are of the celestial church can profane holy goods, and they who are of the spiritual church can profane holy truths: that on this account interior truths were not discovered to the Jews, lest they should profane them. A.C. 3751—3757.

Verse 19. *Wo to them that bear in the womb, &c.*—The subject here treated of is concerning the consummation of the age, by which is meant the end of the church, when it is the last judgment; hence by those who bear in the womb, and by those who give suck in those days, who are the objects of



lamentation, are meant they who at that time receive the goods of love, and the truths of that good; they that bear in the womb, denote those who receive the good of love; and they that give suck, denote those who receive the truths of that good; for the milk which is sucked, signifies truth from the good of love: the reason why a wo is pronounced upon them, is because they cannot keep the goods and truths which they receive, for at that time hell prevails, and takes them away, whence comes profanation: the reason why hell prevails at that time, is because in the end of the church the falses of evil reign, and take away the truths of good; for man is held in the midst between heaven and hell, and before the last judgment that which arises out of hell prevails over that which descends out of heaven. *A.E.* 710.

Verse 20. *But pray ye that your flight be not in the winter.*—No faith, and faith without love, is by the Lord compared to winter, where He predicts the consummation of the age; *flight* denotes the last time of the church, also of every man when he dies; *winter* denotes the life of no love. *A.C.* 34.

Verse 21.—The Lord, after having spoken of false prophets that should arise, and of the abomination of desolation wrought by them, (verses 11—15) adds, *Then shall be great affliction, such as was not from the beginning, &c.*, whence it is evident, that by great affliction, in this passage, as well as in other places throughout the Word, is meant the infestation of truth by falses, until there remains no genuine truth derived from the Word, which has not been falsified, and by that means consummated. This has come to pass, by reason that the churches have not acknowledged the unity of God in the Trinity, and His Trinity in unity in one Person, but in three, and hence have founded a church, in the mind, upon the idea of three Gods, and, in the mouth, upon the confession of one God; but by this means they have separated themselves from the Lord, and at length to such a degree, that they have no idea left of there being any Divinity in His Human Nature (see the *Apocalypse Revealed*, 294), when nevertheless the Lord as to His Humanity is Divine Truth Itself, and Divine Light Itself, as He abundantly teaches in His Word; hence is the great affliction so prevalent at the present day. That this has been principally brought on by the doctrine of justification and imputation through the medium of faith alone, will be shewn in the following pages. This affliction, or infestation of truth by falses, is treated of in seven chapters of the Apocalypse, and is what is meant by the black horse and the pale horse going forth from the book, the seals whereof the Lamb had opened. vi. 5—8. And by the beast ascending out of the abyss, which made war against the

two witnesses, and slew them. xi. 7, and following verses. As also by the dragon, which stood before the woman who was ready to be delivered, in order to devour her child. xii. B.E. 75, 76.

Verses 21, 22. *Then shall there be great affliction, &c.*—The Lord, in this chapter, is speaking of the consummation of the age, by which is signified the end of the present church, and to lay the foundation of a new one. Who doth not know, that except the Lord had come into the world, and accomplished the work of redemption, no flesh could have been saved? and to accomplish this work of redemption, is to establish a new heaven and a new church. That the Lord will come again into the world, He Himself hath prophetically declared in the Evangelists, Matt. xxiv. 30, 41; Mark xiii. 26; Luke xii. 40, xxi. 27, and in the Revelation, particularly in the last chapter; that He is also at this day accomplishing a redemption, by establishing a new heaven, and laying the foundation of a new church, with a view to make salvation possible to mankind, was shewn above in the lemma concerning redemption. The great arcanum respecting the impossibility of any flesh being saved, except a new church be formed by the Lord, is this, that as long as the dragon with his crew continueth in the world of spirits, into which he was cast, so long it is impossible for any Divine Truth, united with Divine Good, to pass through unto men on earth, but it is either perverted or falsified, or destroyed. T.C.R. 182.

By shortening those days, is meant the putting an end to the present church, and establishing a new one; for, as has been already observed, the 24th chapter of Matthew treats of the successive declensions, and perversions of the Christian church, even to the consummation and end thereof, and of the coming of the Lord at that period. The reason why no flesh could be saved, unless those days should be shortened, is because the faith of the present church is founded on the idea of three gods, and with this idea no one can enter into heaven; consequently, no one can enter heaven with the faith of the present church, because the idea of three gods is in all and every part thereof; and besides, in that faith there exists no life from the works of charity. That the faith of the present church cannot be conjoined with charity, and produce any fruits, which are good works, was shewn above, n. 47 to 50. B.E. 92.

Verse 22. *Except those days should be shortened, &c.*—By these words is meant, that unless the church was ended before its time, it would altogether perish: the subject treated of is concerning the consummation of the age, and concerning the

coming of the Lord ; and by the consummation of the age, is meant the last state of the old church ; and by the coming of the Lord, the first state of a new church. *A.R.* 4.

*No flesh could have been saved.*—The combats of the Lord are described in Isaiah lxiii. 1—10 ; where are these words, *Thy garments are as of him that treadeth in the wine-press : I have trodden the wine-press alone*, by which is signified that He alone sustained the evils and falses of the church, and all violence offered to the Word, thus to Himself. It is said violence offered to the Word, thus to Himself, because the Lord is the Word ; and violence has been offered to the Word and to the Lord Himself by the Roman Catholic superstition, also by the superstition amongst the reformed concerning faith alone ; the evils and falses of the former and the latter the Lord sustained when He executed the last judgment, by which He again subdued the hells, for unless they had been again subdued, *no flesh could have been saved*, as He Himself saith in Matt. xxiv. 21, 22. *A.R.* 829.

Man, after enduring temptation, is, as to the internal man, in heaven, and by the external, in the world, wherefore by temptations with man is effected the conjunction of heaven and the world, and in this case the Lord, with man, according to order, rules his world from heaven. The contrary is the case if man remains natural, for then he is desirous to rule heaven from the world ; such every one becomes who is in the love of dominion grounded in the love of self ; and if he be inwardly explored, it will appear that he does not believe in any God, but in himself ; and after death he believes that he is God, who has the greatest power over others ; such is the insanity in hell : hence it is evident of what quality man becomes after death, if the natural man is not regenerated, consequently, what he would become in phantasy, if a new church was not established by the Lord, in which genuine truths are taught. This is meant by the Lord's words, in the consummation of the age, that is, in the end of the present church, "There shall be affliction, such as was not from the beginning of the world, nor ever shall be. Wherefore except those days should be shortened, no flesh would be saved." *T.C.R.* 598.

As to what concerns the intention of subjugation, such as prevails amongst the wicked who are in hell, it has been also given to know, that it is such an attempt and intention of subjugating those who are in good and truth, as cannot be described ; for they use all malice, all cunning and fraud, all deceit, and all cruelty, which are so great and of such a quality, that, if they were only mentioned in part, scarce any one in the world could believe. The hells, consisting of such,

are at this day immensely increased, and, what is wonderful, especially from those who are within the church, on account of the cunning, deceit, hatred, revenge, adultery, which abound there more than in other places, for within the church cunning now passes for ingenuity, and adulteries are reckoned honourable, and they are laughed at who think otherwise; this being the case at this day within the church, it is a proof that its last time is at hand, for unless there be an end, *no flesh would be saved*, according to the Lord's words in Matt. xxiv. 22. Inasmuch as all evil is contagious, and infects, as dregs infect the mass, thus at length it infects all. A.C. 6666.

Verses 23—28. *Then if any one shall say to you, Behold, here is the Christ, or there, believe not, &c.*—What these words involve, no one can know, unless the internal sense teaches him, as that false christs shall arise, who shall give signs and prodigies; and if they shall say, that Christ is in the desert, they should not go forth; if they shall say, that He is in the closets, they should not believe; and that the coming of the Son of Man will be as lightning, which goeth forth from the east, and appears even to the west; also, that where the carcase is, thither will the eagles be gathered together. These things, like those which precede and which follow in this chapter, as to the sense of the letter, seem to be in no regular series, but yet, as to the internal sense, are in a series the most beautiful; which series then first appears, when it is understood what is signified by false christs, what by signs and prodigies, what by a desert and closets, also, what by the coming of the Son of Man, and, lastly, what by a carcase and eagles. The reason why the Lord so spake, was to the intent that they might not understand the Word, lest they should profane it; for when the church is vastated, as it was at that time amongst the Jews, if they had understood the Word, they would have profaned it, wherefore also the Lord spake by parables for the same reason, as He Himself teaches in Matt. xiii. 13, 14, 15; Mark iv. 11, 12; Luke viii. 10; for the Word cannot be profaned by those who do not know its mysteries, but by those who do know, and more so by those who appear to themselves learned, than by those who appear to themselves unlearned. But the reason why at this time the interiors of the Word are opened, is, because the church at this day is so far vastated, that is, so far without faith and love, that although they know and understand, still they do not acknowledge, still less do they believe, as may be seen, 3398, 3399, except the few who are in the life of good and are called the elect, who can now be instructed, and with whom a new church is about to be instituted; but where they

are, the Lord alone knows; there will be few within the church, new churches, heretofore, having been established among the Gentiles, as may be seen, 2986.

The subject treated of in what goes before in this chapter, was concerning the successive vastation of the church, viz., that at first they began no longer to know what was good and true, but disputed on the subject; next, that they despised those things; thirdly, that they did not acknowledge; fourthly, that they profaned: the subject now treated of is concerning the state of the church, what its quality is at that time as to doctrine in general, and specifically with those who are in holy external worship, but in profane internal, that is, who with the mouth profess the Lord with holy veneration, but with the heart worship themselves and the world, so that the worship of the Lord is to them for a medium of gaining honours and wealth; so far as these have acknowledged the Lord, heavenly life and faith, so far they profane, when they become of such a quality. This state of the church is now treated of, as may better appear from the internal sense of the Lord's words above quoted, which is to this effect: *Then if any one shall say to you, Behold, here is Christ, or there, believe not*, signifies exhortation to beware of their doctrine: Christ is the Lord as to Divine Truth, hence as to the Word and as to doctrine from the Word: but in the present instance it is manifest that Christ denotes the contrary, viz., Divine Truth falsified, or the doctrine of the false: that Jesus denotes Divine Good, and Christ Divine Truth, see 3004, 3005, 3008, 3009. *For there shall arise false christs and false prophets*, signify the falses of that doctrine; that false christs denote doctrinals from the Word falsified, or truths not Divine, is evident from what was said just above, and that false prophets denote those who teach those falses. They who teach falses are, in the Christian world, principally those who regard their own distinction, also worldly opulence, as ends, for they pervert the truths of the Word to favour themselves: for when the love of self and the world is regarded as an end, nothing else is thought of; these are false christs and false prophets. *And shall give great signs and prodigies*, signifies things confirming and persuading from external appearances and fallacies, by which the simple suffer themselves to be seduced; that these things are meant by giving signs and prodigies, will be shewn elsewhere by the Divine Mercy of the Lord. *So as to seduce, if possible, even the elect*, signifies those who are in the life of good and truth, and thence appertain to the Lord; these are they who in the Word are called the elect; they seldom appear in the assembly of those who veil profane worship under what is holy, or if they

appear they are not known, for the Lord hides them, and thus protects them ; for before they are confirmed, they suffer themselves to be easily led away by external sanctities, but after they are confirmed, they endure ; for they are kept by the Lord in the consort of angels, which they themselves are ignorant of, and in this case it is impossible that they should be seduced by that wicked crew. *Behold I have told you before*, signifies exhortation to prudence, viz., to take heed to themselves, since they are amongst false prophets, who appear in sheep's clothing, but inwardly they are ravenous wolves, Matt. viii. 5 ; those false prophets are the sons of the age, who are more prudent, that is, more cunning than the sons of light in their generation (see Luke xvi. 8) ; wherefore the Lord exhorts them in these words, " Behold, I send you as sheep into the midst of wolves ; be ye therefore prudent as serpents and simple as doves." Matt. vii. 15. *If therefore they shall say to you, Behold He is in the desert, go not forth ; behold, He is in the closets, believe not*, signifies that it must not be believed what they speak concerning truth, nor what they speak concerning good, and more besides. That these are the things which are signified, no one can see, unless he who is acquainted with the internal sense ; that an arcanum is contained in these words, may be known from this consideration, that the Lord spake them, and that without another sense interiorly stored up, the literal sense is nothing of moment ; for to what end could be the exhortation, not to go forth, if they should say that Christ was in the desert, and not to believe, if they should say that He was in the closets ? But vastated truth is what is signified by desert, and vastated goods by closets or inner chambers ; the ground and reason why vastated truth is signified by a desert is, because when the church is vastated, that is, when there is no longer in it any Truth Divine, because there is no longer any good, nor any love to the Lord and charity towards the neighbour, it is then said to be a desert, or to be in the desert, for by desert is meant all that which is not cultivated or inhabited, also that which has little of a vital principle in it, as is the case at that time with truth in the church ; hence it is evident that desert here denotes the church in which there is no truth, but closets or inner chambers, in the internal sense, signify the church as to good, they also signify simply good, the church which is in good being called the house of God, closets denote goods, and those things which are in the house ; that the house of God denotes Divine Good, and house in general the good which is of love and charity, see 2233, 2234, 2559, 3142, 3652, 3720. The reason why what they speak concerning truth, and

what they speak concerning good, ought not to be believed, is because they call what is false true, and what is evil good, for they who regard themselves and the world as an end, understand nothing else by truth and good than that themselves are to be adored, and that good is to be done to themselves; and if they inspire piety, it is that they may appear in sheep's clothing. Moreover, since the Word which the Lord spake contains in it things innumerable, and desert is a term of large signification, for all that is called desert which is not cultivated and inhabited, and all those things are called closets in which are things interior, therefore also by desert is signified the Word of the Old Testament, for this is thought to be abrogated, and by closets the Word of the New Testament, because it teaches interior things, or concerning the internal man. In like manner also the whole Word is said to be a desert, when it no longer serves for doctrinals, and human institutions are called closets, which, because they depart from the precepts and institutes of the Word, make the Word to be a desert, as is also a known thing in the Christian World, for they who are in holy external worship, and profane internal, on account of the innovations which respect the exaltation of themselves over all, and opulence above all, as ends, abrogate the Word, and this, to such a degree, that they do not even allow it to be read by others. And they who are not in such profane worship, although they hold the Word to be holy, and allow it to be commonly read, still they bend and explain all things to their doctrinals, which has this effect, that the remaining things in the Word, which are not according to their doctrinals, are a desert, as may be sufficiently manifest from those who place salvation in faith alone, and despise works of charity; these make all that as a desert, which the Lord Himself spake in the New Testament, and so often in the Old, concerning love and charity, and as closets all those things which are of faith without works. Hence it is evident what is signified by the words, "If they shall say to you, Behold, He is in the desert, go not forth; behold, He is in the closets, believe not." *For as the lightning goeth forth from the east, and appeareth even to the west, so shall be also the coming of the Son of Man,* signifies that with the internal worship of the Lord it was as with lightning, which is instantly dissipated; for by lightning is signified that which is of celestial light, thus which is predicated of love and faith, for these are of celestial light; the east, in the supreme sense, signifies the Lord; in the internal sense, the good of love, of charity and faith from the Lord; but the west, in the internal sense, denotes what has set or ceased to be, thus the non-acknowledgment of the Lord, also

the non-acknowledgment of the good of love, of charity and of faith; thus the lightning which goeth forth from the east, and appears even unto the west, denotes the dissipation of those things; the coming of the Lord is not according to the literal expression, that He is to appear again in the world, but it is His presence within every one, which occurs as often as the Gospel is preached, and a holy principle is thought of. *For wheresoever the carcase is, thither will the eagles be gathered together*, signifies that confirmations of what is false by reasonings will be multiplied in the vastated church. The church, whilst it is without good and the truth of faith thence derived, or when it is vastated, is then said to be dead, for its life is from good and truth, hence when it is dead, it is compared to a carcase; reasonings concerning goods and truths, to the effect that they are not anything only so far as they are comprehended, and confirmations of what is evil and false by those reasonings, are eagles, as may be manifest from what presently follows; that carcase here denotes the church which is without the life of charity and faith, is evident from the Lord's words, where He treats of the consummation of the age in Luke, "The disciples said, Where, Lord"? (viz., where is the consummation of the age, or the last judgment?) Jesus said to them, "Where the body is, there will the eagles be gathered together," xvii. 37; in this passage it is called the body instead of the carcase, for it is a dead body which is here meant, and it signifies the church, for that judgment is about to begin at the house of God or the church, is manifest from the Word throughout. These are the things which the words of the Lord here quoted and explained in the internal sense signify; and that they are in a most beautiful series, although it does not so appear in the sense of the letter, may be manifest to every one who contemplates them in their connexion according to the explication. The reason why the last state of the church is compared to eagles, which are gathered together to a carcase or a body, is because by eagles are signified the rational principles of man, which when predicated of goods, are true rationals, but when predicated of evils, are false rationals or ratiocinations, as may appear from the passages in the Word where they are named. A.C. 3897, 3901.

Verses 23, 24. *Then if any one shall say to you, Behold, here is the Christ, &c.*—It is not to be understood from these words, that any will arise who will call themselves Christ or christs, but they who will falsify the Word, and say that this or that is Divine Truth, when it is not; they who confirm falses from the Word are meant by false christs, and they who hatch falses of doctrine are meant by false prophets, for the subject



treated of is concerning the successive vastation of the church, thus concerning the falsification of the Word, and at length concerning the profanation of truth thence derived. *A.E.* 684.

By *false christs* are signified truths not Divine, or falses, and by false prophets they who teach them. *A.C.* 3010.

Truths ought not to be thought of as being from any other source than from the Lord. Truths from another source than from the Lord are, in general, those in which the Lord is not; and the Lord is not in the truths appertaining to man, when man denies Him and His DIVINE, nor when he acknowledges Him, and still believes that good and truth are not from Him, but from self, and hence claims to himself justice. Truths, also, in which the Lord is not, are those which are taken from the Word, especially from the sense of the letter, and are explained in favour of self-dominion and self-gain; these are in themselves truths, because they are from the Word, but they are not truths, because they are misinterpreted and thereby perverted; such are the truths which are meant by the Lord where He says, "If any one shall say, Behold, here is the Christ, or there, believe not, for false christs, and false prophets, shall arise," &c. *A.C.* 8867, 8868.

It is said in the Revelations xiii. 11, that the beast which came up out of the earth *had two horns like to a lamb, and spake as a dragon*, by which is signified that the clergy speak, teach, and write from the Word, as if what they teach was the Divine Truth of the Lord, and yet it is truth falsified; and that this is signified, is evident from these words of the Lord in Matthew, "If any one shall say to you, Behold, here is the Christ, or there, believe not, for false christs and false prophets shall arise," &c.: by Christ is signified the like as by lamb, viz., the Divine Truth of the Word; wherefore by their saying, Behold, here is the Christ, is signified their saying that this is the Divine Truth of the Word; but that it is that truth falsified, is signified by these words, believe not, because false christs and false prophets shall arise. *A.R.* 595.

Verse 24. *And shall give great signs and miracles.*—By great signs are signified those things which testify and persuade, and by miracles those things which strike and induce astonishment, from which comes strong persuasion. *A.E.* 706. See also Exposition, chap. xii. 39.

Verse 27. *As the lightning cometh forth from the east, &c.*—Inasmuch as the Lord is the east, therefore it is said in Matthew, *as the lightning goeth forth from the east, &c.* *A.E.* 422.

*So shall the coming of the Son of Man be.*—The Son of Man is the Lord as to the Divine Humanity, and as to

the Divine Truth proceeding from Him; by His coming is signified the revelation of Divine Truth in the end of the church. *A.E.* 63. See also *A.C.* 9807.

Verse 28. *Wheresoever the carcase is, &c.*—When a faith in three gods was introduced into the Christian churches, which was done at the time of the council of Nice, all the good of charity and every truth of faith were banished, for those two principles have no sort of consistence with the mental worship of three gods, and at the same time with the oral worship of one God; for the mind then denies what the mouth speaks, and the mouth denies what the mind thinks, whence it comes to pass that there is neither a faith of three gods, nor a faith of one. From this consideration, it is evident that the Christian temple from that time was not only rent into chinks and clefts, but also has fallen down into a heap of ruins; and that from that time the pit of the abyss has been opened, from which hath ascended a smoke as of a great furnace, and the sun and the air have been obscured, and out of which locusts have come forth upon the earth (see *Rev.* ix. 2, 3); yea, from that time began and increased the desolation foretold by Daniel, *Matt.* xxiv. 15; and to that faith and its imputation were gathered together the eagles spoken of in verse 28 of the same chapter; by eagles are there meant the lynx-eyed [or sharp-sighted] primates of the church. *T.C.R.* 634.

Verses 29, 20, 31. *But immediately after the affliction of those days, the sun shall be darkened, &c.*—Not that the sun of this world shall be darkened, but the celestial principle of love and charity; nor that the moon shall not give her light, but the spiritual principle of faith; nor that the stars shall fall from heaven, but the knowledges of good and truth, as appertaining to the members of the church, which knowledges are the powers of the heavens; nor are these things to be fulfilled in heaven, but on earth, for heaven is never darkened. *A.C.* 1839.

That all things, both in heaven and on earth, are representative of celestial and spiritual things, may appear plain from this circumstance: that similar things to what appear in the visible heavens and earth, are also manifested visibly in the world of spirits, and this as distinctly and evidently as in open day, and yet they are nothing but representatives. Thus, when the starry heaven appears, and fixed stars in it, it is instantly known that they signify goodness and truth; and when wandering stars appear, it is instantly known that they signify evils and falsities: from the very twinkling and sparkling of the stars, it appears also what is their nature and quality: not to mention numberless other similar cases.

Hence, whosoever is disposed to think wisely may know whence is the origin or source of all things which exist on earth, viz., that it is from the Lord; and the reason why on earth they do not exist ideally, but actually, is because all things, both celestial and spiritual, which are from the Lord, are living and essential, or as they are termed, substantial; wherefore in ultimate nature, they exist actually. *A.C.* 1808.

By sun it is manifest is not meant sun, nor by moon moon, nor by stars stars, but by the sun is signified love and charity, by the moon faith thence derived, and by the stars the knowledges of good and truth, which are then said to be darkened, to lose light, and to fall from heaven, when there remain no longer any acknowledgment of the Lord, any love to Him, or any charity towards our neighbour, in which case self-love, with its consequent falses, takes possession of man, for this is a certain consequence of the departure of heavenly love. *A.C.* 2441.

That the sun here doth not signify sun, nor moon moon, nor stars stars, but that the sun signifies love to the Lord and charity towards our neighbour, the moon faith grounded in love and charity, and the stars knowledges of good and truth, was shewn n. 31, 32, 1053, 1521, 1529, 1530, 1531, 2120, 2441; thus by those words of the Lord, is signified that in the consummation of the age, or in the last time, there shall no longer be any love, or any charity, consequently no longer any faith. *A.C.* 2495. See also 4695.

Any one may see that by the stars here mentioned, are not understood stars, for these cannot fall from heaven, being fixed or stated in their place, neither can they fall to the earth, because they are greater than the earth, therefore they signify such things as appertain to the light of heaven, and thence give light, and these are the knowledges of good and truth: there appear also stars in the angelic heaven, but they are appearances from the knowledges of good and truth, wherefore they appear about those who are in those knowledges, especially when they turn them over in their mind, and when they are in the desire of knowing them. *A.E.* 402.

These words relate to the last time of the church, when there is no longer any spiritual good and truth, or good and truth of heaven and the church, but only evil and false; that the goods and truths of the church, which are called the good of love and the truths of faith, are converted into evils and falses, is signified by the sun and moon being obscured and blackened, and the stars not giving their light. *A.E.* 526. See also 535.

What the consummation of the age or the last judgment is, has been above explained, viz., that it is the last time of the church; it is said to be the last time of the church, when there is no longer any charity and faith in the church; and it has also been shewn that such consummations, or last times, have occasionally taken place; the consummation of the first church was described by a flood; the consummation of the second church, by the extirpation of nations in the land of Canaan, and also by several extirpations and cuttings-off mentioned by the prophets; the consummation of the third church is not described in the Word, but is predicted, which was the destruction of Jerusalem, and the dispersion of the Jewish nation, with whom the church was, throughout the whole globe; the fourth consummation is that of the present Christian Church, which consummation is predicted by the Lord in the Evangelists, and also in the Revelations, and which is now at hand.

The subject treated of in the preceding parts of this chapter in Matthew is concerning the successive vastation of the church, viz., that at first they began not to know what is good and true, but disputed on the subject; secondly, that they despised good and truth; thirdly, that in heart they did not acknowledge them; fourthly, that they profaned them; these subjects were treated of in that chapter from verse 3—22; and because there was still about to remain the truth of faith, and the good of charity, in the midst, or with some who are called the elect, therefore the state of truth which is of faith is treated of, what it shall then be, from verse 23—28, and the state of good, which is of charity and of love, is treated of in the verses which are now quoted; the beginning of a new church is also treated of. From the particulars mentioned in these verses, it appears manifest that there is an internal sense, and that unless that sense be understood, it cannot in anywise be known what they involve, as that the sun shall be obscured, and also the moon; that the stars shall fall from heaven, and that the powers of the heaven shall be shaken; that the Lord shall appear in the clouds of heaven; that the angels shall make a sound with a trumpet, and shall thus gather together the elect. He who does not know the internal sense of these words, will believe that such things are about to happen, yea, that the world is about to perish, with everything that appears in the universe; but that no destruction of the world is meant by the last judgment, but that it means the consummation or vastation of the church as to charity and faith, may be seen, 3353; and this is very evident from the words which follow in the same chapter in Matthew, "Then two shall be in the field, one shall be taken, the other shall be left; two [women]

shall be grinding at the mill, one shall be taken, the other shall be left." Verses 40, 41.

That therefore by the above words is signified a state of the church at that time as to good, that is, as to charity towards the neighbour, and love to the Lord, is manifest from the internal sense of those words, which is this: *Immediately after the affliction of those days*, signifies a state of the church as to the truth which is of faith, treated of in what immediately precedes; the desolation of truth in the Word throughout is called affliction; that days denote states, see 23, 487, 488, 493, 893, 2788, 3462, 3785: hence it is evident that by those words is signified, that there will be no charity after that there is no longer any faith; for faith leads to charity because it teaches what charity is, and charity receives its quality from the truths which are of faith, but the truths of faith receive their essence and their life from charity, as has been already abundantly shewn. *The sun shall be obscured, and the moon shall not give her light*, signifies love to the Lord who is the Sun, and charity towards the neighbour which is the moon; to be obscured and not to give light signifies that they are about not to appear, thus that they are about to vanish away; that the sun is the celestial principle of love, and the moon the spiritual principle of love, that is, that the sun is love to the Lord, and the moon charity towards the neighbour which is by faith, see 1053, 1529, 1530, 2120, 2441, 2495; the reason why this is the signification of the sun and the moon, is, because the Lord in the other life appears as a Sun to those in heaven who are in love to Himself, who are called celestial, and as a Moon to those who are in charity towards the neighbour, who are called spiritual, see 1053, 1521, 1529, 1530, 1531, 3636, 3643. The Sun and Moon in the heavens, or the Lord, is never obscured, nor loses light, but perpetually shines, which is the case also with love to Him with the celestial, and with charity towards the neighbour with the spiritual, in the heavens, also on the earth with those on whom those angels are attendant, that is, who are in love and charity; but in the case of those who are in no love and charity, but in the love of self and the world, and thence are in different kinds of hatred and revenge, they induce that obscurity on themselves: the case herein is as with the sun of the world, which perpetually shines, but when clouds interpose themselves, it does not appear, see 2441. *And the stars shall fall from heaven*, signifies that the knowledges of good and truth shall perish; where stars are named in the Word, nothing else is meant by them but those knowledges, see 1808, 2849. *And the powers of the heaven shall be shaken*, signifies the foundations of the church, which are

said to be moved, and to be shaken, when those things perish; for the church on the earth is the foundation of heaven, inasmuch as the influx of good and truth through the heavens from the Lord, ultimately terminates in the goods and truths appertaining to the man of the church; wherefore, when the man of the church is in such a perverse state that he no longer admits the influx of good and truth, then the powers of the heavens are said to be moved; for which reason it is always provided by the Lord that something of the church shall remain, and when the old church perishes, that a new church shall be established. *And then shall appear the sign of the Son of Man in heaven*, signifies on this occasion the appearing of Truth Divine; the sign denotes the appearing; the Son of Man is the Lord as to Divine Truth, see 2803, 2813, 3704; this appearing, or this sign, is what the disciples enquired about, when they said to the Lord, "Tell us, when shall those things be done, especially what is the sign of Thy coming, and of the consummation of the age," verse 3 of this chapter; for they knew from the Word, that when the age was consummated, the Lord would come, and they knew from the Lord that He would come again, and they understood by that that the Lord would come again into the world, not yet knowing that the Lord has come as often as the church has been vastated; not that He has come in person, as when He assumed the Humanity by nativity, and made this Divine, but by appearings, either manifest, as when He appeared to Abraham in Mamre, to Moses in the bush, to the Israelitish people on mount Sinai, to Joshua when he entered the land of Canaan, or by appearings not so manifest, as by the inspirations, by which the Word [was written]; and afterwards by the Word, for in the Word the Lord is present, inasmuch as all things of the Word are from Him and concerning Him, as may be manifest from what has heretofore been abundantly shewn; this latter appearing is what is here signified by the sign of the Son of Man, and what is treated of in this verse. *And then shall all the tribes of the earth mourn*, signifies that all shall be in grief who are in the good of love and the truth of faith; that mourning has this signification, see Zech. xii. 20, 21, 22, 23, 24; and that tribes signify all things of good and truth, or of love and faith, 3858, 3926, consequently those who are in them; they are called the tribes of the earth, because they are signified who are within the church; that earth denotes the church, see 662, 1066, 1067, 1262, 1733, 1850, 2117, 2928, 3355. *And they shall see the Son of Man coming in the clouds of the heavens with power and much glory*, signifies that then shall be revealed the Word as to its internal sense, in which the Lord is; the Son of Man

is the Truth Divine which is therein, 2803, 2813, 3704; a cloud signifies the literal sense; power is predicated of the good, and glory of the truth, which are therein; that those things are signified by seeing the Son of Man coming in the clouds of the heavens, see preface to chap. xviii. Gen. This coming of the Lord is what is here meant, but not that He is to appear in the clouds according to the letter. The subject which now follows is concerning the establishment of a new church, which is effected when the old church is vastated and rejected. *He shall send forth the angels with a trumpet and a great voice*, signifies election; not that it will be by visible angels, still less by trumpets, and by great voices, but by an influx of holy good and of holy truth from the Lord by angels, wherefore by angels in the Word is signified somewhat of the Lord, in this case the things which are from the Lord, and concerning the Lord; by a trumpet and a great voice is signified evangelization [preaching the Gospel], as also in other passages in the Word. *And they shall gather together the elect from the four winds, from the extreme of the heavens even to their extreme*, signifies the establishment of a new church; the elect are those who are in the good of charity and of faith; the four winds from which they shall be gathered together, are all the states of good and of truth; the extreme of the heavens to their extreme, are the internal and external things of the church. These now are the things which are signified by the above words of the Lord. A.C. 4056—4060. See also 2120, 1984.

These words the angels apperceive altogether otherwise than man; by the sun which shall be obscured, they do not apperceive the sun, but love to the Lord; by the moon they do not apperceive the moon, but faith in the Lord; nor by the stars stars, but the knowledges of good and truth; by the Son of Man, they apperceive the Lord as to Divine Truth; by the tribes of the earth, all the truths of the church; by the clouds of heaven, they apperceive the Word in the sense of the letter; and by virtue and glory, the Word in its internal sense. Into this understanding of these words, the angels come in an instant from correspondence, when man reads them; nor do they know that man thinks of the sun, of the moon, of the stars, of the clouds of heaven, &c.; the reason is, because the angels are in a spiritual idea, and a spiritual idea is such, that the things which are of nature are turned into things of heavenly light, which is the Divine Truth from the Lord. Another reason why the angels so perceive the Word, when man reads it, is because angels are attendant on men and dwell in their affections, and because man as to his spirit is in society with spirits, and as to interior thought,

which is spiritual, with the angels of heaven. Hence also man has the faculty of thinking. *A.C.* 10604.

That the tribes of the earth signify the goods and truths of the church, will be seen in the explanation of the seventh chapter of [Revelation,] where the twelve tribes of Israel are treated of; wailing signifies lamentation, by reason of their being dead. The same is meant here as by the Lord's words in *Matt.* xxiv. 29, 30. *A.R.* 27.

In the spiritual sense, by the sun which shall be darkened, is meant the Lord as to love; by the moon which shall not give her light, is meant the Lord as to faith; by the stars which shall fall from heaven, are meant the knowledges of truth and good which would perish; by the sign of the Son of Man in heaven, is meant the appearance of Divine Truth; by the tribes of the earth which shall mourn, is meant the failure of all truth which should be the object of faith, and of all good which should be the object of love; by the coming of the Son of Man in clouds with power and glory, is meant the presence of the Lord in the Word, and revelation; and by glory, the spiritual sense; by the angels with a great sound of a trumpet, is meant heaven, whence Divine Truth comes; by gathering together the elect from the four winds, from one end of heaven to the other, is meant a new church as to love and faith. *S.S.* 14. See also 112.

Verse 30. *Then shall they see the Son of Man coming in the clouds of heaven, &c.*—He who is ignorant that the clouds of heaven signify the truths of the Word in the sense of the letter, cannot know otherwise than that the Lord, in the consummation of the age, that is, in the end of the church, is about to come in the clouds of heaven, and to manifest Himself to the world; but it is a known thing, that after the Word was given, the Lord manifests Himself by it alone, for the Word, which is Divine Truth, is the Lord Himself in heaven and the church; from this consideration it may first appear, that the manifestation there predicted signifies the manifestation of Himself in the Word; and the manifestation of Himself in the Word was effected by His opening and revealing the internal or spiritual sense of the Word, for in this sense is the Divine Truth Itself such as it is in heaven, and the Divine Truth in heaven is the Lord Himself there; hence now it is evident, that by the coming of the Lord in the clouds of heaven, is signified the revelation of Himself in the sense of the letter of the Word, by virtue of its spiritual sense, for the clouds of heaven signify those things which are of the sense of the letter, and glory those things which are of the spiritual sense, see the *Treatise on Heaven and Hell*, 1; and the revelation itself of



the spiritual sense in the little *Treatise concerning the White Horse*; the Son of Man also signifies the Lord as to Divine Truth. *A.E.* 494. See also *A.C.* 10574, 10604. *T.C.R.* 271. See also 198. *E.U.* 171.

The tribes of the earth wailing, signifies that there would no longer be any acknowledgment of truth and life of good, for the subject treated of in this chapter of Matthew is concerning the consummation of the age. *A.C.* 3858.

The literal sense of the Word is a cloud, and the internal sense, glory, consequently the Divine Truth, such as it is in heaven, [see preface to Genesis xviii.,] and that glory is the intelligence and wisdom which is of the Divine Truth, see n. 4809. The Word, as to its internal sense, is in a cloud, because human minds are in darkness; wherefore unless the Word were in a cloud, it would scarcely be understood by any one, and the holy things of the internal sense would be profaned by the wicked in the world. *A.C.* 5922.

The literal sense of the Word is called a cloud, because it is in the light of the world, and the internal sense is called glory, because it is in the light of heaven. *A.C.* 9405. See also 10574.

The consummation of the age, which is treated of in this chapter, is the last time of the church, and the coming of the Lord at that time is the revelation of Himself and of the Divine Truth which is from Himself, in the Word, by the internal sense; the Lord doth not reveal Himself elsewhere than in the Word, nor otherwise there than by the internal sense; power and glory also signify the Word in the internal sense. *A.E.* 36.

By coming in the clouds of heaven, in these passages, is understood the manifestation of the Lord in the Word, for after His advent they manifestly saw the predictions concerning the Lord in the prophetical parts of the Word, which they did not before; and still more manifestly at this day, when the spiritual sense of the Word is opened, in which in the supreme sense the Lord is everywhere treated of, also the subjugation of the hells by Him, and the glorification of His Humanity; this sense is what is understood by glory, in which the Lord was to come; that glory signifies Divine Truth spiritual, such as it is in the heavens, may be seen n. 34, 874. *A.E.* 906. Also 870.

Verse 31. *And He shall send His angels, &c.*—The gathering together and the separation of the good from the evil, is described in this passage. *A.E.* 849. See also *B.E.* 73.

In this passage, in a spiritual sense, by angels are understood Divine Truths, and not angels, as in the foregoing

passages; that in the consummation of the age the angels shall collect the causes of offence, shall separate the evil from the midst of the just, that they shall gather together the elect with a great voice of a trumpet from the four winds, and that the son of Man with angels shall sit upon a throne of glory; is not understood that the angels will do these things together with the Lord, but the Lord alone by His Divine Truth, inasmuch as an angel hath no power of himself, but all power is from the Lord by His Divine Truths. *A.E.* 130.

All the successive states of the church, even to its end when the last judgment takes place, are there predicted by the Lord, and by the angels with a great voice of a trumpet is signified evangelization concerning the Lord; and by gathering together the elect from the four winds, from the extreme of the heavens to the extreme of them, is signified the establishment of a new church; the elect denote those who are in the good of love and faith, the four winds denote all states of good and truth, the extreme of heavens to the extreme of them denote the internals and externals of the church. *A.E.* 418.

Verses 32—36. *But learn a parable from the fig tree, &c.*—The internal sense of all the preceding verses of this chapter, in a summary, is evident from what has been explained, viz., that prediction is made concerning the successive vastation of the church, and at length concerning the establishment of a new church, in this order: I. That they began not to know what was good and true, but disputed on the subject. II. That they despised good and truth. III. That in heart they did not acknowledge them. IV. That they profaned them. V. And whereas the truth of faith and the good of charity were yet about to remain with some, who were called the elect, the state of faith on the occasion is described. VI. And next the state of charity. VII. And lastly the beginning of a new church is treated of, which is meant by these words, “And He shall send His angels with a trumpet of great voice, and they shall gather together His elect from the four winds, from the extreme of the heavens to their extreme.” When the end of an old church and the beginning of a new church is at hand, then is the last judgment, and also the coming of the Son of Man. The subject now treated of is concerning the coming itself, respecting which the disciples asked the Lord, saying, “Tell us when shall these things be, especially what is the sign of Thy coming, and of the consummation of the age.” Now therefore follow the things to be explained, which the Lord predicted concerning the very time of His coming, and of the consummation of the age, which is the last judgment. The internal sense is as follows: *But learn*

*a parable from the fig tree: When its branch is become soft, and putteth forth leaves, ye know that summer is near,* signifies the first [principle] of the new church; fig tree denotes the good of the natural principle; branch denotes the affection thereof, and leaves denote truths; the parable from which they should learn denotes that those things are signified. He who does not know the internal sense of the Word, cannot in anywise know what is involved in the comparison of the Lord's coming, with a fig tree, and its branches, and leaves; but whereas all comparatives in the Word are also significatives, it may hence be known what those things mean; the fig tree, wheresoever it is named in the Word, in the internal sense, signifies the good of the natural principle, see 217; that branch denotes the affection of that principle is for this reason, because affection buds forth from good as a branch from its trunk; that leaves denote truths, see 885: hence now it is evident what that parable involves, viz., that when a new church is created by the Lord, then first of all appears the good of the natural principle, that is, good in the external form with its affection and truths: by the good of the natural principle is not meant the good into which man is born, or which he derives from his parents, but the good which is spiritual as to its origin; into this good no one is born, but it is introduced by the Lord by means of the knowledges of good and truth; wherefore before man is in this good, viz., in spiritual good, he is not a man of the church, howsoever he appears to be so from connate good. *So also ye, when ye shall see all these things, know ye that it is near at the doors,* signifies when those things appear which are signified, in the internal sense, by the words which were said just above, verses 29, 30, 31, and by these concerning the fig tree, that then would be the consummation of the church, that is, the last judgment, and the coming of the Lord; consequently that then the old church would be rejected, and a new church be established. It is said at the doors, because the good of the natural principle and its truths are the first things which are insinuated into man, when he is regenerating and is made a church. *Verily, I say unto you, this generation shall not pass away until all these things are done,* signifies the Jewish nation; that it shall not be extirpated as other nations, see the reason why, 3479. *The heaven and the earth shall pass away, but My words shall not pass away,* signifies that the internals and externals of the former church shall perish, but that the Word of the Lord shall remain; that heaven denotes the internal of the church, and earth its external, see 82, 1411, 1733, 1850, 2117, 2118, 3355. That the words of the Lord denote not

only those things which have been now said concerning His coming and the consummation of the age, but likewise all things which are in the Word, is evident. These things were said immediately after what was said concerning the Jewish nation, because the Jewish nation was preserved for the sake of the Word, as may be manifest from the passage cited, 3479. From these considerations it is now evident, that prediction is here made concerning the beginning of a new church. A.C. 4229, 4231.

Verses 32—35. *Learn a parable from the fig tree.*—This parable or similitude was spoken, because the fig tree signifies the external church. A.E. 403.

Verse 35. *Heaven and earth shall pass away, &c.*—In this passage the Word denotes the Lord's doctrine, and words denote the things appertaining to doctrine. A.C. 1288.

Verses 36—42. *But concerning that day and hour no one knoweth, &c.*—What is signified by these words in the internal sense, will be manifest from the following explication, viz., that they contain a description of what will be the quality of the state at that time, when the old church is rejected, and a new one is established: that the rejection of the old church and the establishment of a new church, is what is meant by the consummation of the age, and by the coming of the Son of Man, and in general by the last judgment, has been abundantly shewn above; also that the last judgment has occasionally existed in this habitable earth, viz., first when the celestial church of the Lord, which was the most ancient, perished in the antediluvians, by an inundation of evils and falses, which, in the internal sense, is the flood. Secondly, when the spiritual church, which was after the flood, and is called the ancient, which was diffused over a great part of the Asiatic world, ceased of itself. Thirdly, when the representative of a church amongst the posterity of Jacob was destroyed, which was effected when the ten tribes were led away into a perpetual captivity, and were scattered amongst the nations; and, finally, when Jerusalem was destroyed, and the Jews were also dispersed; inasmuch as on this occasion there was a consummation of the age after the coming of the Lord, therefore also several things which were said in the Evangelists by the Lord, concerning the consummation of that age, are also applicable to that nation, and likewise are so applied by several at this day; nevertheless the subject there treated of specifically and especially, is concerning the consummation of the age which is now at hand, viz., concerning the end of the Christian church, which is also treated of by John in the Revelation, this will be the fourth last judgment on this

earth. What is involved in the words, which are contained in verses 36—42, will be manifest from their internal sense, which is as follows.

*But of that day and hour no one knoweth*—signifies the state of the church at that time as to goods and truths; that it would not appear to any one, neither on the earth nor in heaven; for by day and hour in this passage, is not meant day and hour, or time, but states as to good and truth; that times in the Word signify states, see 2625, 2788, 2837, 3254, 3356, and that days also signify states, see 23, 487, 488, 493, 893, 2788, 3462, 3785; hence also hour signifies the same, but specific state; the reason why it denotes states as to good and truth, is because the subject treated of is concerning the church, for good and truth constitute the church. *Not even the angels of the heavens, but My Father alone*, signifies that heaven does not know the state of the church as to its specific good and truth, but the Lord alone knows, and also when that state of the church is about to be present; that the Lord Himself is He who is meant by the Father, see 15, 1729, 2004, 2005, 3690; and that the Divine Good in the Lord is what is named Father, and the Divine Truth which is from the Divine Good, the Son, 2803, 3703, 3704, 3736: they, therefore, who believe that the Father is one, and the Son another, and who distinguish them, do not understand the Scriptures. *But as they were in the days before the flood*, signifies the state of the vastation of those who are of the church, which is compared with the state of the vastation of the first or most ancient church, the consummation of the age of which, or its last judgment, is described in the Word by the flood; that by the flood is signified an inundation of evils and falses, and hence the consummation of that age, see 310, 660, 662, 705, 739, 790, 805, 1120; that days denote states, see above. *Eating and drinking, marrying and giving in marriage*, signifies their state as to the appropriation of evil and of the false, and hence conjunction with those principles; that to eat denotes the appropriation of good, and to drink the appropriation of truth, see 3168, 3513, 3596, thus in the opposite sense the appropriation of evil and the false; that to marry denotes conjunction with evil, and to give in marriage, conjunction with the false, may be manifest from what has been said and shewn concerning marriage and conjugal love, 686, 2173, 2618, 2728, 2729, 2737, 2738, 2739, 2803, 3132, 3155, viz., that in the internal sense it denotes the conjunction of good and of truth, but here, in the opposite sense, it denotes the conjunction of evil and of the false. Whatsoever the Lord spake, as being Divine, is not such in the internal sense as it is in the letter, just as eating and

drinking in the holy supper, in the spiritual sense, does not signify eating and drinking, but the appropriating the good of the Divine Love of the Lord, see 2165, 2171, 2187, 2343, 2359, 3464, 3478, 3735, 4211, 4217; and as the conjugal principle, when it is predicated of the church and of the Lord's kingdom, denotes the conjunction of the good which is of love with the truth which is of faith, therefore from that conjunction the kingdom of the Lord, in the Word, is called the heavenly marriage. *Until the day that Noah entered into the ark*, signifies the end of the former church, and the beginning of the new; for by Noah is signified the ancient church in general, which succeeded the most ancient after the flood, see 773, and elsewhere; and by the ark the church itself, 639. *Day*, which is several times named in these verses, signifies state, as was shewn just above. *And knew not until the flood came and took them all*, signifies that the men of the church at that time will not know that they are inundated with evils and falses, since by reason of the evils and falses in which they are principled, they will be ignorant what the good of love to the Lord is, and the good of charity towards the neighbour, also what the truth of faith is; and that this latter is from the former, and cannot be given but with those who live in that love and in that charity; they will also be ignorant that it is the internal which saves and damns, but not the external separate from the internal. *So shall be the coming of the Son of Man*, signifies the Divine Truth which they will not receive; that the coming of the Son of Man denotes the Divine Truth which shall then be revealed, was said above at verses 27, 30. *Then two shall be in the field, one shall be taken, and one shall be left*, signifies those within the church who are in good, and those within the church who are in evil, that they who are in good shall be saved, and they who are in evil shall be damned; that *field* denotes the church as to good, see 2971, 3196, 3310, 3317, 3766. *Two [women shall be] grinding in the mill, one shall be taken and one shall be left*, signifies those within the church who are in truth, that is, in the affection thereof from good, that they shall be saved, and that they within the church who are in truth, that is, in the affection thereof from evil, shall be damned. From these considerations it is now evident, that by the above words is described what is about to be the quality of the state as to good and truth within the church, when the old one is rejected and a new one is adopted. A.C. 4332—4335.

Verse 38. *For as they were in the days before the flood, eating and drinking, marrying and giving in marriage*.—By eating and drinking, and by marrying and giving in marriage, is not here meant eating and drinking, nor marrying and giving

in marriage; but by eating, is signified to appropriate to themselves evil; by drinking, to appropriate to themselves the false; by marrying and giving in marriage, is signified to conjoin the false to evil and evil to the false; for the subject here treated of is concerning the state of the church when the last judgment is at hand, inasmuch as this is signified by the consummation of the age; that at that time both the good and the evil will eat and drink, because there is nothing of evil in eating and drinking, is evident, and also that they did in like manner before the flood, and that they did not perish on that account, but because they appropriated to themselves evil and the false, and conjoined those principles in themselves, these therefore are the things which are there signified by eating and drinking, and by marrying and giving in marriage. *A.E.* 617.

Verses 40, 41. *Two shall be in the field, &c.*—By *field* is signified doctrine, thus whatsoever is of doctrine respecting faith and charity. The Lord, therefore, speaking of the consummation of the age, calls the doctrine of faith a field, “Two shall be in the field, the one shall be taken, the other shall be left;” where by *field* is meant doctrine both false and true; inasmuch as field denotes doctrine, therefore whosoever receives any seed of faith is called a field, and a man [*homo*], and a church, and a world. *A.C.* 368. -

By being in the field, is signified to be within the church; by grinding is signified to explore and learn truths from the Word; he who exploresth and learneth truths is meant by one grinding at the mill who is taken, but he who falsifies truths is meant by the other who is left. *A.E.* 810.

By two women grinding at a mill are understood those who confirm themselves in truths, and who confirm themselves in falses from the Word; they who confirm themselves in truths are understood by her who is taken, and they who confirm themselves in falses by her who is left. *A.E.* 1182. See also *A.C.* 7780, 10303. Also 794.

Verse 41. *Two [women shall be] grinding in a mill, &c.*—To grind signifies to procure for themselves truths of doctrine from the Word, and they who apply them to good, are signified by those who shall be taken; but they who apply them to evil, are signified by those who shall be left. *A.E.* 555. See also 493.

Verse 42 to the end. *Watch, therefore, because ye know not at what hour your Lord cometh, &c.*—What these words involve, may be manifest from the series of the things contained in them; for the subject treated of in this whole chapter is concerning the last time of the church, which, in the internal sense, is the consummation of the age, and the coming of the Lord,

as may be evident from what has been already explained: hence it may be manifest what the above words involve, which are the last of this chapter, viz., that they are words of exhortation to those who are in the church to continue in the good of faith, and if not, that they will perish.

How the case is with the rejection of an old church, and the adoption of a new church, scarce any one knows: he who is unacquainted with the interiors of man and the states thereof, and hence with the states of man after death, cannot conceive otherwise than that they, who are of the old church, with whom good and truth are vastated, that is, are no longer acknowledged in heart, are about to perish, either as the antediluvians by a flood, or as the Jews by expulsion from their own land, or otherwise. But the church, when it is vastated, that is, when it is no longer in any good of faith, principally perishes as to states of its interiors, thus as to the states of its members in the other life; in this case heaven removes itself from them, and consequently the Lord, and transfers itself to others, who are adopted in their place; for without a church somewhere in the earth, no communication of heaven is given with man, for the church is like the heart and lungs of the grand man in the earth, see 468, 637, 931, 2054, 2853; on this occasion they who are of the old church, and thereby removed from heaven, are in a sort of inundation as to the interiors, and indeed in an inundation over the head; this inundation the man himself does not apperceive, whilst he lives in the body, but he comes into it after death; this inundation manifestly appears in the other life, and indeed like a cloudy mist with which they are encompassed, and thereby separated from heaven: the state of those who are in that cloudy mist, is, that they cannot in anywise see what is the truth of faith, and still less what is its good; for the light of heaven, in which is intelligence and wisdom, cannot penetrate into that mist. This is the state of the vastated church.

What the words of the Lord, above quoted, involve in the internal sense, may be manifest without explication; for the Lord did not there speak by representatives and significatives, but by comparatives; it shall only therefore be said what the words of the last verse signify, viz., “He shall cut him asunder, and appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth.” *He shall cut him asunder*, signifies separation and removal from goods and truths; for they who are in the knowledges of good and truth, as is the case with those who are within the church, and yet in the life of evil, are said to be cut asunder, when they are removed from those know-



ledges; for the knowledges of good and truth are separated from them in the other life, and they are kept in evils, and thence also in falses; the reason is, lest by the knowledges of good and truth they should communicate with heaven, and by evils and consequent falses should communicate with hell, and should thus hang between both; also lest they should profane goods and truths, as is the case when they are commixed with falses and evils. The like also is signified by the words of the Lord to him who hid his talent in the earth, "Take away from him the talent, and give it to him that hath ten talents, for to him that hath shall be given, that he may abound; but from him who hath not, even what he hath shall be taken away," Matt. xxv. 28, 29; also by what the Lord saith in another place in Matthew xiii. 12; likewise in Mark iv. 25; and in Luke viii. 18. *And shall appoint his portion with the hypocrites*, signifies his lot, which is the portion, with those who outwardly appear in truth as to doctrine, and in good as to life, but inwardly believe nothing of truth, and will nothing of good, who are hypocrites; thus they are cut asunder, wherefore when external things are taken away from them, as is the case with all in the other life, they appear such as they are as to internals, viz., without faith and charity; still they have made a pretence of these virtues, with a view to impose upon others, and thus to procure honours, gain, and reputation. Almost all are of this quality, who are within the vastated church; for they have externals, but no internals; hence the inundation of their interiors, spoken of just above 4423. *There shall be weeping and gnashing of teeth*, signifies their state in another life; weeping, their state as to evils, and gnashing of teeth, their state as to falses. For teeth, in the Word, signify the lowest natural principles, in a genuine sense they are truths, and in the opposite sense they are falses; teeth also correspond to those things; wherefore gnashing of teeth denotes a collision of falses with truths; they who are in mere natural principles, and are in them from the fallacies of the senses, and believe nothing which they do not thence see, are said to be in gnashing of teeth, and also in the other life appear to themselves to be so, when they form conclusions concerning the truths of faith from their own fallacies. There is an abundance of such in the church vastated as to good and truth. The like also is signified in other passages by gnashing of teeth, as in Matthew, "The sons of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth," viii. 12; the sons of the kingdom are they who are in the vastated church; darkness denotes falses, for they are in darkness when they are in the cloudy mist spoken of above. A.C. 4422—4425.

Verse 42. *Watch therefore, because ye know not at what hour your Lord cometh.*—"Be watchful," signifies that they should be in truths, and in a life according to them. By watching in the Word, nothing else is signified; for he who learns truths and lives according to them, is like one who is awakened out of sleep, and becomes watchful; and he who is not in truths, but only in worship, is like one who sleeps and dreams. Natural life, considered in itself, or without spiritual life, is nothing else but sleep; but natural life, in which there is spiritual life, is watchfulness, and this cannot be acquired otherwise than by truths, which exist in their own light, and in their own day, when man lives according to them; such is the signification of watching in Matt. xxix. 42. *A.R.* 158.

That spiritual life in respect to moral life without it, is as wakefulness to sleep, may yet further appear from this circumstance, that they who are in spiritual light, are in angelic wisdom and intelligence, which is of such a nature as to be incomprehensible and ineffable to those who are in natural lumen alone, and this not only to men whilst they live in the world, but also to the same after death, when they become spirits, and intelligence and wisdom constitute wakefulness. From these considerations it may now appear that by these words, be watchful, is here signified that they should procure to themselves spiritual life. To watch has a similar signification in Matt. xxiv. 42. *A.E.* 187.

He who does not know the internal sense of the Word, will believe that the last judgment is meant by these expressions, and that every one ought to be prepared for it; but by those expressions is meant the state of man as to love and faith when he dies, for then is also his judgment; hence it is evident that by watching is meant to receive life from the Lord, which life is spiritual life; and by sleeping is meant to lead a natural life without spiritual. *A.E.* 187.

By not knowing at what hour your Lord cometh, is not only meant ignorance as to the time of man's death, but also as to the state of life which is to remain to eternity, for such as is the state of man's past life even to the end, such the man remains to eternity. *A.E.* 194.

Verse 43. *But this know ye, that if the master of the house had known in what watch the thief cometh, he would have watched, &c.*—By this is meant, that if man knew the hour of his death, he would indeed prepare himself, yet not from the love of truth and good, but from the fear of hell; and whatsoever man does from fear, this does not abide with him, but what he does from love, wherefore he ought to be

continually preparing himself. By the thief coming, is signified the unexpected time of death, when all knowledges procured from the Word shall be snatched away, which have not gained spiritual life. *A.E.* 193. See also *A.C.* 4002.

"I will come on thee as a thief, and thou shalt not know what hour I will come upon thee," signifies that the things which are of worship shall be taken from them, and that they shall not know how and when this is done. It is said that the Lord will come like a thief, because man, who is in dead worship, is deprived of the external good of worship; for there is something of good in dead worship, because the worshipper thinks of God and of eternal life; still good without its truths is not good, but meritorious and hypocritical, evils and falses taking it away like a thief; this is done successively in the world, and after death fully, man in the mean time not knowing when and how. It is attributed to the Lord that He will come like a thief, but, in the spiritual sense, it is understood that hell will take away and steal it. This is similar to its being said in the Word, that God does evil to man, vastates him, revenges, is wrathful, and leads into temptation, when yet it is hell that does these things, the appearance before man causing it to be so expressed. That the talent, and pound given to man to trade with, is taken away, if nothing is gained by it, may be seen in *Matt.* xxv. 26—30, *Luke* xix. 24, 25, 26: to trade and to gain, signifies to acquire to one's self things true and good. Since good and truth are taken away from those who are in dead worship, as if it were done by a thief in the dark, therefore in the Word the same is sometimes likened to a thief, as in the following passages, *Rev.* xvi. 5, *Matt.* xxiv. 42, 43. *A.R.* 164.

Verses 50, 51. *The Lord of that servant shall come, &c.*—The reason why to divide denotes to dissipate, is because things which are consociated, if they are divided, are also dispersed; as he who divides his mind [*animus*], or his mind [*mens*], destroys it, for the mind [*mens*] of man is consociated of two [parts], one part thereof is called understanding, the other is called will; he who divides these two parts, disperses the things which are of one part, for one must live from the other, hence the other also perisheth; the case is the same with him who divides truth from good, or, what is the same thing, faith from charity; he who doeth this, destroyeth both: in a word, all things which ought to be one, if they are divided, perish. This division is meant by the Lord's words in *Luke*, "No one can serve two Lords, for either he will hate the one and love the other, or he will prefer the one and

despise the other ; ye cannot serve God and mammon, xvi. 13 : that is, by faith serve the Lord, and by love the world ; thus, acknowledge truth and do evil ; he who doeth this, hath a divided mind, hence its destruction. From these considerations it is evident whence it is that to divide denotes to be dissipated, which is also manifest in Matthew, “ The lord of this servant shall come in a day in which he doth not expect, and in an hour he doth not know, *and shall divide him*, and appoint him his part with the hypocrites, xxiv. 50—51 ; where to divide is to separate and remove from goods and truths, n. 4424, thus to dissipate. A.C. 9093.

*And appoint his portion with the hypocrites*, signifies his lot, which is the portion, with those who outwardly appear in truth as to doctrine, and in good as to life, but inwardly believe nothing of truth, and will nothing of good, who are hypocrites ; they are thus divided ; wherefore when external things are taken away from them, as is the case with all in another life, they appear such as they are as to internals, viz., without faith and charity, nevertheless they have made a shew of faith and charity, with a view of catching the attention of others, and securing thereby honours, gain, and reputation ; such is the quality and character of almost all who are in the vastated church, for they have external, but no internal principles ; hence the inundation of their interiors spoken of above, n. 4423. *There shall be wailing and gnashing of teeth*, signifies their state in another life, wailing their state as to evils, and gnashing of teeth their state as to falses ; for teeth in the Word signify lower natural principles, in a genuine sense, the truth of those principles, and in an opposite sense their falses ; teeth also correspond thereto, wherefore gnashing of teeth is the collision of falses with truths ; they who are in mere natural principles, and are in them from fallacies of the senses, and believe nothing which they do not thence see, are said to be gnashing of teeth, and also in another life appear to themselves to be so, when they make conclusions concerning truths from their own fallacies. Such characters abound in the church vastated as to good and truth. A.C. 4424. See Exposition, chap. viii. 12.

## TRANSLATOR'S NOTES AND OBSERVATIONS.

## CHAPTER XXIV.

VERSE 6. *Wars and rumours of wars.*—*Wars* have reference to the combats of evils against goods; *rumours of wars* to the combats of falses against truths; thus both together denote the infernal marriage. The same is true of *nation against nation*, and *kingdom against kingdom*, as expressed in the following verse.

Verse 7. *And there shall be famines, and pestilences, and earthquakes, &c.*—The Lord here again speaks according to a connexion of ideas in the internal sense, though no such connexion appears in the sense of the letter, for *famines* denote the privations of the knowledges of truth and good; *pestilences* denote infections from falses; and *earthquakes* denote the consequent changes of the state of the church. The same observation will extend to what afterwards occurs at verse 9, where the Lord says to His disciples, “They shall deliver you up to affliction, and shall kill you, and ye shall be hated of all nations,” &c., for by the *disciples*, in the internal sense, are signified the goods and truths of the church; by *delivering them up to affliction*, is signified the perversion of those goods and truths; by *killing them*, is signified their denial; and by their *being hated*, &c., is signified the contempt and aversion in which they would be held. The observation will extend also to the contents of verse 10, where it is said, *many shall be scandalized, and shall betray one another, and shall hate one another.*

Verse 14. *In the whole inhabited [earth].*—In the common version of the New Testament, what is here rendered *the whole inhabited [earth]*, is called the *whole world*; but the expression in the original is ἐν ὅλῃ τῇ οἰκουμένῃ, which means literally *in the whole inhabited [earth]*, and, according to the internal sense, relates to the church replenished with goods and truths.

Verses 16, 17, 18. *Then let them that are in Judea, &c.*—Another remarkable instance here occurs of the Lord's manner of speaking with reference to a connexion of ideas in the internal sense, when yet the sense of the letter appears scattered and unconnected; for by *them that are in Judea* are signified those who are principled in love to the Lord; by *him that is on the house* are signified those who are principled in charity; and by *him that is in the field* are signified those who are in the affection of truth; thus the three classes include all who are of the Lord's church. The same observation will apply to what is said in verse 19, concerning those who *bear in the womb*, and those who *give suck*.

Verse 24. *Signs and prodigies.*—These words again have reference to the heavenly marriage, for *signs* are testifications which apply to the *understanding*, as *prodigies* [or miracles] are those which apply to the *will*.

Verse 26. *Behold, he is in the desert, go not forth; behold, he is in the closets, believe ye not*—This is another instance of the connexion of ideas in the internal sense, which so perpetually abounds in the Sacred Scriptures; and it is at the same time an instance of reference to the marriage, for vastated truth is signified by *desert*, and vastated good by *closets*. See Exposition. The same connexion is again observable in verse 29, where it is said that *the sun should be darkened, &c.*

Verse 38. *For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, &c.*—The above connexion of ideas, in the internal sense, where they appear scattered in the letter, is here again observable; for by *eating and drinking*, in the internal sense, is here meant the appropriation of what is evil and of what is false, and by *marrying and giving in marriage* is signified their conjunction. See Exposition. The same observation will apply to what is said at verses 40, 41.

Verse 43. *And would not have suffered his house to be digged through.*—In the common version of the New Testament, what is here rendered *to be digged through*, is translated *to be broken up*; but the original expression is *διορυγῆναι*, which literally signifies *to be digged through*, and is most probably applied on account of its internal meaning, according to which it signifies the perpetration of evil in a hidden or concealed manner. See A.C. 9125.

Verse 45. *Who then is the faithful servant and prudent? &c.*—The Lord in these words again makes reference to the heavenly marriage, for *faithful* has relation to the good of charity in the will, and *prudent* to the knowledge of truth in the understanding.

Verse 49. *Shall begin to beat the fellow-servants, but to eat and drink with the drunken.*—Another instance here occurs of the connexion of ideas in the internal sense, where no such connexion appears in the letter; for *to beat the fellow-servant*, according to the internal sense, is to pervert and abuse the goods and truths of the Word; and *to eat and drink with the drunken* denotes the appropriation of what is evil and false, in consequence of such perversion and abuse.

The same observation will extend to verse 50; for *to cut him asunder*, in the internal sense, signifies separation and removal from truths and goods; *to appoint his portion with the hypocrites*, signifies his lot with those who outwardly appear in truth as to doctrine, and in good as to life, but inwardly believe nothing of truth, and will nothing of good; and by *there shall be weeping and gnashing of teeth*, is signified a state of lamentation as to evils and as to falses.

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# MATTHEW.

## CHAPTER XXV.

### CHAPTER XXV.

### THE INTERNAL SENSE.

1. THEN shall the kingdom of the heavens be likened unto ten virgins, who taking their lamps, went forth to meet the bridegroom.

2. But five of them were prudent, and five foolish.

3. They that were foolish, taking their lamps, did not take oil with themselves.

4. But the prudent took oil in their vessels with their lamps.

5. But while the bridegroom tarried, they all slumbered and slept.

6. But at midnight there was a cry made, Behold, the bridegroom cometh; go ye forth to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. But the foolish said to the prudent, Give us of your oil, because our lamps are extinguished.

9. But the prudent answered, saying, [Not so], lest there be not sufficient for us and for you; but go ye rather to them that sell, and buy for yourselves.

THAT in the last time of the old church and the first of the new, they who are of the church will receive spiritual truths, and some will be in truths wherein is the good of love and charity, and some in truths wherein is no good of love and charity. Verses 1, 2, 3, 4.

That by reason of delay, they will be sluggish in the things of the church, and will cherish doubt. Verse 5.

But that at the last time of the old church and the first of the new, there will be a change, for then will be the judgment, viz., acceptation and rejection. Verse 6.

And then all will prepare themselves, and they who are in truths without the good of love and charity will be willing to have good communicated from others to their empty truths. Verses 7, 8.

But this is impossible, since no good can then be communicated but the good of merit. Verse 9.



10. But when they were gone to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

11. But afterwards came also the rest of the virgins, saying, Lord, Lord, open to us.

12. But He answering, said, Verily I say to you, I have not known you.

13. Watch, therefore, because ye know not the day, nor the hour, in which the Son of Man cometh.

14. For [He is] as a man travelling into a far country, [who] called his own servants, and delivered to them his property.

15. And to one he gave five talents, to another two, and to another one; to every one according to his own ability; and immediately took his journey.

16. But he going that had received the five talents, traded with them, and made other five talents.

17. And likewise he that [had received] the two, he also gained other two.

18. But he that received one, departing, digged in the earth, and hid the silver of his lord.

Wherefore the application is preposterous, because none can be received into heaven but those who are principled in good and thence in truth. Verse 10.

Nevertheless, they who are in truths without good, are willing to enter from faith alone without charity, and from works in which is no life of the Lord, but only the life of self. Verse 11.

But they are rejected, because they are not in any charity towards their neighbour, nor by it in conjunction with the Lord. Verse 12.

Therefore the life ought to be regulated according to the precepts of faith, because the time of acceptation, and the state, is unknown to man. Verse 13.

For the LORD gives to all, who are in the church, the knowledges of truth and good from the Word, with the faculty of perceiving them. Verses 14, 15.

And by these knowledges and this faculty, some procure to themselves much intelligence and wisdom, and others procure some, and others none. Verses 16, 17, 18.

19. But after much time the lord of those servants cometh, and reckoneth with them.

20. And when he came that had received five talents, he brought other five talents, saying, Lord, thou deliveredst to me five talents, Behold, I have gained other five talents beside them.

21. But his lord said to him, Well, good and faithful servant: thou hast been faithful in a few things, I will appoint thee over many: enter thou into the joy of thy lord.

22. But when he came that had received the two talents he said, Lord, thou deliveredst to me two talents: behold I have gained other two talents beside them.

23. His lord said to him, Well, good and faithful servant; thou hast been faithful over a few things, I will appoint thee over many: enter thou into the joy of thy lord.

24. But when he came that had received the one talent, he said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sowed, and gathering whence thou hast not scattered;

25. And being afraid, when I went away, I hid thy talent in the earth: lo, thou hast thine own.

26. But his lord answering said to him, Thou wicked ser-

Wherefore at the Lord's coming, they who had procured much intelligence and wisdom, and they who had procured some, are accepted of the Lord, and gifted by Him with dominion over all evils and falses, and admitted to conjunction of life with Himself. Verses 19—23.

But they, who had procured none, are then deprived of the truths which they had possessed in the memory only, and not in the life, and become principled in mere falses separated from all good and truth. Verses 24—31.

For not having joined charity to faith, they think harshly of the Divine Mercy, and act from mere natural fear, which obscures the knowledges of heavenly truth. Verses 24, 25.

Whereas they ought rather, by those knowledges, to have

vant and slothful, thou knewest that I reap where I have not sown, and gather whence I have not scattered :

27. Thou oughtest therefore to have put my silver to the exchangers, and when I came I should have received mine own with increase.

28. Take therefore from him the talent, and give [it] to him that hath ten talents.

29. For to every one that hath shall be given, and he shall abound ; but from him that hath not, even what he hath shall be taken away from him.

30. And cast out the unprofitable servant into the outer darkness ; there shall be weeping and gnashing of teeth.

31. But when the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory :

32. And before Him shall be gathered together all the nations ; and He shall separate them one from the other, as the shepherd separateth the sheep from the goats.

33. And He shall set the sheep indeed on His right hand, but the goats on the left.

procured to themselves charity, and thus have attained conjunction of life with the Lord. Verses 26, 27.

Therefore those knowledges are taken away from them, and conferred on those who apply them to the reformation of their lives. Verses 28, 29.

And they who have lived in faith alone without charity, are deprived of all the truths of faith, and all the goods of charity, having their lot with those who are in mere evils and falses. Verse 30.

For when Divine Truth shall appear in its light, through the angelic heaven, then shall be the judgment. Verse 31.

And then shall the goods and evils of all be made manifest in the Light Divine, and there shall be a separation of what is good from what is evil, or of those who are in charity and thence in faith, from those who are in faith alone, and not in charity. Verse 32.

And this separation will be according to truths derived from good with the good, and according to falses derived from evil with the evil, thus every one will be arranged according to his life. Verse 33.

34. Then shall the King say to those on His right hand, Come ye the blessed of My Father, inherit the kingdom prepared for you from the foundation of the world :

35. For I was an hungered, and ye gave Me to eat : I was thirsty, and ye gave Me to drink : I was a sojourner and ye gathered Me :

36. Naked, and ye clothed Me : I was sick, and ye visited Me : I was in prison, and ye came to Me.

37. Then shall the just answer Him, saying, Lord, when saw we Thee hungry, and fed [Thee] ? or thirsty and gave [Thee] drink ?

38. When saw we Thee a sojourner, and gathered [Thee] ? or naked, and clothed Thee.

39. Or when saw we Thee sick, or in prison, and came to Thee ?

40. And the King answering shall say to them, Verily I say to you, So much as ye have done to one of the least of these My brethren, ye have done to Me.

41. But then shall He say to them on the left hand, Depart ye from Me, the cursed into the everlasting fire, prepared for the devil and his angels :

42. For I was an hungered, and ye gave Me not to eat : I was thirsty and ye gave Me not to drink.

43. I was a sojourner and ye did not gather Me : naked,

Then shall they who are in charity and thence in faith be received amongst those in heaven who are in truth derived from good. Verse 34.

Since they are in the affection of good and truth, because proceeding from the Lord, and are averse from what is evil and false, because proceeding from themselves, and thus are in humiliation grounded in self-acknowledgment, and thence in all the offices of charity. Verses 35, 36.

And yet if they had seen the Lord Himself in all the offices of charity, every one would have done them, but not from love to Him, but from fear, nor for the sake of Him, but for the sake of themselves. Verses 37, 38, 39.

Nevertheless the truth is, that the Lord is present with those who are in the good of love and charity because He is in that good itself. Verse 40.

But they who are in faith and not in charity, will then avert themselves from all good and truth, and convert themselves to what is evil and false, and remain in the concupiscence of infernal evil. Verse 41.

Since they have never been in the affection of good and truth because proceeding from the Lord, nor averse from what is evil and false because proceeding from themselves, nor

and ye did not clothe Me: sick and in prison, and ye did not visit Me.

44. Then shall they also answer Him, saying, Lord, when saw Thee we an hungered, or thirsty, or a sojourner, or naked, or sick, or in prison, and did not minister unto Thee?

45. Then shall He answer them, saying, Verily I say to you, so much as ye did not to one of these the least, neither have ye done to Me.

46. And these shall go away into everlasting punishment: but the just into everlasting life.

in humiliation grounded in self-acknowledgment, nor in any offices of charity thence derived. Verses 42, 43.

And yet in the external form they have done those offices, but not from a principle of love to the LORD, but from fear, thus not for the sake of Him, but of themselves. Verse 44.

For they who are not in the affection of good and truth from the LORD, are not influenced by love to the LORD, but by self-love. Verse 45.

All such therefore will be everlastingly tormented by the concupiscences of evil, but they who are in the good of charity, will have life from that good, because it is from the LORD, who is the life itself. Verse 46.

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## EXPOSITION.

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### CHAPTER XXV.

VERSES 1—14. *Then shall the kingdom of the heavens be like to ten virgins, &c.*—What had been predicted in the preceding chapter of Matthew is continued through this chapter. That by this parable of the ten virgins the LORD described His coming, is manifest from the particulars contained in it, and from the end, where it is said, “Watch therefore, because ye know not the day, nor the hour, in which the Son of Man is about to come;” as also in the foregoing chapter xxiv., where the LORD expressly speaks concerning His coming, “Watch therefore, because ye know not in what hour your LORD is about to come. Verse 42. That His coming is the consummation of the age, or the last time of the church, has been shewn above.

That all things, and every particular, which the LORD spake in parables are representative and significative of the spiritual

and celestial things of His kingdom, and in the supreme sense of the Divine things appertaining to Himself, is very manifest; wherefore he who does not know this, cannot form any other apprehension of the LORD's parables than that they are like common similitudes, and conceal nothing more in their bosom; such is the apprehension in the case of what is here said concerning the ten virgins, unless it be known what is signified, in the internal sense, by virgins, also what by ten, what by five, what by lamps, what by vessels, what by oil, what by those who sell, what by marriage, and the rest; in like manner in all the other parables; the things which the Lord spake in them, appear in the external form, as was said, like common similitudes, when yet in the internal form they are such that they fill the universal heaven; for an internal sense is in every particular expression, which sense is of such a quality, that its spiritual and celestial principles diffuse themselves through the heavens in every direction like light and flame; this sense is altogether elevated from the sense of the letter, and flows from all the particular expressions, and from all the particular sounds, yea, from every iota. But what this parable involves in the internal sense, is evident from what follows.

*Then shall the kingdom of the heavens be like to ten virgins*, signifies the last time of the old church and the first of the new; the church is the Lord's kingdom in the earth; the ten virgins denote all who are in the church viz., both they who are in good and truth, and they who are in evil and the false; ten, in the internal sense, denote remains, and also what is full, thus all; and virgins denote they who are in the church; so also in other passages in the Word. *Who taking their lamps*, signifies the spiritual things, containing what is celestial, or truths wherein is good, or what is the same thing, faith wherein is charity towards the neighbour, and charity wherein is love to the LORD, for oil is the good of love, which is presently spoken of; but lamps wherein is no oil, denote the same things wherein is no good. *Went forth to meet the bridegroom*, signifies their reception. *But five of them were prudent, and five foolish*, signifies a part of them who were in truths wherein is good, and a part who were in truths wherein is no good; the former are the prudent, but the latter the foolish; five, in the internal sense, denote some, in this case, therefore, part of them. *They that were foolish taking their lamps, did not take oil with themselves*, signifies that they had not the good of charity in their truths; oil, in the internal sense, is the good of charity and of love. *But the prudent took oil in their vessels with their lamps*, signifies that they had the good of charity and of love in their truths;

vessels are the doctrinals of faith. *But whilst the bridegroom tarried, they all slumbered and slept*, signifies delay and thence doubt; to slumber, in the internal sense, is to be sluggish from delay in those things which are of the church; and to sleep is to cherish doubt; with the prudent, it is a doubt wherein there is an affirmative principle; with the foolish, a doubt wherein there is a negative principle. *But at midnight there was a cry made*, signifies the time which is the last of the old church and the first of the new; this time is what in the Word is called night, when the state of the church is treated of; cry, denotes the change. *Behold, the bridegroom cometh; go ye forth to meet him*, signifies that which is the judgment, viz., acceptation and rejection. *Then all those virgins arose, and trimmed their lamps*, signifies the preparation of all; for they who are in truths wherein there is no good, believe that they shall be accepted alike with those who are in truths wherein there is good, for they suppose that faith alone is saving, not being aware that there is no faith where there is no charity. *But the foolish said to the prudent, Give us of your oil, because our lamps are extinguished*, signifies that they are willing that good should be communicated to their empty truths, or to their void faith, from others; for all spiritual and celestial things in the other life are mutually communicated, but only by good. *But the prudent answered, saying, [Not so,] lest there be not sufficient for us and you*, signifies that it cannot be communicated, because of the little truth which would be taken away from them; for such is the case in the other life with the communication of good with those who are in truths without good, that, as it were, they take away good from them, and appropriate it to themselves, and do not communicate with others, but defile it, wherefore there is not any communication of good effected with them. *But go ye rather to those who sell, and buy for yourselves*, signifies the good of merit; they who boast that good are meant by they who sell; they also who are in truth wherein there is no good, in the other life, are distinguished above others by making all that meritorious which they have done as apparently good in the external form, although it was evil in the internal form, according to what the Lord saith in Matthew, "Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many virtues? But then will I confess to them, I know you not: depart from Me ye workers of iniquity, vii. 22; and in Luke, "When the father of the family hath risen, and hath shut the door, then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord,

open to us; but He answering will say to you, I know you not whence ye are: depart from Me all ye workers of iniquity," xiii. 26, 27; such are they who are here meant by the foolish virgins, wherefore it is said of them in like manner in these words, "They also came, saying, Lord, Lord, open to us;" but He answering said, Verily I say unto you, I know you not." *But when they were gone to buy, the bridegroom came,* signifies preposterous application. *And they that were ready entered in with Him to the marriage,* signifies that they, who were in good and thence in truth, were received into heaven; heaven is likened to a marriage by reason of the heavenly marriage, which is the marriage of good and of truth, and the Lord is likened to the bridegroom, because they are then conjoined to Him, hence the church is called the bride. *And the door was shut,* signifies that others cannot enter. *But afterwards came also the rest of the virgins, saying, LORD, LORD, open to us,* signifies that they are willing to enter from faith alone without charity, and from works in which there is not the life of the Lord, but the life of self. *But He answering said, Verily I say unto you, I know you not,* signifies rejection; not to know them, in the internal sense, denotes that they were not in any charity towards the neighbour, and thereby in conjunction with the Lord; they who are not in conjunction are said not to be known. *Watch therefore, because ye know not the day, nor the hour, in which the Son of Man is about to come,* signifies studious application of life according to the precepts of faith, which is meant by watching; the time of acceptance, which is unknown to man, and the state, are signified by not knowing the day nor the hour in which the Son of Man is about to come. He who is in good, that is, who acts according to the precepts, is called prudent; but he who is in the knowledges of truth, and does not act accordingly, is called foolish, by the Lord; also in another passage in Matthew, "Every one who hears My words and doeth them, I will liken him to a prudent man, and every one who hears My words, but doeth them not, shall be likened to a foolish man." vii. 24, 26. A.C. 4635—4639.

By the ten virgins, to whom the kingdom of the heavens is likened, are signified all who are of the church, for ten signify all, and virgins, the church; but by five are signified some or some part, of which some were prudent and some foolish; the like is signified by the number five in the Word; by lamps are signified the knowledges of truth and good, in this case from the Word, also the truths of doctrine and of faith: by oil is signified the good of love and of charity, by bridegroom is meant the Lord, and by the marriage is meant heaven and the church,



which are called a marriage from the marriage of good and of truth ; and because where that marriage is not, there is neither heaven nor the church, therefore they are called foolish, who know the truths of faith and have not the good of love, and they are called prudent who have ; for, as was said, lamps in this passage denote the truths of faith, and oil denotes the good of love. The reason why virgins signify the church is, because a virgin and a daughter in the Word, signifies the affection of good and of truth, and the church is the church by virtue of that affection ; hence it is, that in very many passages, mention is made of the virgin and daughter of Zion, of the virgin or daughter of Jerusalem, of the virgin or daughter of Israel and Judah, and by them is everywhere meant the church. *A.E.* 675. See also 375, 548, and Exposition, chap. xxii. 1—15, 23—32.

That there is a spiritual sense in every part of this parable, and consequently a Divine holiness, can only be seen by those who are apprised of the existence of a spiritual sense, and are acquainted with its nature. In the spiritual sense, by the kingdom of God, is meant heaven and the church ; by the bridegroom the Lord ; by a wedding, the marriage of the Lord with heaven and the church by the good of love and faith ; by virgins those who belong to the church ; by ten all ; by five some part ; by lamps, the truth of faith ; by oil, the good of love ; by sleeping and awaking, the life of man in the world, which is natural life, and his life after death, which is spiritual ; by buying, to procure for themselves ; by going to them that sell and buying oil, to procure for themselves the good of love from others after death ; and because this is then impracticable, therefore although they came with their lamps, and the oil they had bought, to the marriage door, yet the bridegroom said unto them, "I know ye not ;" the reason is, because man, after the conclusion of his life in the world, retains the nature and quality which he had acquired by that life. From hence, it is evident that the Lord spake by mere correspondences, and this in consequence of the Divinity which was in Him and belonged to Him. That the bridegroom signifies the Lord, that the kingdom of God signifies heaven and the church, and that a marriage signifies the Lord's marriage with the church by the good of love and faith ; that virgins signify those who are of the church ; ten, all ; five, some ; to sleep, a natural state ; and not to know, when spoken of the Lord, not to be principled in the love of Him ;—all this may appear from many passages in the prophetic parts of the Word, where the same expressions have a similar signification. *S.S.* 17.

Verse 6. *At midnight there was a cry made, &c.*—By midnight, in which a cry was made, is signified the last judgment, and in general the last of the life of man, when he shall be judged either to heaven or to hell; by the foolish then saying to the prudent that they should give them of their oil, and by the prudent answering that they should go to those that sell, is signified the state of all after death, that they, who have not the good of love in faith, or the truth of faith from the good of love, are then willing to procure it for themselves, but in vain, because such as man's life was in the world, such it remains. Hence now it is evident, what is signified by the prudent entering into the marriage, and by the foolish saying LORD, LORD, open to us, and receiving for answer, Verily I say unto you, I know you not; by not knowing them, is signified that the Lord was not conjoined to them, for spiritual love conjoins, and not faith without love, for the Lord hath abode with those who are in love and thence in faith, and knows them because He Himself is there. *A.E.* 252. See also *A.E.* 250.

Midnight denotes the last time of the old church, when there is nothing of faith because nothing of charity, and it also denotes the first time of the new church. *A.C.* 6000.

Verse 7—12. *Then all those virgins arose and trimmed their lamps, &c.*—By the prudent virgins are signified those of the church with whom faith is conjoined with charity, and by the foolish are signified those in the church with whom faith is separated from charity, for lamps signify the truths of faith, and oil signifies the good of love; hence by going to them who sell and buying, is signified to those who teach, and to learn and acquire to themselves; but whereas they had not procured for themselves the good of love, and thereby verified the truths of faith, when they lived in the world, but afterwards, and yet no one procureth them after death, so as to retain them, therefore those foolish virgins, by whom are signified all who separate the good of love or good of charity from the truths of faith, were not admitted to the nuptials, nor received by the bridegroom: nuptials signify heaven, and the bridegroom the Lord. *A.E.* 840. See also 274.

To have oil in their lamps, denotes the good of charity in the truths of faith; and not to have oil in their lamps, denotes to have the truths of faith and not the good of charity in them; to these latter the door is said to be shut, because they do not communicate with heaven, that is by [or through] heaven with the Lord; communication with heaven, and by [or through] heaven, is effected by the good of charity and love, but not by truths, which are called [the truths] of faith,

without good in them; wherefore these latter are called foolish virgins, and the former prudent virgins. *A.C.* 8989.

Verse 13. *Watch therefore, &c.*—It is to be noted that man remaineth to eternity such as his quality is as to his whole life even to the end, and not at all such as he is at the hour of death; repentance at that time with the evil is of no avail, but with the good it confirms. *A.E.* 194.

Verse 14—17. *As a man travelling into a far country, &c.*—All who are reformed and regenerated, are gifted with charity and faith from the Lord, but every one according to his faculty and state; for evils and false principles, with which man has tainted himself from infancy, are the hindrances which prevent one person from receiving the like gift as another; those evils and false principles must needs be vastated, before the man can be regenerated; in proportion to the residue of celestial and spiritual life after vastation, in the same proportion this residue is capable of being illustrated with truth and enriched with good; the remains, which are goodnesses and truths from the Lord stored up with man, are what in this case receive life; goodnesses and truths are acquired from infancy even to the time of reformation, with one person more, with another fewer, and are reserved in his internal man; nor can they be produced, or brought forth, until the external man is reduced to correspondence, which is effected by temptations, and by several kinds of vastations; for until corporeal things, which are contrary thereto, as are the things of self-love and the love of the world, are brought into a quiescent state, celestial and spiritual things appertaining to the affections of goodness and truth, cannot flow in; this is the reason why every one is reformed in the way of application to his state and faculty, as the Lord also teaches in the parable concerning the man who “went into a far country, and to one he gave *five talents*, to another *two*, and to a third *one*, to each according to his proper faculty; then he who received five talents, *traded* with them, and *gained* other five talents; in like manner also he who had two, he also gained other two.” *Matt.* xxv. 14—27. *A.C.* 2967.

Verses 14—30. *For [He is] as a man travelling into a far country, &c.*—By the man is here meant the Lord, and by His travelling into a far country is meant his departure out of the world, and on that occasion, as it were, absence. By the servants whom He called, are meant all who are in the world, specifically those who are of the church; by the talents which He gave them, are signified all the knowledges of truth and of good from the Word, with the faculty of perceiving them, for

the talent, which was silver and money, signifies the knowledges of truth and the faculty of perceiving, and to trade signifies to procure to themselves intelligence and wisdom by those knowledges; they who procure much to themselves are meant by the servant, who from five talents gained five other talents; and they who procure nothing of intelligence to themselves, are meant by the servant who hid his lord's talent in the earth; the reason why the talent was to be taken from him who procured to himself nothing of intelligence, and was to be given to him who procured much, is, because man after death, when he becomes a spirit, brings along with him all things, and every particular, which he had imbibed from the Word, and from the doctrine of the church; but they, who by those things have procured to themselves nothing of intelligence, are interiorly evil, and therefore abuse the goods and truths of heaven and of the church, which they possessed merely in the memory, to acquire dominion, and to do evil to the simply good who are in the ultimate heaven; this is the reason why those truths and goods are taken away from them, and are given to those who have many, inasmuch as these latter do not abuse them, but perform uses by them. That they who in the world do not procure to themselves spiritual intelligence by the knowledges of truth and good from the Word, are evil, is evident from this consideration, that all are born into evils of every kind, and that those evils are not removed except by Divine Truths from the Word, viz., by their application to uses, and thus the reception of them in the life: wherefore it is said to those who gained, "Well, good and faithful servants, because ye have been faithful in a few things, I will make you rulers over many; enter ye into the joy of your Lord, verses 21, 23; and to him who gained nothing, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Verse 30. *A.E.* 675. See also 193.

They who do not think beyond the literal sense cannot know otherwise than that the numbers here mentioned, viz., five, two, and one, are assumed merely to give connexion to the historical relation, and that they involve nothing further in them, when yet there is an arcanum in the very numbers themselves, for by the servant who received five talents are signified those who have admitted goods and truths from the Lord, thus who have received remains; by him who received two, are signified those who in advanced age have adjoined charity to faith; and by him who received one, those who have faith alone without charity; of this latter it is said, that he hid the silver of his lord in the earth, for by the silver which is predicated of him, in the internal sense, is signified the truth which is of faith,

for faith without charity cannot make gain or bear fruit. *A.C.* 5291.

Every one, who is either damned or saved, has a certain measure which may be filled; the evil, or they who are damned, have a certain measure of evil and of the false; and the good, or they who are saved, have a certain measure of good and of truth; this measure, appertaining to every one, is filled in the other life; some however have a greater measure, but some a less; this measure is procured in the world by the affections which are of love; in proportion as any one has more loved evil and the false thence derived, in the same proportion he has procured to himself a greater measure; and in proportion as any one has more loved good and the truth thence derived, in the same proportion his measure is greater; the limits and the degrees of the extension of that measure in the other life manifestly appear, and cannot there be transcended, but may be filled, and also actually are filled, viz., with goods and truths, in the case of those who have been in the affection of good and truth, and with evils and falses, in the case of those who have been in the affection of the evil and the false; hence it is evident that that measure is the faculty of receiving either evil and the false, or good and truth, procured in the world; this state is described by the Lord in the parables concerning the talents in Matthew xxv. 14—31; and concerning the pounds in Luke xix. 13—25; and lastly, in these words in Matthew, "To every one that hath shall be given, that he may abound; but from him who hath not, even what he hath shall be taken away," xxv. 29. *A.C.* 7984.

Verse 16. *Then he that had received the five talents, went and traded with the same, &c.*—By a trader are signified those who have the knowledges of good and truth; and by trading is signified the application of those knowledges to procure intelligence and wisdom. *A.C.* 2967.

That every one is reformed in application to his state and faculty, the Lord teaches in the parable concerning the man who went into a far country, and called his servants, and delivered to them his wealth, &c. *A.C.* 2967.

If you are willing to be led by the Divine Providence, use prudence, as a servant and minister who faithfully dispenses the goods of his lord; that prudence is the pound which was given to the servants to trade, of which they were to give account. Matt. xxv. 14—31; Luke xix. 13—25.

Verse 25. *I hid thy talent in the earth, &c.*—They who know what sin is, and especially they who know many things from the Word, and teach them to others, and yet do not explore themselves, and hence do not see any sin in themselves,

may be likened to those who scrape together riches, and store them up in boxes and chests, without any other use to be derived from them, than to be seen and counted ; and to those who collect, into a treasure, jewels of gold and of silver, and shut them up in cellars, solely for the sake of wealth as their end ; who are like to the trader, who hid his talent in the earth, and his pound in a napkin. Matt. xxv. 25 ; Luke xix. 20. T.C.R. 527.

Verse 28, 29. *Take therefore from him the talent, &c. For to every one that hath shall be given, and he shall abound, &c.*—The scientifics of truth and of good, which have belonged to those of the church, who have known the arcana of faith, and yet have lived a life of evil, are transferred to those who are of the spiritual church ; the reason is, because the knowledges of good and truth, appertaining to the evil, are applied to evil uses ; and the knowledges of good and truth appertaining to the good, are applied to good uses ; the knowledges are the same, but the application to uses makes their quality with every one ; the case herein is as with worldly riches, which with one person are disposed of to good uses, with another to evil uses : hence riches with every one are of a quality agreeable to the uses to which they are disposed. From this consideration it is also evident, that the same knowledges, as the same riches, which have appertained to the evil, may appertain to the good, and serve for good uses. A.C. 7770.

They who are in the knowledges of good and truth, as they who are within the church, and yet in the life of evil, are said to be divided, when they are removed from those knowledges ; for the knowledges of good and truth are separated from them in another life, and they are kept in evils, and hence also in falses ; the reason is, lest by the knowledges of good and truth, they should communicate with heaven, and by evils and consequent falses should communicate with hell, and thereby hang between each ; also lest they should profane goods and truths, as is the case when they commix with falses and evils. Something of this sort is also signified by the Lord's words to him who had hid the talent in the earth. Matt. xxv. 28, 29. A.C. 4424.

The Divine Providence of the Lord hath especially for its end, and operates to the end, that man may be in good, and, at the same time, in truth, inasmuch as hereby he is in his own good and his own love, and also his own truth, and his own wisdom ; for by this man is man, being, in this case, an image of the Lord : but forasmuch as man, while he lives in the world, can be in good and, at the same time, in the false, also

in evil and, at the same time, in truth, yea, can be in evil and, at the same time in good; and thus, as it were, a double man; and since this division destroys that image, and, consequently, the man, therefore the Divine Providence of the Lord, in all and every particular of its operations, has in view, that this division should not exist. And forasmuch as it is less hurtful to man, to be in evil, and, at the same time, in the false, than to be in good, and, at the same time, in evil, therefore the Lord permits the former, not as willing it, but as not being able to resist it for the *sake of the end*, which is salvation. The reason why man can be in evil, and, at the same time, in truth, and that the Lord cannot resist it for the sake of the end, which is salvation, is because the understanding of man can be elevated into the light of wisdom, and see truths, or acknowledge them when he hears them, his love remaining beneath; thus man can be with his understanding in heaven, but with his love in hell, and to be so, cannot be denied man, because the two faculties, by which he is man, and is distinguished from beasts, and by which alone he can be regenerated, and thereby saved, which are rationality and liberty, cannot be taken away from him; for by them man can act according to wisdom, and also can act according to the love which is not of wisdom, and can, from wisdom above, see love beneath, and thus see his own thoughts, intentions, and affections, and therefore the evils and falses, also the goods and truths, of his life and doctrine, without the knowledge and acknowledgment of which, in himself, he cannot be reformed. Man can with difficulty in this world come either into the one or the other conjunction or union, that is, of good and truth, or of evil and the false, for so long as he lives here, he is kept in a state of reformation or regeneration; but every man comes into one or the other after death, because then he can no longer be reformed and regenerated; he then remains such as his life had been in the world, that is, such as his ruling love had been; wherefore if his life had been a life of the love of evil, every truth which he had acquired from masters, preachings, or the Word, in this world, is taken away from him, which being taken away, he imbibes the false which accords with his evil, as a sponge does water, and *vice versa*; but if his life had been a life of the love of good, every false is removed which he had imbibed by hearing, or by reading, in the world, and which he had not confirmed in himself, and in place thereof is given truth which accords with his good. This is what is meant by these words of the Lord, "Take the talent from him, and give unto him that hath ten talents; for unto every one that hath shall be given, and he shall

have abundance ; but from him that hath not, shall be taken away even that which he hath." D.P. 16, 17. See also H.H. 477—479.

They who come into the other life are all brought back into a similar life to that which they had in the body ; and then, with the good, there is a separation of evils and falses, that by goods and truths they may be elevated by the Lord into heaven ; but with the evil, there is a separation of goods and truths, that by evils and falses they may be conveyed into hell, agreeable to the Lord's words in Matthew, " To every one that hath shall be given," &c. A.C. 2449, 4424, 7984. See also D.P. 227. A.R. 948. And Exposition, chap. xiii. 12.

Verse 30. *There shall be weeping and gnashing of teeth.*—See Exposition, chap. viii. 12, xxiv. 42 to the end.

Verse 31 to the end. *When the Son of Man shall come in His glory, &c.*—He who is not acquainted with the internal sense cannot suppose otherwise, than that these things were said by the Lord concerning some last day, in which all in the universal circuit of the earth will be gathered together before the Lord, and will then be judged ; and also that the process of judgment will be altogether such as is described in the letter, viz., that He will set them on the right hand and on the left, and will so speak to them ; but he who is acquainted with the internal sense, and who has learnt from other passages in the Word, that the Lord in no case judges any one to eternal fire, but that every one judges himself, that is, casts himself into it, and who has also learnt that the last judgment of every one is when he dies, he may in some degree know what the above words in general involve ; and he who is acquainted with the interiors of the expressions, from the internal sense and from correspondence, may know what those words specifically signify, viz., that every one receives recompense in the other life according to his life in the world. They who make a boast of salvation by faith alone, cannot explain the above words in any other way than as denoting that the things which the Lord speaks concerning works are the fruits of faith, and that He mentioned these fruits only for the sake of the simple, who are not acquainted with mysteries ; but taking it for granted that their opinion is right, it is still evident from hence, that the *fruits* of faith are what render man blessed and happy after death ; the fruits of faith are nothing else but a life according to the precepts of faith, consequently, it is evident that a life according to them is saving, but not faith without life ; for man after death carries along with him all the states of his life, so that he is such as he had been in the body ; he, accordingly, who in the life of the body



had despised others in comparison with himself, in the other life also despises others in comparison with himself; he who had hated his neighbour in the life of the body, hates his neighbour also in the other life; and he who had acted treacherously against his associates in the life of the body, acts also treacherously against his associates in the other life, and so in all other cases; every one retains in the other life the nature which he had put on in the life of the body, and it is a known thing that the nature cannot be expelled, and if it is expelled, that nothing of life remains: hence now it is that the works of charity are alone mentioned by the Lord, for he who is in works of charity, or, what is the same thing, in the life of faith, is in the faculty of receiving faith, if not in the body, yet in the other life; but he who is not in the works of charity, or in the life of faith, is not in any wise in any faculty of receiving faith, neither in the body nor in the other life; for evil in no case agrees with truth, but one rejects the other; and if they who are in evil speak truths, they speak them from the mouth and not from the heart, and thus they are still at the greatest distance from each other.

From the internal sense of the above words it will be manifest, that by the last judgment is not there meant the last time of the world, and that at that time the dead should first rise again, and be gathered together before the Lord and be judged, but that it means the last time of every one who passes out of the world into the other life, for then is his judgment, and this judgment is what is meant. But that this is the case, does not appear from the sense of the letter, but from the internal sense; the reason why the Lord so spake, is, because he spake by representatives and significatives, as elsewhere in the Word of the Old and New Testaments throughout; for to speak by representatives and significatives, is to speak at the same time before the world and before heaven, or before men and before angels; such speech is Divine, because it is universal, and hence it is proper to the Word: wherefore they who are in the world, and are only concerned about worldly things, conceive nothing else from what the Lord spake concerning the last judgment, than that there will be a time of resurrection for all together, yea, that the Lord will then sit upon a throne of glory, and will express Himself to those who are assembled according to the above words; but they, who are concerned about heavenly things, know that the time of resurrection for every one is when he dies, and that the Lord's words in the above passage involve, that every one will be judged according to the life, thus that every one brings judgment along with him, because

he brings the life. That the internal sense of those words involves this, will be manifest from the explication of each according to that sense, which is as follows: *When the Son of Man shall come in His glory*, signifies when Divine Truth shall appear in its light, which it does to every man when he dies, for he then cometh into the light of heaven, in which he may perceive what is true and good, and hence what is his quality: the Son of Man, in the internal sense of the Word, is the Lord as to Divine Truth, thus is the Divine Truth which is from the Lord: glory is the intelligence and wisdom thence derived, which appears as light, and before the angels as the brightness of light; this brightness of light, wherein is wisdom and intelligence from the Divine Truth which is from the Lord, is what in the Word is called glory; that the Son of Man, in the internal sense, is the Divine Truth, see 2159, 2802, 2813, 3704. *And all the holy angels with him*, signifies the angelic heaven; holy angels are the truths which are from the Divine Good of the Lord, for by angels, in the Word, are not meant angels, but those things which are from the Lord, see 1925, 4085; for angels are lives recipient of truth proceeding from the Divine Good of the Lord, and so far as they receive, so far they are angels, hence it is evident that angels are those truths. Inasmuch as the subject here treated of is concerning the state of every one after death, and concerning the judgment of every one according to the life, therefore it is said that all the holy angels shall be with Him, and thereby is signified, that judgment is by [or through] heaven; for all influx of Divine Truth is through heaven; for immediate influx cannot be received by any one. *Then shall He sit on the throne of His glory*, signifies judgment, for a throne is predicated of the kingly [principle] of the Lord, and the kingly [principle] of the Lord is the Divine Truth, and the Divine Truth is that from which, and according to which, judgment is effected. *And before Him shall be gathered all nations*, signifies that the goods and evils of all shall be made manifest; for by nations, in the internal sense of the Word, are signified goods, and in the opposite sense evils: thus by all nations being gathered before Him is signified that goods and evils shall appear in light Divine, that is, in light from the Divine Truth. *And He shall separate them one from another, as a shepherd separateth the sheep from the goats*, signifies the separation of good from evil, for the sheep denote those who are in good, and the goats those who are in evil; they are properly called sheep who are in charity and thence in faith, and they are properly called goats who are in faith and not in charity; the subject here treated of is concerning both the latter and the former: that sheep denote

those who are in charity and thence in faith, see 2088, 4169; and that goats denote those who are in faith and not in charity, see 4769. *And He shall set the sheep on His right hand, and the goats on the left*, signifies separation according to truths derived from good, and according to falses derived from evil; they who are in truths derived from good also actually appear in the other life to the right, and they who are in falses derived from evil to the left; hence to be set on the right hand and on the left is to be arranged according to the life. From these considerations it is evident what these words of the Lord involve, and that they are not to be understood according to the letter, viz., that the Lord is about to come in glory at any last time, and that all the holy angels shall then be with Him, and that He shall sit on a throne of glory, and judge all nations gathered before Him, but that every one shall be judged according to his life, when he passes out of life in the world into eternal life. *A.C.* 4661, 4663, 4807—4810.

By the Son of Man is signified the Lord; by glory is signified the Divine Truth in heaven; and by sitting on the throne of His glory, is signified judgment from the Divine Truth. *A.E.* 253, 687, 130. *A.C.* 5313.

By angels are meant Divine Truths, and not angels; as in other passages above, that in the consummation of the age the angels should gather together all things that offend, and should separate the evil from the midst of the just, and should gather together the elect with a great voice of a trumpet from the four winds; in which passages is not meant, that the angels were to do this together with the Lord, but the Lord alone by His Divine Truths, inasmuch as the angels have nothing of power from themselves, but the Lord has all power by His Divine Truth; the like is meant by seeing the angels of God ascending and descending upon the Son of Man, viz., that Divine Truths were in Him and from Him. *A.E.* 130.

Verse 32. *He shall separate them one from the other, &c.*—It is plain from these words that separation precedes judgment. This time or this state, in the Word, is called day-dawn, because then the Lord comes, or what is the same thing, then His kingdom approaches. *A.C.* 2405.

By the separation here spoken of, is signified that the Lord will separate those who are in truths and, at the same time, in good, from those who are in truths and not in good, for in the spiritual sense of the Word, by the right hand is signified good, and by the left hand truth, in like manner by sheep and by goats, neither was judgment executed upon any others; for the evil, who were in no truth, were long before in the hells, for all the evil are cast in thither after death, thus before the judg-

ment, who in heart deny THE DIVINE, and reject the truths of the church from their faith. *L.J.* 49.

Concerning the last judgment, it is believed that the Lord will then appear in the clouds of heaven with the angels in glory, and will raise up all from their sepulchres, as many as have lived from the beginning of creation, and will clothe their souls with the body, and thus, having gathered them together into one, will judge them, those who have done good to life eternal or heaven, and those who have done evil to eternal death or hell. This faith is in the churches from the sense of the letter of the Word, nor could it be removed, so long as it was unknown that there is a spiritual sense in everything which is said in the Word, and that that sense is the Word itself, to which the sense of the letter serves for a foundation or basis, and that without such a sense the Word could not be Divine, and serve both heaven and the world for the doctrine of life and of faith, and for conjunction. He therefore who knows the spiritual things corresponding to natural, in the Word, may know that by the coming of the Lord in the clouds of heaven is not meant such an appearing of Him, but His appearing in the Word; for the Lord is the Word, because He is the Divine Truth; the clouds of heaven in which He is to come, are the sense of the letter of the Word; and glory is its spiritual sense; the angels are heaven from which the appearing is made, and they are also the Lord as to Divine Truths. Hence it is evident that by the Lord's coming is meant, that when the end of the church is, He will open the spiritual sense of the Word, and thereby the Divine Truth such as it is in itself; thus that this is a sign that the last judgment is at hand. *L.J.* 28.

Verse 33. *And He shall set the sheep on His right hand, but the goats on the left, &c.*—He who does not know what is signified in the proper sense by sheep, and what by goats, may suppose that by sheep are meant all the good, and by goats all the evil; but in the proper sense, by sheep are meant those who are in the good of charity towards the neighbour, and thence in faith, and by goats are meant those who are in faith separate from charity, thus all on whom judgment is about to be exercised at the last time of the church; for all who were in the good of love to the Lord, and thence in the good of charity and of faith, before the last judgment were taken up into heaven; and all who were in no good of charity, and the faith thence derived, consequently all who were interiorly and at the same time exteriorly evil, were cast into hell before the last judgment; but they who were interiorly good, and not alike exteriorly, and they who were interiorly evil but exteriorly in good, all these were left to the last judgment, on which

occasion they who were interiorly good were taken up into heaven, but they who were interiorly evil were cast into hell; on which subject see what has been said from things seen and heard, in a small treatise concerning the *Last Judgment*. From what is here said, it may be manifest, that by goats are meant those who have been in faith separate from charity, as also by the goats in Daniel viii. 5—25; and in Ezekiel xxxiv. 17. Hence it may be manifest that by the right hand, where the sheep were set, is meant the good of charity and thence of faith; and by the left hand, where the goats were set, is meant faith separate from charity. The reason why it was said to the sheep, that they should possess as an inheritance the kingdom prepared for them from the foundation of the world, is, because in the heavens on the right hand is the south, where all are who are in truths derived from good, for in the southern part the Divine principle itself proceeding is of such a quality, which is meant by the kingdom prepared from the foundation of the world, therefore also they are called blessed of My Father, for by Father is meant the Divine Good, from which are all things of heaven; whereas, concerning the goats who are on the left hand, it is not said prepared from the foundation of the world, but the eternal fire prepared for the devil and his angels, because the evil prepare hell for themselves. They are called cursed, because, by the cursed, in the Word, are meant all who avert themselves from the Lord, for they reject the charity and the faith of the church. *A.E.* 600.

That sheep in this passage denote the good, that is, those who are in good, is very evident. All the kinds of the goods of charity are contained in the internal sense of these words. Goats specifically signify those who are in faith and in no charity. *A.C.* 4169. See also 4769.

Verses 34, 35, 36. *Then shall the King say to those who are on His right hand, Come ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me to eat: I was thirsty, and ye gave Me to drink: I was a sojourner, and ye gathered Me: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.*—What these words involve in the internal sense, will be evident from what follows: it ought first to be known, that the works which are here enumerated are the very works or things of charity in their order; this no one can see who does not know the internal sense of the Word, that is, unless he knows what is meant by giving to the hungry to eat, by giving drink to the thirsty, by gathering the sojourner, by

clothing the naked ; by visiting the sick, by coming to those who are in prison ; he who thinks of these things only from the sense of the letter, collects thence, that by them are meant good works in the external form, and that they contain no arcanum besides, when yet in every particular of the expressions there is an arcanum, and this Divine, because from the Lord. But the arcanum at this day is not understood, inasmuch as there are no doctrinals of charity at this day ; for after that they had separated charity from faith, those doctrinals perished, and in their place were received and invented the doctrinals of faith, which doctrinals do not at all teach what charity is, and what the neighbour is. The doctrinals prevalent amongst the ancients taught all the genera and all the species of charity, and also who is the neighbour, towards whom charity is to be exercised, and how one is a neighbour in a different degree, and in a different respect, from another, and consequently how charity ought to be exercised differently in application to one than the another ; they reduced also the neighbour into classes, and gave names, calling some poor, needy, miserable, afflicted ; some blind, lame, halt, also orphans and widows ; some hungry, thirsty, naked, sick, bound, and so forth ; hence they knew what debt was owing towards one and towards another. But these doctrinals, as was said, have perished, and with them also the understanding of the Word, insomuch that no one at this day knows any other than that by the poor, the widows, the orphans, mentioned in the Word, no others are meant but they who are so called ; in like manner, in this passage, by the hungry, the thirsty, the sojourners, the naked, the sick, and those who are in prison ; when yet by these is described charity such as it is in its essence, and the exercise thereof such as it ought to be in its life.

The essence of charity towards the neighbour is the affection of good and of truth, and the acknowledgment by man that what is of himself is evil and the false ; yea, the neighbour is good and truth itself, and to be affected by these principles is to have charity ; the opposite to the neighbour is evil and the false, which principle he holds in aversion who has charity ; he therefore who has charity towards the neighbour is affected with good and truth, because they are from the Lord, and holds in aversion what is evil and false, because they are from self ; and when he does this, he is in humiliation from the acknowledgment of what he is of himself, and when he is in humiliation he is in a state of the reception of good and truth from the Lord. These are the things of charity, which are involved, in the internal sense, in these words of the Lord, “ I was an hungered, and ye gave Me to eat : I was thirsty, and ye gave

Me to drink : I was a sojourner, and ye gathered Me : naked, and ye clothed Me : I was sick, and ye visited Me : I was in prison, and ye came to Me." That these words involve such things, no one can know but from the internal sense : the ancients, who had the doctrinals of charity, knew these things ; but at this day they appear so remote, that every one will wonder at its being said that they are involved in the above words. And moreover the angels attendant on man have no other perception of those words, for by being hungry, they have a perception of those, who from affection, desire good ; by one that is thirsty, those, who from affection, desire truth ; by a sojourner, those who are willing to be instructed ; by the naked, those who acknowledge that there is nothing of good and truth in themselves ; by the sick, those who acknowledge that in themselves there is nothing but evil ; and by the bound and in prison, those who acknowledge that in themselves there is nothing but the false. If these things be reduced into one sense, they signify the things just above mentioned. From these considerations it may be manifest that divine things were within, in all that the Lord spake, although they appear, to those who are in mere worldly things, and especially to those who are in corporeal things, to be of such a quality that every man might speak the like ; yea, they who are in corporeal things, will be ready to observe, concerning these and other words of the Lord, that there is not so much grace in them, consequently neither so much weight, as in the discourses and preachings of those moderns, who speak with eloquence grounded in erudition ; when yet the discourses and preachings of the latter [compared with the former] are as the shell and husk compared with the kernel.

The reason why *to hunger* denotes to desire good from affection, is, because bread, in the internal sense, is the good of love and charity, and meat in general is good, see 2165, 2177, 3478, 4211, 4217, 4735 ; the reason why *to thirst* denotes to desire truth from affection, is, because wine and also water denotes the truth of faith ; that wine denotes this, see 1071, 1798, and that water, 2702 ; that a *sojourner* denotes one who is willing to be instructed, see 1463, 4444 ; that *naked* denotes one who acknowledges that there is nothing of good and of truth in himself ; that *sick* denotes one who is in evil ; and that *bound or in prison* denotes one who is in the false, is evident from several passages in the Word where they are named. The reason why the Lord saith those things of Himself, is, because the Lord is in those who are such ; wherefore He also saith, " Verily I say unto you, so much as ye have done to one of these the least of My brethren, ye have done to me." Verses 40, 45.

*Then shall the just answer, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? &c.*—By those on the right hand saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink, &c., is signified that if they had seen the Lord Himself, every one would have done those offices, yet not from love towards Him, but from fear, because He was to be the Judge of the universe, nor for the sake of Him but for the sake of themselves, thus not from an interior principle or the heart, but from an exterior principle and in gesture. The case herein is like that of one who sees a king, whose favour he is willing to merit, that he may become great or rich, on which account he behaves himself submissively towards him. The case is similar with those who are in holy external worship, in which, as it were, they see the Lord, and submit themselves to Him, believing thus that they shall receive eternal life, and yet they have no charity, neither do they do good to any one except for the sake of themselves, thus only to themselves; these are like to those who pay court to their king, in an external form, with much veneration, and yet laugh at his commands, because they think lightly of him in their hearts. These and similar things are what are signified by those on the right hand so replying; and whereas the evil also do similar things in the external form, therefore they on the left hand answer nearly in the same manner. Inasmuch, therefore, as the Lord is not concerned about external things, but internal, and man testifies internal things not by worship only, but by charity and its exercises, therefore the Lord replied, “Verily I say unto you, so much as ye have done to one of these the least of My brethren, ye have done to Me.” They who are named brethren, are they who are in the good of charity and of life, for the Lord is with them, because He is in good itself; and they are those who are properly meant by neighbour: in these also the Lord does not manifest Himself, for they are respectively vile, but the man manifests himself before the Lord, that worships him from an interior principle.

The reason why the Lord calls Himself a King in these words, “When the Son of Man shall come in His glory, He shall sit on the throne of glory, then shall the King say to them,” is because the kingly principle of the Lord is the Divine Truth, from which, and according to which, judgment is effected. But from it, and according to it, the good and the evil are judged in different ways; the good, because they have received Divine Truth, are judged from good, thus from mercy; the evil, because they have not received Divine Truth, are judged from truth, thus not from mercy, for this latter they



have rejected, and hence, in the other life, they continually reject. To receive Divine Truth is not only to have faith, but also to act faith, that is, to make what is of doctrine to be of the life. Hence it is that the Lord calls Himself a King.

By those on the right hand being called just, is signified that they are in the justice of the Lord: for all, who are in the good of charity, are called just, not that they are just from themselves, but from the Lord, whose justice is appropriated to them. They who believe themselves just from themselves, or to be so justified that there is no longer anything of evil appertaining to them, are not amongst the just, but amongst the unjust, for they attribute good to themselves, and also place merit in good, and such cannot in anywise adore the Lord from true humiliation. Wherefore they who are called, in the Word, just and holy, are they who know and acknowledge, that all good is from the Lord, and all evil from themselves, that is, from hell appertaining to themselves. The eternal life, which the just have, is life from good, for good hath life in itself, because it is from the Lord, who is life Itself: in the life which is from the Lord there is wisdom and intelligence, for to receive good from the Lord, and thence to will good, is wisdom, and to receive truth from the Lord, and thence to believe truth, is intelligence, and they who have that wisdom and intelligence have life, and since happiness is adjoined to such life, eternal happiness is also signified by life. The contrary is the case with those who are in evil; they appear indeed, especially to themselves, as if they had life, but it is such life which in the Word is called death, and also is spiritual death, for they have no relish for anything of good, neither do they understand anything of truth; this may be manifest to every considerate person, for since there is life in good and in the truth thence derived, there cannot be life in evil and in the false thence derived, for these principles are contrary to, and extinguish the life, wherefore they have no other life than such as appertains to the insane.

The reason why they on the left hand are called cursed, and their punishment eternal fire, is, because they have averted themselves from good and truth, and have converted themselves to what is evil and false, for in the internal sense of the Word, curse signifies aversion, see 245, 379, 1423, 3530, 3584. The eternal fire, into which they were to depart, is not elementary fire, neither is it torment of conscience, but it is concupiscence of evil; for the concupiscences appertaining to man are spiritual fires which consume him in the life of the body, and in the other life torment him, for from those fires the infernals mutually torture each other by direful methods. That the

eternal fire is not elementary fire, may be manifest; the reason why it is not the torment of conscience, is, because no one who is in evil has any conscience, and they who had none in the life of the body, cannot have any in the other life; but the reason why it is concupiscence, is, because all the fiery vital principle is from the loves appertaining to man, the fiery celestial principle from the love of good and of truth, and the fiery infernal principle from the love of evil and the false, or what is the same thing, the fiery celestial principle is from love to the Lord, and love towards the neighbour, and the fiery infernal principle from the love of self, and the love of the world. That all fire or heat inwardly in man is from those sources, every one may know if he attends. Hence also it is, that love is called spiritual heat, and that by fire and heat, in the Word, nothing else is signified, see 934, 1297, 1527, 1528, 1861, 2446, 4906. The fiery vital principle appertaining to the evil is also of such a quality, that when they are in the vehemence of concupiscences, they are also in a sort of fire, from which they are in the ardour and fury of tormenting others; but the fiery vital principle appertaining to the good, is such, that when they are in a superior degree of affection, they are also, as it were, in a kind of fire, but from it in the love and zeal of doing good to others. A.C. 4954—4959, 5063—5071.

By the works here recounted are signified universal genera (kinds) of charity, and in what degree the several genera are good, or in what degree they are good who are the neighbours to whom charity is to be exercised, and that the Lord, in a supreme sense, is neighbour, for he says, "So much as ye have done to one of the least of these my brethren, ye have done it to Me," verse 40 of the same chapter. A.C. 3419.

In this passage, to possess the kingdom of the Lord, or heaven, as an inheritance, is said of those who are in good. The goods of charity themselves are recounted in their order; and at length it is said, so much as ye have done to one of the least of these My brethren, ye have done it to Me. They are called the Lord's brethren who are in good, because good is the Lord with man; therefore it is said, so much as ye have done to one of *these* brethren, but not to one of *the* brethren. A.C. 9338.

Verse 34. *From the foundation of the world.*—By the foundation of the world, in the literal or natural sense, is understood the creation of the world; but, in the internal spiritual sense, the establishment of the church is understood, for the spiritual sense treats concerning spiritual things; and the natural sense treats concerning natural things, which appertain to the

world. The establishment of the church is understood by the foundation of the world in the following passage in Matthew, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Also in John xvii. 24; Luke xi. 50; Zech. xii. 1; Isa. xlviii. 12, 13. From these it is evident, that by the foundation of the world, is signified the establishment of the church, for the same is understood by the world as by heaven and earth; and it is said, "To lay the foundation of the earth," because by the earth is signified the church on earth, and upon this heaven is founded as to its holy things. *A.E.* 1057.

Verse 35. *I was an hungered, and ye gave Me to eat: I was thirsty, and ye gave Me to drink.*—By these words is signified spiritual hunger and thirst; also spiritual eating and drinking; spiritual hunger and thirst is the affection and desire to good and truth, and spiritual eating and drinking is instruction, reception, and appropriation; it is said concerning the Lord, that He hungers and thirsts, because from Divine Love He desires the salvation of all; and it is said of men that they gave Him to eat and to drink, which is effected when from affection they receive and perceive good and truth from the Lord, and appropriate those principles to themselves by life. It is therefore charity, or the affection of spiritual truth which is described by those words. *A.E.* 386, 617. *A.C.* 5037.

In the Word throughout, the poor and needy are frequently mentioned, and also the hungry and thirsty, and by the poor and needy are signified those who believe that they know nothing from themselves; and also they who do not know, because they have not the Word; and by the hungry and thirsty are signified those who continually desire truths, and to be perfected by them; both the former and the latter are understood by the poor, the needy, the hungry and thirsty, in the following passages, "Blessed are the poor in spirit, for theirs is the kingdom of the heavens; blessed are they who hunger and thirst for righteousness, for they shall be filled," Matt. v. 3, 6; Luke vi. 20, 21. "To the poor the gospel shall be preached, and the poor hear the gospel," Luke vii. 22. "The father of the family said to the servants, go out into the streets and lanes of the city, and bring in the poor," Luke xiv. 21. "Then the first-born of the poor shall feed, and the needy shall lie down confidently," Isa. xiv. 30. "I was an hungered, and ye gave me to eat; I thirsted, and ye gave me to drink," Matt. xxv. 35. *A.E.* 118.

To hunger denotes to desire good from affection; because *bread*, in the internal sense, is the good of love and of charity, and food in general, n. 2165, 2177, 3478, 4211, 4217, 4735.

To *thirst* denotes to desire truth from affection, because *wine*, and also *water*, are the truths of faith; that wine is, see n. 1071, 1798; that water is, see n. 2702. A *sojourner* denotes one who is willing to be instructed; as may be seen 1463, 4444. *Naked* denotes one who acknowledges that there is nothing of good and truth in himself. *Sick* denotes one who is in evil; and *bound* or in *prison* denotes one who is in the false, as is evident from several passages in the Word where they are mentioned.

The Lord says these things of Himself, because He is in those who answer such description; therefore He also says, "Verily I say unto you, so much as ye have done to one of the least of these My brethren, ye have done to Me," Matt. xxv. 40, 45. *A.C.* 4958, 4959.

By *hungering* and *thirsting* is signified to be in ignorance and spiritual want; and by giving to eat and drink, is signified to instruct and enlighten from spiritual affection or charity, wherefore it is also said, I was a sojourner and ye gathered Me not, for by a sojourner are signified those who are out of the church, and desire to be instructed and receive the doctrinals thereof and live according to them. See n. 1643, 4444, 7908, 8007, 8013, 9196. In the Word we read also that the Lord hungered and thirsted, whereby is understood that from the Divine Love He willed and desired the salvation of mankind: *A.E.* 386.

Spiritual hunger and thirst are the affection and desire for good and truth, and spiritual eating and drinking are instruction, reception, and appropriation; it is there said concerning the Lord, that He hungereth and thirsteth, because from His Divine Love He desireth the salvation of all; and concerning man it is said, that they gave Him to eat and to drink, which is the case when from affection they receive and perceive good and truth from the Lord, and appropriate to themselves by a life according to them; in like manner it will be said of a man who from his heart loveth to instruct a man, and desireth his salvation; wherefore it is charity, or the spiritual affection of truth, which is described by these words and those which follow: *A.E.* 617.

Verse 36. *Naked and ye clothed Me*.—By the naked, in the Word, are meant those who are not in truths, and thence not in good, as is the case with those within the church where falses are taught; also with those out of the church who have not the Word, and hence do not know truth nor anything concerning the Lord: to cover with a garment and to clothe, signifies to instruct in truths, for garments denote truths. *A.E.* 240.

Verses 37—40. *Then shall the just answer Him, &c.*—By

celestial good is meant the good of love from the Lord to the Lord, and by spiritual good is meant the good of charity towards the neighbour from the Lord; the good itself of love to the Lord from the Lord is the holy of holies, because the Lord by it conjoins Himself immediately, but the good of charity towards the neighbour is holy, because the Lord by it conjoins Himself mediately, and so far conjoins Himself as it has in it the good of love from the Lord. The good of love to the Lord from the Lord is in all the good of charity which is genuine, and likewise in all the good of faith which is genuine, for it flows-in from the Lord; for no one can love the neighbour, and from love do good to him from himself, but from the Lord; therefore when the Lord is acknowledged, and the neighbour is loved, then the Lord is in the love towards the neighbour, whether man knows it or not; this also is meant by the Lord's words in Matthew, "The just answered, Lord, *when saw we Thee hungry, and fed Thee, or thirsty and gave Thee to drink; when saw we Thee sick and in prison, and came to Thee; but the King shall say unto them, verily I say unto you, inasmuch as ye have done it to one of these least brethren, ye have done it unto Me,*" xxv. 37—40. Hence it is evident that the Lord is in the good of charity, and is that good, although those who are in that good are ignorant of it. By brethren in the proximate sense are meant those who are in the good of charity, and in the sense abstracted from person, the brethren of the Lord are the goods themselves of charity, as may be seen n. 5068—5071. A.C. 10130. See also 9268 and A.E. 212.

Verse 40. *Verily I say to you, So much as ye have done to one of the least of these My brethren ye have done to Me.*—That they, who have performed goods of charity, are here called by the Lord brethren, is manifest from what goes before in the same chapter; but it is to be noted that the Lord, although He is their Father, still names them brethren; but He is their Father from Divine Love, and their brother from the Divine, which proceeds from Him; the reason is, because all in the heavens are receptions of the Divine, which proceeds from Him, and the Divine which proceeds from the Lord, of which they are receptions, is the Lord in heaven, and also in the church, and this [principle] is not of angel nor of man, but of the Lord with them, wherefore the Lord calls the good itself of charity appertaining to them, which is His own, brother, consequently also angels and men, because they are the recipient subjects of that good. In a word, the Divine Proceeding, which is the Divine of the Lord in the heavens, is the Divine [principle] born of the Lord in heaven, wherefore from that Divine, the angels, who

are recipients of it, are called the sons of God, 'and whereas these are brethren from that Divine [principle] received amongst them, it is the Lord in them who is called brother, for the angels do not speak from themselves but from the Lord, whilst from the good of charity; hence now it is that the Lord saith, "So much as ye have done to one of the least of these My brethren, ye have done to Me;" the goods therefore of charity, which are enumerated in what goes before, are what, in the spiritual sense, are the Lord's brethren, and which, for the reason above assigned, are called by the Lord brethren. By the King also, who so calls them, is signified the Divine Proceeding, which by one term is called the Divine Truth or the Divine Spiritual principle, which in its essence is the good of charity. It is therefore to be maintained, that the Lord did not call them brethren from being Himself a man like them, according to the opinion received in the Christian world, whence it follows, that it is not therefore allowed any man to call the Lord brother, for He is God even as to the Humanity, and God is not a brother but is a Father. The reason why the Lord is called brother in the churches on earth, is, because they have conceived no other idea concerning His Humanity than as concerning the Humanity of another man, when yet the Humanity of the Lord is Divine. *A.E.* 746.

All who are in good are conjoined with the Divine principle of the Lord, and by reason of conjunction are by the Lord called brethren, as in Mark, "Jesus looking round about, said, Behold, My mother and *My brethren*; for whosoever shall do the will of God, he is My brother, and My sister, and My mother," iii. 31—35. All conjunction is by love and charity, which may be manifest to every one, for spiritual conjunction is nothing else than love and charity; that love to the Lord is conjunction with Him, is evident; and that charity towards the neighbour is so in like manner, is manifest from the Lord's words in Matthew, "So much as ye have done to one of the least of these My brethren, ye have done to Me;" where the subject treated of is concerning works of charity. *A.C.* 4191.

He who does not know what Christian charity is, may believe that it not only consists in giving to the needy and to the poor, but also in doing good to a fellow-citizen, to a man's country, and to the church, for any cause whatsoever, or from any end whatsoever; but it is to be noted that the end regarded is what qualifies all the actions of man; if the end regarded, or the intention, be to do good for the sake of reputation, to court honours or gain, in this case the good which a man does is not good, because it is for the sake of himself, thus also from himself; but if the end regarded be to do good for the sake of

a fellow-citizen, or of a man's country, or of the church, thus for the sake of the neighbour, in this case the good which he does is good, for it is for the sake of good itself, which in general is the real neighbour; thus also it is for the sake of the Lord, for such good is not from man but from the Lord, and what is from the Lord is of the Lord: this good is what is meant by the Lord in Matthew, "So much as ye have done to one of the least of these My brethren, ye have done to Me," *A.C.* 9210.

Verse 41. *Then shall He say to them on the left hand, Depart ye from Me the cursed into the everlasting fire, prepared for the devil and his angels.*—The reason why mention is here made of the devil, is because by devil is signified the hell, whence come evils, as by satan is signified the hell whence come falses, and because these things are said of those who have not done goods, and on that account have done evils; they who do not do good works, do evil works, for in what goes before, the works which they have not done are recounted, for when goods are made light of, evils are loved. *A.E.* 740. See also 504.

Infernal fire is nothing else but hatred, revenge, and cruelty, or what is the same thing, self-love, which thus manifest themselves in the other life. Man, during his life in the body, if of such a quality, however he may outwardly appear to other men, yet, were he viewed near by the angels, would appear in their eyes exactly according to the description here given, viz., his states of hatred would appear as torches of fire, and the falses thence derived as furnices of smoke. Of this fire the Lord thus speaks in Matthew, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire," *iii.* 10; *Luke* *iii.* 9. By good fruit is meant charity, of which whosoever deprives himself, cuts himself down, and casts himself into such fire. So again, "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them who do iniquity, and shall cast them into a furnace of fire," *Matt.* *xiii.* 41—45, where the signification is the same. So again, "The King shall say to those on the left hand, Depart from Me ye cursed into everlasting fire, prepared for the devil and his angels," *Matt.* *xxv.* 41, denotes the same thing. *A.C.* 1861.

Since infernal fire, or the fire of hell, is the love of self and the world, it includes also every lust belonging to those loves, lust being love in its continuous state; for what a man loves, he continually lusts after, or covets. It also is delight; for what a man loves or lusts after, when he obtains it, he feels as delightful; and man experiences heartfelt delight from no other origin. Infernal fire, or the fire of hell, is therefore

the lust and delight which spring as their origin from those two loves. *H.H.* 570.

It is from the correspondence of fire and love, that in common discourse, when speaking of the affections of love, we use the expressions to grow warm, to be inflamed, to burn, to grow hot, to be on fire, and others of a like nature. Moreover, man grows warm from his love, whatever kind it be, according to the degree of it. So far concerning the signification of fire in the Word, when it is attributed to the Lord, and when it is predicated of heaven and the church. On the other hand, when fire in the Word is predicated of evil and of the hells, it then signifies the love of self and of the world, and thence every evil affection and cupidity which torments the wicked after death in hell. The reason of this opposite signification of fire is because the Divine Love, when it descendeth out of heaven, and falleth into the societies where the evil are, is turned into a love contrary to the Divine Love, and thence into various ardours of concupiscences and cupidities, and so into evils of every kind; and inasmuch as evils carry with themselves the punishment of evil, hence arise their torments: from the conversion of the Divine Love into infernal love with the evil, the hells, where the love of self and the world, and thence hatreds and revenges, have rule, appear as in a flaming fire, both within and round about, although no fire is perceived by the diabolical crew who are in them: from these loves also, the diabolical crew themselves, who are in such hells, appear with their faces inflamed, and reddened as with fire. *A.E.* 504.

Many, especially they who have confirmed themselves in faith separate from charity, do not know that they are in hell when they are in evils, and do not indeed know what evils are, by reason that they think nothing at all about them, saying that they are not under the yoke of the law, and thus that the law does not condemn them; also, because they can contribute nothing to salvation, that they cannot remove any evil from themselves, and moreover that they cannot do any good from themselves. These are they who omit to think concerning evil, and because they omit to think of it, they are continually in it. That these are they whom the Lord means by goats, *Matt.* xxv. 41—46, may be seen in the *Doctrine of the New Jerusalem concerning Faith*, 61—68, concerning whom it is said, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." *D.P.* 101. See also *B.E.* 84, 85. *H.H.* 471—475.



*General Observations on the above Parable.*

As to what concerns judgment, it is two-fold, viz., from good and from truth; the faithful are judged from good, but the unfaithful from truth; that the faithful are judged from good is very manifest from Matt. xxv. 34—40; and that the unfaithful are judged from truth, is manifest from verses 41—46 of the same chapter; to be judged from good is to be saved, because they have received good; but to be judged from truth is to be damned, because they have rejected good; good is of the Lord, and they who acknowledge this, in life and faith, are of the Lord, wherefore they are saved; but they who do not acknowledge in life, consequently not in faith, cannot be of the Lord, thus neither can they be saved; they are judged therefore according to the actions of their life, and according to thoughts and ends, and when according to those, they must needs be damned, for the truth is, that man of himself does, thinks, and intends nothing but evil, and of himself rushes into hell, so far as he is not withheld thence by the Lord. A.C. 2335.

From this parable it is evident, that works are what save man, and what condemn man, viz., that good works save, and that evil works condemn, for in works there is the will of man; he who wills good, does good, but he who does not do good, howsoever he may say that he wills good, still does not will it when he does not do it; it is as if he should say, I will it but I do not will it. And whereas the will itself is in works, and charity is of the will, and faith is of charity, it is evident what of will, or what of charity and of faith, appertains to man, when he does not good works, and especially when he does the contrary, viz., evil works. Moreover it is to be noted, that the kingdom of the Lord with man commences from the life which is of works, for then he is in the beginning of regeneration, but when the kingdom of the Lord appertains to man, it terminates in works, and then he is regenerated; for then the internal man is correspondently in the external, and works are of the external man, as charity and the faith thence derived are of the internal, wherefore works in this case are charity. Inasmuch as the life of the internal man thus exists in the works of the external man, therefore the Lord, in treating of the last judgment, Matt. xxv. 32—46, recounts

nothing but works, and that they shall enter into eternal life who have done good works, and into damnation who have done evil works. *A.C.* 3934.

All who do good from religion, not only Christians but also Pagans, are accepted of the Lord, and after death are adopted, for the Lord saith, "I was an hungered, and ye gave Me to eat, &c. Come ye blessed, and inherit the kingdom prepared for you from the foundation of the world." To this I will add this new information : all they, who do good from religion, after death reject the doctrine of the present church concerning three divine persons from eternity, and also the faith of that church as applied to those three in order, and convert themselves to the Lord God the Saviour, and with pleasure imbibe those things which are of the new church. But all others, who have not exercised charity from a principle of religion, have adamantine hearts, thus hard, and they first go to three gods, afterwards to the Father alone, and finally to none; the Lord God the Saviour they regard only as the Son of Mary, born from her marriage with Joseph, and not as the Son of God; and in this case they shake off all the goods and truths of the new church, and presently adjoin themselves to the spirits of the dragon, and with them are driven away into deserts, or into caverns, which are in the ultimate borders of the orb called Christian, and after a time, because they are separated from the new heaven, they rush into all enormities, and on that account are let down into hell. Such is the lot of those who do not do works of charity from religion, by reason of a belief that no one can do good from himself unless it be meritorious, and hence they omit those works, and associate themselves to the goats who are damned, and cast into everlasting fire, prepared for the devil and his angels, by reason that they have not done those things which the sheep did, *Matt.* xxv. 41, and the following verses; it is not there said that they did evils, but that they did not do goods, and they who do not do goods from religion, do evils, since "no one can serve two lords, but he will hate the one, and love the other, or adhere to the one, and neglect the other," *Matt.* vi. 24. *T.C.R.* 536.

Let every one beware of that heretical tenet, that *man* is justified by faith without the works of the law, for he who is in it, and does not fully recede from it before the close of life, after death is consociated with infernal genii; for they are the goats, of whom the Lord saith, "Depart ye from Me, the cursed, into everlasting fire, prepared for the devil and his angels;" for the Lord does not say concerning the goats that they have done evils, but that they have not done goods; the

reason why they have not done goods is, because they say with themselves, "I cannot do good from myself; the law does not condemn me, the blood of Christ cleanses me, and delivers me, the passion of the cross has taken away the guilt of sin, the merit of Christ is imputed to me by faith, I am reconciled to the Father, in grace, I am beheld as a son, and He regards my sins as infirmities, which He instantly remits for the sake of His Son, thus He justifies by faith alone, and unless this faith was the only medium of salvation, no mortal could be saved; for what other end did the Son of God suffer the cross, and fulfil the law, than to take away the damnation of our transgressions?" These and several like things they say with themselves, and thus they do not do goods which are goods, for from their faith alone, which is nothing but a faith of knowledges, in itself historical faith, thus merely science, do not proceed any goods, for it is a dead faith, into which no life or soul is admitted, unless man immediately goes to the Lord, and shuns evils as sins, as from himself, in which case the goods which man does, as from himself, are from the Lord, thus in themselves goods; on which subject it is thus written in Isaiah, "Wo to the sinful nation, laden with iniquity, a seed of evils, corrupt sons: when ye stretch out your hands, I hide Mine eyes from you; also if ye multiply prayer, I do not hear: wash ye, purify yourselves, remove the wickedness of your works from before Mine eyes; cease to do evil; learn to do good: then if your sins be as scarlet, they shall be white as snow; if they be red as purple, they shall be as wool," i. 4, 15, 16, 17, 18. And in Jeremiah, "Stand in the gate of the house of Jehovah, and proclaim there this Word; trust not to the words of a lie, saying, The Temple of Jehovah, the temple of Jehovah, the temple of Jehovah [are] *they* (the church of God, the church of God, the church of God where our faith is): will ye steal, kill, commit adultery, and swear by a lie, and then come and stand before Me in this house, upon which My name is named, and say, We are delivered, whilst ye do these abominations: shall this house be made a den of thieves? Also, behold, I have seen, saith Jehovah, vii. 2, 3, 4, 9, 10, 11. A.R. 838. See also Exposition, chap. xxi. 40, 41, xxiii. 23, 25, 26.

## TRANSLATOR'S NOTES AND OBSERVATIONS.

## CHAPTER XXV.

VERSE 5. *They all slumbered and slept.*—*Slumbering* has respect to the will, *sleeping* to the understanding, thus both together have relation to the marriage so frequently spoken of above. The same is true of *arising*, and *trimming their lamps*, at verse 7.

Verse 14. *For [He is] as a man travelling into a far country, &c.*—In the common version of the New Testament this passage is expressed, *for the kingdom of heaven is as a man travelling into a far country*; but in the original Greek there is no mention made of the *kingdom of heaven*, and accordingly the words are printed in italics, to denote that they are an interpolation. The passage, therefore, manifestly relates to what has been said in the foregoing verse concerning the Son of Man, and contains a further description of the effect of His appearing, that is, of the manifestation of Divine Truth in the consummation of the age.

Verses 21—23. *Well, good and faithful servant, &c.*—In the common version of the New Testament, what is here rendered *well*, is expressed by *well done*, but the original term is Εὖ, which simply means *well*, denoting not so much what had been *done*, as what was its *present effect*, thus expressing in one comprehensive term the state of good, and of consequent happiness to which the good and faithful servant had attained. *Good and faithful* have manifest respect to the heavenly marriage so frequently spoken of above.

*Enter thou into the joy of thy Lord.*—It is impossible to comprehend the full force and meaning of this expression, until it be considered what the Lord's joy is, into which the good and faithful are called to enter, and until it be seen from such consideration, that the Lord's joy consists in communicating joy to others, and in partaking of their joys. This then is the joy to which the good and faithful are admitted, and to which none else can be admitted, since none else can possibly be made sensible of the exquisite blessedness resulting from such a joy.

Verse 24. *And gathering whence thou hast not scattered.*—In the common version of the New Testament this passage is rendered *gathering where thou hast not straved*, but what is

here rendered *where*, is in the original *ᾧθεν*, which properly signifies *whence*, and what is rendered *strawed*, is *διασκορπίσας*, from *διασκορπίω*, which signifies to *scatter* or *disperse*. The spiritual idea contained in the expression appears to relate to the *scattered* or *dispersed* state of human minds in their separation from God, whilst wandering in evil and in error; and the argument intended here to be urged by the unfaithful servant against the requirements of the Lord, seems to be this, that no such *dispersion* or *scattering* had ever taken place, consequently that it was unreasonable, because needless, to require a *gathering*. It may be expedient further to note, that the *reaping*, spoken of in the same verse, has respect to the communication of good in the will, and to deliverance thereby from evil, whilst *gathering* has respect to the communication of truth in the understanding, and to deliverance thereby from falses, for the same term is applied at verses 35, 38, and 43, below, to the *sojourner*, to denote instruction in truths.

Verse 25. *When I went away I hid thy talent in the earth.*—To *go away* relates to the corrupt state of the will, in its departure from heavenly or spiritual good; to *hide the talent in the earth*, has respect to the obscurity of truth, which was the necessary effect of such departure, thus both expressions taken together have reference to the marriage so often adverted to above, in this case the infernal marriage.

Verse 26. *Thou wicked servant and slothful.*—*Wicked* has respect to evil in the will, and *slothful*, to falses in the understanding, thus both together again mark the infernal marriage, as *good and faithful servant* at verses 21, 23, mark the heavenly marriage.

Verse 34. *Then shall the King say to those on His right hand, &c.*—It is remarkable that the original term, here rendered *say*, is neither *εἶπαι*, nor *λέγει*, but *ἐπεῖ*, and again at verses 40, 41. See note at chap. xiii. 28.

Verse 35, 36. *I was an hungered, &c.*—Another remarkable instance here occurs of the connexion of ideas in the internal sense, according to which the Lord so frequently spake, for to *feed the hungry*, to *give drink to the thirsty*, to *gather the sojourner*, to *clothe the naked*, to *visit the infirm*, and to *go to those who are in prison*, are expressions which involve the whole operation of charity both as extended to the souls and bodies of men.

*I was a sojourner, and ye gathered Me.*—In the common version of the New Testament, this passage is rendered, *I was a stranger, and ye took Me in*, but the original Greek is *ἕως ἡμῶν, καὶ συνηγάγετέ*, which is literally as above, *I was a*

*sojourner, and ye gathered Me*, for the proper idea suggested by the term ξενος is that of a *sojourner*, rather than of a *stranger*, and the Greek verb συνάγω properly signifies to *bring or gather together*. Suffice it to observe further on this passage, that it is expressed with reference to the internal or spiritual sense, according to which sense a distinction is made between a *stranger* and a *sojourner*, for a *sojourner* denotes one who is in ignorance of truth, but desirous of instruction ; whereas a *stranger*, according to the same sense, is one who is opposed both to good and truth. In the law therefore concerning the passover, the *stranger* was not allowed to eat it, but the *sojourner* was allowed. See A.C. 7996, 8007—8012.

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# MATTHEW.

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## CHAPTER XXVI.

### CHAPTER XXVI.

### THE INTERNAL SENSE.

1. AND it came to pass when Jesus had finished all these words, He said to His disciples,

2. Ye know that after two days is the passover, and the Son of Man is delivered to be crucified.

3. Then assembled together the chief priests and the scribes, and the elders of the people, into the palace of the high priest, who was called Caiaphas;

4. And consulted that they might take Jesus by subtilty, and kill [Him].

5. But they said, not on the feast [day], lest there be an uproar amongst the people.

6. But when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto Him a woman, having an alabaster box of ointment very precious, and poured it on His head as He lay down.

8. But when His disciples saw [it], they had indignation, saying, For what [purpose] was this waste?

9. For this ointment might

THAT after previous states of combat against the hells, the Lord glorified His Humanity, by making it one with the Divine. Verses 1, 2.

On which occasion He sustained all the assaults of confederated evils and falses. Verses 3, 4.

Which then only had intermission, when Divine Good appeared in the Humanity, for this the infernals cannot endure. Verse 5.

Therefore preparation was made by a more intimate communication of Divine Good to the Humanity, when in a state of reception. Verses 6, 7.

But this process appears needless to those who are in external good and truth, and who suppose that the Divine Good is communicable to all

have been sold for much, and given to the poor.

10. But Jesus knowing, said to them, Why trouble ye the woman? for she hath wrought a good work upon Me.

11. For ye have the poor always with you; but Me ye have not always.

12. For in that she hath poured this ointment on My body, she hath done [it] for My burial.

13. Verily, I say to you, Wheresoever this Gospel shall be preached in the whole world, what this [woman] hath done shall be spoken for a memorial of her.

14. Then one of the twelve, called Judas Iscariot, going unto the chief priests,

15. Said, What will ye give me, and I will deliver Him unto you? but they appointed to him thirty [pieces of] silver.

16. And from that time he sought an opportunity that he might deliver Him.

17. But on the first [day] of the unleavened bread, the disciples came to Jesus, saying to Him, Where wilt Thou that we prepare for Thee to eat the passover?

18. But He said, Go ye into the city to such an one, and say to him, The Master saith, My time is near; I will keep the passover at thy house with My disciples.

19. And the disciples did as Jesus commanded them, and made ready the passover.

alike, without regard to their state of reception. Verses 8, 9.

Until they are instructed, that a more interior affection and communication of the Divine Good is needful to prepare for final combat and victory. Verses 10, 11, 12.

Especially in the case of the glorification of the Lord's Humanity. Verse 11.

Therefore this ought to be known and remembered in the church with affection. Verse 13.

That the Lord's merit, and the redemption and salvation wrought by Him, were held in small estimation by the Jewish nation, therefore, He was rejected by them. Verses 14, 15, 16.

And this, at the time that all things were prepared by Him for the glorification of His Humanity, and their liberation thereby from infernal falses. Verses 17, 18, 19.



20. But when it was evening, He reclined with the twelve.

21. And as they were eating, He said, Verily I say to you, that one of you shall betray Me.

22. And being exceedingly sorrowful, they began to say to Him, every one of them, Is it I, Lord?

23. But He, answering, said, He that dippeth the hand with Me in the dish, the same shall betray Me.

24. The Son of Man indeed goeth, as it is written of Him; but wo to that man by whom the Son of Man is betrayed! it had been good for him if he had not been made that man.

25. But Judas, who betrayed Him, answering, said, Is it I, Rabbi? He saith to him, Thou hast said.

26. But as they were eating, Jesus taking the bread, and blessing, brake [it], and gave to the disciples, and said, Take, eat; this is My body.

27. And taking the cup, and giving thanks, He gave [it] to them, saying, Drink ye all of it:

28. For this is My blood, the [blood] of the New Testament, which [is] shed for many for the remission of sins.

29. But I say to you that I will not drink henceforth of this product of the vine, until

On which occasion He predicted His rejection by them. Verses 20, 21.

Exciting thus self-exploration in the minds of those who are principled in goods and truths. Verse 22.

Whereby they discover that the rejection of the LORD is an effect of self-love, which doth not distinguish between Divine power and human. Verse 23.

And thus fulfilleth what had been predicted, and plungeth itself into a total separation from all good and truth, which is the more terrible from the admission of the knowledges of what is good and true. Verse 24.

As was the case with the Jewish nation. Verse 25.

That the LORD taught by representatives, that all saving good and truth are from Himself, and are communicated by Him to those who are in a state of reception. Verses 26, 27, 28.

And that the truth which He revealed was the interior truth of the Word in conjunction with its good, whereby evils and falses might be more thoroughly removed. Verse 28.

But that this truth cannot be fully received in this life, but in the other. Verse 29.

that day when I drink it new with you in the kingdom of My Father.

30. And when they had sung an hymn, they went forth into the mount of Olives.

31. Then saith Jesus to them, All ye shall be scandalized in Me in this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered.

32. But after that I am risen, I will lead you into Galilee.

33. But Peter answering, said to Him, Though all shall be scandalized in Thee, I will never be scandalized.

34. Jesus said to him, Verily I say to thee, That in this night, before the cock crow, thou shalt thrice deny Me.

35. Peter saith to Him, Though I must die with Thee, I will not deny Thee. Likewise said all the disciples.

36. Then cometh Jesus with them to a place called Gethsemane, and saith to the disciples, Sit ye here, whilst I going away pray yonder.

37. And taking Peter and the two sons of Zebedee, He began to be sorrowful, and to be in agony.

38. Then He saith to them, My soul is exceeding sorrowful unto death: tarry ye here, and watch with Me.

39. And going forwards a little, He fell on His face,

That the LORD from His Divine Love predicted the last time of the old church, and the first of the new. Verses 30, 31, 32.

But that they, who are in the science of truth separate from obedience, do not believe this. Verse 33.

Therefore they are instructed that it is the last time of the church, when the truth of faith is indeed taught, but is not believed, and when there is no faith in the LORD, because no charity. Verse 34.

Nevertheless they, who are in faith alone, still insist that they do believe in the LORD. Verse 35.

That the LORD's Divine rational prepared itself to endure the most grievous and cruel temptations, on which occasion He separated the former rational. Verse 36.

And attached Himself to the spiritual and celestial things of the church, yet afterwards removes Himself from these also. Verses 37, 38.

And enters by most grievous temptations into close union

praying, and saying, My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou [wilt].

40. And He cometh to the disciples, and findeth them asleep, and saith to Peter, Had ye thus not strength one hour to watch with Me?

41. Watch and pray that ye enter not into temptation: the spirit truly is prompt, but the flesh is weak.

42. Again a second time going away, He prayed, saying, My Father, if this cup cannot pass away from Me except I drink it, Thy will be done.

43. And coming, He findeth them asleep again: for their eyes were weighed down.

44. And leaving them, going away again, He prayed a third time, saying the same words.

45. Then He cometh to His disciples, and saith to them, Do ye sleep on still, and take your rest? Behold the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

46. Rise, let us lead [the way]: behold, he that betrayeth Me is at hand.

47. And whilst He was yet speaking, behold, Judas, one of the twelve, came, and with

with the Divine Good, through the entire surrender of His Humanity. Verse 39.

And from that union communicates Himself to those who are principled in the goods and truths of the church, cautioning them against especially separating faith from charity. Verse 40.

And teaching that charity and faith ought to be conjoined as the only security against infernal evils and falses. Verse 41.

Thus through a successive process of most grievous temptations, until it was complete, the LORD united His Human essence to the Divine, and by subduing the hells, restored heaven to order and the church. Verses 42—46.

Being entirely rejected by the Jewish nation, who through falses and evils had destroyed

him much multitude, with swords and staves, from the chief priests and elders of the people.

48. But he that betrayed Him, gave them a sign, saying, Whomsoever I shall kiss, is He : hold him fast.

49. And immediately coming to Jesus, he said, Hail, Rabbi; and kissed Him.

50. But Jesus said to him, Companion, for what art thou come? Then approaching, they laid hands on Jesus, and held Him fast.

51. And, behold, one of them [that were] with Jesus, stretching out the hand, drew his sword, and smiting the servant of the high priest, cut off his ear.

52. Then saith Jesus to him, Put up again thy sword into its place, for all they that take the sword, shall perish in the sword.

53. Supposest thou that I cannot now entreat My Father, and He will cause to assist Me more than twelve legions of angels?

54. How then would the scriptures be fulfilled, that so it ought to be?

55. In that same hour Jesus said to the multitudes, Are ye come out as against a thief with swords and staves to take Me? I sat daily with you teaching in the temple, and ye did not lay hold of Me.

in themselves all truth and good. Verse 47.

And thus had only external connexion with Him, but not internal. Verses 48, 49.

By reason whereof they did violence to the Word. Verse 50.

And no longer obeyed its truths, but perished in the falses which they believed. Verses 51, 52.

Whereas they ought to have believed in the Lord's Divine omnipotence, and that He assumed the Human essence that He might fulfil the Word. Verses 53—55.

56. But all this came to pass, that the scriptures of the

And submitted to sustain alone the most grievous as-

prophets might be fulfilled. Then all the disciples quitting Him, fled.

57. But they that laid hold on Jesus, led [Him] away to Caiaphas the high priest, where the scribes and the elders were gathered together.

58. But Peter followed Him afar off into the palace of the high priest, and entering within, sat down with the officers, to see the end.

59. But the chief priests, and the elders, and the whole council, sought false witness against Jesus, that they might put Him to death;

60. And found none: though many false witnesses came, they found none. But at last two false witnesses coming, said;

61. He said, I am able to dissolve the temple of God, and within three days to build it.

62. And the high priest standing up, said to Him, Answerest thou nothing? What do these witness against Thee?

63. But Jesus was silent. And the high priest answering, said to Him, I adjure Thee by the living God, that Thou tell us if Thou be the Christ, the Son of God.

64. Jesus saith to Him, Thou hast said: nevertheless I say to you, From henceforth ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

65. Then the high priest rent his clothes, saying, He

saults and accusations of infernal spirits. Verses 56—59.

Although He was Himself the purest innocence. Verse 60.

And testified nothing but the union of His Human essence with the Divine by temptation combats, and the exaltation of His Human essence thereby to omnipotence, and His manifestation in the internal sense of the Word. Verses 61—64.

Which testimony is declared to be false, and is derided by

hath blasphemed; what need have we of witnesses? Behold, now ye have heard His blasphemy.

66. What think ye? But they answering, said, He is guilty of death.

67. Then did they spit in His face, and buffeted Him with fists; but some beat Him with rods,

68. Saying, Prophecy to us, Thou Christ, Who is he that smote Thee?

69. But Peter sat without in the palace; and one damsel came to him, saying, And thou wast with Jesus of Galilee.

70. But he denied before all, saying, I know not what thou sayest.

71. But when he was gone out into the porch, another saw him, and saith to them that were there, This [man] also, was with Jesus of Nazareth.

72. And again he denied with an oath, I do not know the man.

73. But after a while, they coming that were standing, said to Peter, Truly thou also art of them; for even thy speech maketh thee manifest.

74. Then he began to curse and swear, [saying], I know not the man. And immediately the cock crew.

75. And Peter remembered the saying of Jesus [which was] said to him, That before the cock crows, thou shalt thrice deny Me. And going forth without he wept bitterly.

those who are in evils and falses. Verses 65—68.

And is also denied by those who are in faith alone without charity. Verses 69—74.

Whereby they plunge themselves into direful evils and falses. Verse 75.

## EXPOSITION.

### CHAPTER XXVI.

VERSE 2. *The Son of Man is delivered to be crucified.*—The Son of Man is the Lord as to His Divine Humanity, and as to the Divine Truth proceeding from Him; by being delivered to be crucified, is signified that they were about so to act with the Divine Truth, consequently with the Lord, who was the Divine Truth Itself. *A.E.* 63.

Verse 7. *There came unto Him a woman having an alabaster box of ointment.*—By ointment is signified celestial good and spiritual good, or the good of love to the Lord, and the good of charity towards the neighbour. *A.E.* 375.

Verses 12, 13. *She hath done it for My burial, &c.*—By burial, wheresoever it is mentioned in the Word, the angels understand resurrection, because it is a plenary putting off what is human, and putting on what is celestial. *A.C.* 3016.

Whereas burial, with respect to man, signifies resurrection, and also regeneration, therefore with respect to the Lord it signifies the glorification of His Humanity; for the Lord glorified His whole Humanity, that is, made it divine, wherefore He rose again the third day, with the Humanity glorified or made divine: unless this had been accomplished, no man could have risen again to life; for the resurrection of man into life is solely from the Lord, and indeed from the union of His Divine [principle] with His Human, which is properly understood by glorification, and by virtue whereof man hath salvation: this also is involved in what the Lord said concerning the woman “who poured balsamic ointment upon His head, that she did it unto His burial,” *Matt.* xxvi. 7, 12, *Mark* xiv. 8, *John* xii. 7; for by union is signified that glorification; and whereas by virtue thereof man hath salvation, therefore He said concerning the woman, “Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there also shall be reported what this woman hath done for a memorial of her,” *Matt.* xxvi. 13. *A.E.* 659.

Verse 15. *They appointed to Him thirty [pieces of] silver.*—The number thirty, wheresoever it occurs in the Word, signifies somewhat little respectively, as in *Zechariah*, “I said to them,

If it be good in your eyes, give a recompense, and if not, let it alone, and they weighed out my recompense, *thirty [pieces of] silver*," xi. 12, 13; denoting in how little estimation they held the merit of the Lord, and the redemption and salvation wrought by Him. A.C. 2276.

Verses 17, 18. *But on the first [day] of the unleavened bread, &c.*—Bread, in the Word, signifies in general all food, both celestial and spiritual, thus in general all things celestial and spiritual, see 276, 680, 1798; and that these things should be without any mixture of things impure, was represented by unleavened bread; for leaven signifies evil and the false, whereby things celestial and spiritual are rendered impure and profane: it was on account of this representation, that in the representative church, they were required not to offer any bread or meat offering in the sacrifices, but what was unleavened, as appears in Moses, Lev. ii. 11; Ex. xxiii. 18, xxxiv. 25. And, therefore, it was also enjoined, that on seven days of the passover they should not eat any but unleavened bread, according to what is written in Moses, Ex. xii. 15, 18—20, besides other places; hence the passover is called the feast of unleavened bread, Lev. xxiii. 6; Matt. xxvi. 17. That the passover represented the Lord's glorification, and thereby the conjunction of THE DIVINE with mankind, will be shewn elsewhere, by the divine mercy of the Lord; and whereas the conjunction of the Lord with mankind is effected by love and charity, and faith grounded therein, those celestial and spiritual things were represented by the unleavened bread, which was to be eaten on the days of the passover; and it was to prevent the defilement of those things by any profane principle, that leaven was forbidden under the severe penalty of being cut off from Israel; for they who profane things celestial and spiritual, must needs perish. A.C. 2342.

By performing a feast is signified worship from a glad mind, thus in a state of non-infestation by falses, that is, in a state of liberty; for he who is liberated from falses, and from the straitness in which he is on the occasion, from a glad mind gives thanks to God, thus performs a feast. The feasts also, which were instituted amongst the people of Israel, which were three every year, are likewise said to have been instituted in memory of their liberation from slavery in Egypt, that is, in the spiritual sense, in memory of liberation from infestation by falses, by the Lord's coming into the world: on this account also it was commanded that on such occasions they should be glad; as is evident in Moses, speaking of the feast of tabernacles, and the feast of weeks, Lev. xxiii. 40; Deut. xvi. 10, 11. That to perform a feast denotes worship from a glad mind, that they



were liberated from servitude in Egypt, that is, in the spiritual sense, that they were liberated from infestation by falses, is manifest from the feast of the passover, which was commanded to be celebrated yearly on the day when they went forth out of Egypt, and this on account of the liberation of the sons of Israel from servitude, that is, on account of the liberation of those who are of the spiritual church from falses, thus from damnation; and whereas the Lord liberated them by His coming, and elevated them with Himself into heaven, when He rose again, therefore, this also was done at the passover. A.C. 7093.

Verse 26. *As they were eating, Jesus taking the bread, and blessing, brake it, &c.*—By the holy supper, instituted by the Lord, the angels understand the same thing as by the paschal supper; bread and wine being received in the former, instead of the paschal lamb of the latter; for the Lord said, in instituting the holy supper, that the bread was His flesh, and the wine was His blood; and every one knows or may know, that bread and wine are things which nourish the body, bread as meat, and wine as drink, and that in the Word, which in its bosom is spiritual, they are also spiritually to be understood, thus bread for all spiritual meat, and wine for all spiritual drink; spiritual meat is every good which is communicated and given to man from the Lord, and spiritual drink is every truth which is communicated and given to man from the Lord; these two, viz., good and truth, or love and faith, are what make man spiritual; it is said of love and faith, because all good is of love, and all truth is of faith; hence it may be manifest, that by bread is meant the Divine Good of the Lord's Divine Love, and in respect to man, is meant that good received by him; and that by wine is meant the Divine Truth proceeding from the Divine Good of the Lord's Divine Love, and in respect to man, that truth received by him: inasmuch as the Lord saith that His flesh is bread, and His blood is wine, it may be manifest that by the flesh of the Lord, is meant the Divine Good of His Divine Love, and by eating it, is meant to receive it, to appropriate to one's-self, and thereby to be conjoined with the Lord, and that by the blood of the Lord, is meant the Divine Truth proceeding from the Divine Good of His Divine Love, and by drinking it is meant to receive it, to appropriate to one's-self, and thereby to be conjoined with the Lord: spiritual nourishment also is from the good and truth which proceed from the Lord, as all the nourishment of the body is from meat and drink; hence also is their correspondence, which is of such a nature, that wheresoever, in the Word, any thing of meat, and of what serves for meat, is named, good is understood; and

wheresoever any thing of drink, and of what serves for drink, is named, truth is understood. From these considerations it may be manifest, that by the blood, which the sons of Israel were ordered to sprinkle from the paschal cattle upon the two posts, and upon the lintel of their houses, is meant the Divine Truth proceeding from the Lord ; this also, when received in faith and life, protects man against the evils which arise out of hell, for the Lord in His Divine Truth is with man, this being what is of the Lord Himself with man, yea, it is Himself with him : who, that thinks from sound reason, cannot see that the Lord is not in His blood with any one, but in His Divine [principle], which is the good of love and the good of faith, and which is received by man ? From these remarks it may now appear, without further explication, what is signified by the words of the Lord when He instituted the holy supper. *A.E.* 329, 340.

It evidently appears, from the internal meaning of the rituals of the ancient church, that eating signified appropriation and conjunction, and conjunction with him with whom they had eaten, or of whose bread they had eaten : meat, in general, signified the things which are of love and charity, that is, the same as celestial and spiritual meat ; bread the things which are of love to the Lord, and wine the things which are of charity towards our neighbour ; when these things were appropriated, the persons were conjoined, thus they spake to each other from affection, and were consociated together. Feasts or convivial entertainments, amongst the ancients, were not of any other nature ; neither was anything else represented in the Jewish church, by their eating together of the holy offerings in their sacrifices, nor anything else implied in the primitive Christian church, by their dinners and suppers. *A.C.* 3596.

By breaking bread and giving it to the disciples, in the spiritual world, is signified to instruct in the good and truth of faith, by which the Lord appears, for spiritual meat is all the good of faith from which cometh wisdom, and spiritual drink is all the truth of faith from which cometh intelligence. *A.C.* 9412.

In the ancient church bread was broken when it was given to another, and thereby was signified to communicate from one's own, and to appropriate good from one's own, and thus to have mutual love ; for when bread is broken among several, in such case one bread becomes mutual, consequently there is conjunction by charity, hence it is evident that the breaking of bread was significative of mutual love. As this was an established and customary rite in the ancient church, therefore also the breaking itself meant the provision which

was made common. That bread denotes the good of love, may be seen n. 276, 680, 1798, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976. Hence the Lord, when He gave bread, brake it, as in Matt. xiv. 19, Mark vi. 41, Luke ix. 16, Matt. xv. 36, Mark viii. 6, Matt. xxvi. 26. A.C. 5405.

That it is the Lord Himself who is understood by manna and by bread, He openly teacheth, for He saith, I am the bread of life which hath descended from heaven; that it is the Lord, as to the Divine Human [principle], He also teacheth by saying, The bread which I will give is My flesh. The Lord taught the same when He instituted the holy supper: "Jesus taketh bread, and blesseth, and gave to His disciples, and said, Take, eat, this is My body." A.E. 146.

*This is My body.*—Body, in the genuine sense, signifies the good which is of love, and the reason is, because the body, or the whole man, which is meant by the body, is a receptacle of life from the Lord, thus the receptacle of good, for the good of love constitutes life itself in man; for the vital heat, which is love, is the vital heat itself, and unless this heat be in man, he is as somewhat dead; hence now it is, that by body, in the internal sense, is meant the good of love; and although with man there is not celestial love, but infernal love, still the inmost principle of his life is from celestial love, for this love continually flows in from the Lord, and constitutes with man vital heat in its beginning, but in its progress it is perverted by man, whence comes infernal love, and from thence unclean heat: hence it may be manifest what is meant by the body of the Lord, viz., the Divine Love, in like manner as by His flesh; the body itself also of the Lord, when glorified, that is, when made Divine, is nothing else, for what else can be supposed concerning THE DIVINE, which is infinite. From these considerations it may be known that by body, in the holy supper, nothing else is meant than the Divine Love of the Lord towards the universal human race. A.C. 6135. See also 10033.

Verse 27. *And taking the cup, He gave it to them, saying, This is My blood, &c.*—Mention is here made of cup, not of wine, because wine is predicated of the spiritual church, but blood of the celestial church, although each signifies holy truth proceeding from the Lord; in the spiritual church, however, it is the holy principle of faith grounded in charity towards the neighbour, but in the celestial church it is the holy principle of charity grounded in love to the Lord; the spiritual church is distinguished from the celestial in this, that the former is in charity towards the neighbour, but the latter in love to the Lord; and the holy supper was instituted, that it might repre-

sent and signify the love of the Lord towards the universal human race, and the reciprocal love of man towards Him. A.C. 5120.

Verse 28. *This is My blood, the blood of the New Testament, &c.*—Inasmuch as the Lord calleth His blood, by which is meant the Divine Truth proceeding from Him, the blood of the New Testament or covenant, it may be expedient briefly to say what is meant by the Old Testament or covenant, and what by the New; by the Old Testament or covenant is meant conjunction by Divine Truth, such as was given to the sons of Israel, which was external, and hence representative of internal Divine Truth; the sons of Israel had no other Divine Truth, because they could not receive any other, for they were external and natural men, and not internal or spiritual; as may be manifest from this consideration, that they who knew anything concerning the Lord's coming, had no other thought concerning Him than that He was to be a king, who would exalt them above all people in the universe, and thus who would establish a kingdom on earth with them, and not in the heavens, and thence in the earth, with all who believe in Him; wherefore the Old Testament or covenant was conjunction by such Divine Truth, as is contained in the books of Moses, and was called precepts, judgments, and statutes, in which nevertheless lay inwardly concealed the Divine Truth such as it is in heaven, which is internal and spiritual: this Divine Truth was opened by the Lord when He was in the world, and whereas by it alone there is conjunction of the Lord with men, therefore, it is meant by the New Testament or covenant, and also it is meant by His blood, which is hence called the blood of the New Testament or covenant; the like is also meant by wine. This new covenant, which was to be entered into with the Lord when He was to come into the world, is treated of in the Word of the Old Testament or covenant throughout. A.E. 329, 701.

The reason why the Divine Truth of the Lord and of His Word is signified by His blood, is because the Divine Good of His love is spiritually meant by His flesh, and these two, Divine Love and Divine Truth, are united in the Lord. It is acknowledged that the Word is the Lord; and there are two principles to which all the contents of the Word bear relation, Divine Good and Divine Truth; suppose then the Word to be substituted for the Lord, it is evident that those two principles are meant by His flesh and blood. That the Divine Truth of the Lord, or of the Word, is meant by blood, appears from several passages, as where blood is called the blood of the covenant, for a covenant signifies conjunction, and conjunction is effected by the Lord by means of His

Divine Truth: thus it is written in Zechariah, "By the *blood of Thy covenant* I will send forth Thy prisoners out of the pit," ix. 11; and in Exodus, Moses, when he read the Book of the Law in the ears of the people, sprinkled half of the blood upon the people, and said, "*Behold the blood of the covenant* which the Lord hath made with you concerning all these words," xxiv. 3—11; "And Jesus took the cup, and gave it to them, saying, This is My blood, the [blood] of the NEW COVENANT," Matt. xxvi. 27, 28, Mark xiv. 24, Luke xxii. 20; by the blood of the new covenant, or Testament, nothing else is signified but the Word, which is called the Covenant and Testament, both old and new, thus the Divine Truth contained in it. This being the signification of blood, therefore the Lord gave His disciples wine, saying, This is My blood; and wine signifieth Divine Truth: hence too it is called *the blood of the grape*, Gen. xlix. 11, Deut. xxxii. 14. *T.C.R.* 706. See also *A.R.* 379. *A.E.* 701, 960.

It is not sin and blasphemy to interpret the Word according to appearances, provided false principles are not formed from them and confirmed, to the destruction of Divine Truth in its genuine sense: as, for example, where it is said, "Behold the Lamb of God, which taketh away the sin of the world," John i. 29; and in Matthew, "This is My blood, the blood of the New Testament, which is shed for many for the remission of sins," xxvi. 28; likewise in the Apocalypse, "Michael and his angels fought against the dragon and his angels, and they overcame him by the blood of the Lamb," xii. 7, 11; and from these and such like passages, it is simply believed that the Lord suffered the passion of the cross on account of our sins, and that hereby, and by His blood, He redeemed us from hell: inasmuch as this is an apparent truth, and may be said and believed, therefore it doth not condemn the simple in faith and heart; but to assume or to make a principle from such appearances, and to confirm this principle so as to insist that God the Father was thereby reconciled, and that by the faith hereof alone man is justified and saved without the goods of charity, which are good works, and to be in that principle not only in doctrine but also in life, this cannot be remitted. *A.E.* 778.

Verse 29. *I will not drink henceforth of this product of the vine, until that day that I drink it new with you, &c.*—These words were said by the Lord after He instituted the holy supper; and by the fruit of the vine is signified Divine Truth from the Divine Good, and beatitude and felicity thence derived. *A.E.* 252.

By the vine is signified the new or regenerate intellectual

principle, so made by good from truth, and by truth from good, which is signified by the product of the vine, the appropriation of which is signified by drinking: that this is not fully effected except in the other life, is signified by the words, *until that day when I shall drink it new with you in the kingdom of My Father.* A.C. 5113.

By the *product of the vine*, which they were to drink new in the heavenly kingdom, nothing else is meant but the truth of the new church and heaven, wherefore also the church, in many passages in the Word, is called a vineyard, Isaiah v. 1, 2, 4, Matt. xx. 1—13; and the Lord calls Himself the *true vine*, and the men who are ingrafted in it, *branches*. John xv. 1, 5. T.C.R. 708.

To drink, in this passage, as applied to the Lord, denotes to instruct to the life concerning truths, and to give perception of good and of truth. A.C. 3069.

From what has been above said, it may be manifest what is meant by the flesh and blood of the Lord; and by bread and wine, in a threefold sense, natural, spiritual, and celestial. Every man imbued with religion in Christendom may know, and if he does not know, may learn, that there is given both natural nourishment and spiritual nourishment, and that natural nourishment is for the body, but spiritual nourishment for the soul, for the Lord Jehovah saith in Moses, "Man doth not live by bread alone, but by every thing which cometh forth from the mouth of Jehovah doth man live," Deut. viii. 3. Now whereas the body dies, and the soul lives after death, it follows that spiritual nourishment is for eternal salvation: who then does not see that those two kinds of nourishment ought not to be at all confounded, and that if any one confounds them, he cannot form to himself any other than natural and sensual ideas, which are material, corporeal, and carnal, concerning the flesh and blood of the Lord, and concerning the bread and wine, which ideas suffocate all spiritual ideas concerning this most holy sacrament? But if any one be so simple, that he cannot raise his intellect to anything but what he sees with his eye, I advise him to think with himself concerning the holy supper, when he takes the bread and wine, and hears the flesh and blood of the Lord named on the occasion, that it is the most holy rite of worship, and to recollect the passion of Christ, and His love for the salvation of man, for He saith, "Do this in remembrance of Me," Luke xxii. 19; also, "The Son of Man came to give His soul a redemption for many." Matt. xx. 28. T.C.R. 709.

The feasts which were made in old times, amongst those who were in significatives and representatives, signified nothing

else than initiation into the mutual love which is of charity. The nuptial feasts, too, signified initiation into conjugal love, and holy feasts, initiation into spiritual and celestial love, and this because feasting, or eating and drinking, signified appropriation and conjunction, as was shown above, n. 3734. In consequence of this signification, the Lord also said, "Many shall come from the east and from the west, and shall recline with Abraham, Isaac, and Jacob in the kingdom of heaven," Matt. viii. 11; and in another place, to His disciples, "That ye may eat and drink on My table in My kingdom," Luke xxii. 30; and when He instituted the holy supper, He said, "I say unto you, that I will not drink from henceforth of this fruit of the vine until that day, when I shall drink it new with you in the kingdom of My Father." Matt. xxvi. 29. Every one may see that reclining, eating, and drinking, in the Lord's kingdom, do not signify to recline, to eat and to drink, but to do something which has respect to that kingdom, viz., to appropriate the good of love and the truth of faith, or to partake of what is called spiritual and celestial food. It is also manifest from the above words, that there is an internal sense in all that the Lord spoke, and that without the understanding of this sense it cannot be known what is meant by reclining with Abraham, Isaac, and Jacob, what by eating and drinking in the Lord's kingdom on His table; and what by His drinking with them of the fruit of the vine in the kingdom of His Father; neither can it be known what is meant by eating bread and drinking wine in the holy supper. *A.C.* 3832.

By the fruit of the vine, or wine, which the Lord would drink new with them in the kingdom of His Father, or when the kingdom of God should come, is understood all Divine Truth in heaven and the church, which would then proceed from His Divine Human [principle], wherefore He calleth it new, and in another place the New Testament in His blood, verse 20; the blood of the Lord signifying the same as wine, as may be seen n. 20, 328, 329; and inasmuch as after the resurrection of the Lord all the Divine [principle] proceedeth from Him, therefore He saith that He will drink it with them when the kingdom of God shall come, and the kingdom of God then came when He reduced all things to order in the heavens and in the hells; that the kingdom of God came with the Lord, and is from Him, may appear in Matt. iii. 2, iv. 17, x. 7, xii. 28, xvi. 28, &c. *A.E.* 376.

Verse 30. *They went forth into the mount of Olives.*—By the mount of Olives is signified the Divine Love, for the mount of Olives was on the east of Jerusalem, and Jerusalem

signified the church as to doctrine; and all the church, and all the truth of doctrine, is illustrated and receiveth light from the Lord in the east; and the east in heaven is where the Lord appeareth as a sun; and inasmuch as the sun signifies the Divine Love, therefore the east and the mount of Olives, which was on the east of Jerusalem, signify the same; forasmuch as that mountain signified, as was said, the Divine Love of the Lord, therefore the Lord ordinarily abode upon it, as it is written in the Evangelists, "That Jesus taught in the daytime in the temple, and at night He went out and abode in the mount, which is called the mount of Olives," Luke xxi. 37, xxii. 39, John viii. 1; also, that "upon that mountain He spake with His disciples concerning the last judgment," Matt xxiv. Mark xiii. 3; and that "He went thence and suffered;" besides various other circumstances which there took place, concerning which see Matt. xxi. 1, xxvi. 30, Mark xi. 1, xiv. 26, Luke xix. 29, 37, xxi. 37, xxii. 39, John viii. 1: the reason why such circumstances there took place was, because the mount of Olives signified the Divine Love; and things significative, because they were representative of heaven and the church, were what at that time conjoined the Lord with heaven and the world; the angels of the inmost, or third heaven, also dwell in the east, upon mountains, where olive trees flourish above all others. *A.E.* 638.

Every affection of the heart hath a tendency to produce singing, and consequently to produce whatever hath relation to singing; the affection of the heart is celestial, singing thence derived is spiritual. *A.C.* 418.

The singing of heaven is nothing else but an affection of the mind, which is let forth through the mouth as a tone. For the tone of the voice in speaking, separate from the discourse of the speaker, and grounded in the love and affection, is what gives life to the speech. *C.L.* 155.

Heavenly songs are nothing else but the sonorous affections, or affections expressed and modified by sounds, for as the thoughts are expressed by discourse, so the affections are expressed by songs, and from the measure and flow of the modulation, the angels perceive the object of the affections. *C.L.* 55. See also Exposition, chap. xxi. 1, xxiv. 3.

Verse 31. *Ye shall be scandalized in Me in this night.*—Night here signifies the last time of the old church, and the first of the new; and by the Lord being pleased to be taken in the night, was signified that Divine Truth was then in the obscurity of night, and that the false derived from evil was in its place; and by Peter in that night thrice denying the Lord,



was represented also the last time of the church, when the truth of faith indeed is taught, but is not believed, which time is night because the Lord is then absolutely denied in the hearts of men. *A.C.* 6000.

Verse 34. *In this night before the cock crow, thou shalt thrice deny Me.*—By these words is signified, that in the last time of the church there was no faith in the Lord, because no charity, for cock-crowing, alike with morning, signifies the last time of the church, and three, or three times, signifies what is complete to the end. *A.E.* 9250. See also *H.D.N.J.* 122.

Verses 36—44. *Then cometh Jesus to a place called Gethsemane; &c.*—In these verses are described the Lord's temptations, which were most direful and cruel, so that He was driven to despair; for all temptation has with it some species of desperation, otherwise it is not temptation, wherefore also consolation follows; he who is tempted is brought into anxieties, which induce a state of desperation concerning the end; the combat itself of temptation is nothing else; he who is in assurance concerning victory is not in anxiety, thus neither in temptation. *A.C.* 1787.

Verse 39. *Nevertheless, not as I will, but as Thou wilt, &c.* Inasmuch as Jehovah or the Father was<sup>2</sup> in the Lord, or He in the Father, and the Father in Him, therefore by those words is meant, that the Lord united the Divine to the Human by temptations, through His own proper power, which also is manifest from the Lord's words in John, "As the Father knoweth Me, I also know the Father, and *I lay down My soul for the sheep*, for this the Father loveth Me, that I lay down My soul, that I may take it again; *I have power to lay it down, and I have power to take it again*: this commandment I have received of My Father," x. 15, 17, 18. That the Lord united His Divine essence to the Human essence by temptations, through His own proper power, see 1663, 1668, 1690, 1691, 1725, 1729, 1733, 1737, 1787, 1789, 1812, 1820, 2776, 3318. *A.C.* 3381. That a cup signifies temptations, is evident. *A.E.* 960.

Verse 41. *Watch and pray.*—To be watchful signifies to be in truths, and in a life conformable to them. By watching in the Word nothing else is signified, for he who learns truths, and lives according to them, is like one who is waked out of sleep and becomes watchful; but he who is not in truths, but only in worship, is like one who sleeps and dreams. Natural life considered in itself, or without spiritual life, is nothing else but sleep, but natural life, in which there is spiritual life, is watchfulness, and this is acquired no otherwise than by truths, which are in their day and in their light.

when man is in a life conformable to them. *A.R.* 158. See also *A.E.* 187.

By prayers are meant the things which are of faith, and at the same time the things which are of charity, with those who pour forth their prayers, because prayers without such things are not prayers, but empty sounds. *A.R.* 278.

To watch, is to receive spiritual life from the Lord; to pray is to prepare themselves. *A.E.* 178.

Verse 45. *Then He cometh to His disciples, &c.*—Every genuine rational principle consists of good and truth; the Lord's rational Divine principle as to good could not suffer, or undergo temptations (for no genius or spirit causing temptation can approach to Good Divine), and it is above every attempt of temptation; but Truth Divine when bound was what could be tempted, for there are fallacies, and false principles more especially, which clash with it, and thereby tempt it; for some idea may be formed of Truth Divine, but not of Good Divine, except by those who have perception, and are celestial angels: it was Truth Divine which was no longer acknowledged when the Lord came into the world, therefore it was this principle by virtue of which the Lord underwent and sustained temptations: Truth Divine in the Lord is what is called the *Son of Man*, but Good Divine in the Lord is what is called the *Son of God*; concerning the Son of Man, the Lord frequently declares that He should suffer, but never concerning the Son of God: that He declares this concerning the Son of Man or Truth Divine appears from these words, "Behold we go up to Jerusalem, and the Son of Man shall be delivered to the chief priests and the scribes, and they shall condemn Him, and shall deliver Him to the Gentiles to mock and to scourge Him, and to crucify," *Matt.* xx. 18, 19: again Jesus said to His disciples, "Behold the hour is at hand, and the Son of Man shall be delivered into the hands of sinners." *Matt.* xxvi. 45. *A.C.* 2813.

Verse 47. *And with him much multitude, with swords and staves, &c.*—By swords, in this passage, are signified falses destroying truths, and by staves are signified evils destroying good, therefore this was done from the command of the high priest, because all things relating to the Lord's passion were representative of the destruction of good and of truth by the Jews. *A.E.* 1145.

Verse 52. *All they that take the sword, shall perish by the sword.*—By the sword, in this passage, is signified the false destroying truth; therefore by the Lord's words to Peter is signified that they who believe falses will perish by falses. *A.E.* 131.

To kill with the sword denotes to destroy truths by falses, and also to imbue with falses from hell. The reason why these are imbued with falses from hell, is because they have shut heaven against themselves by falses, and when heaven is shut against any one, then hell is open to him, for man must be either in heaven or hell, he cannot be between both, consequently when any one shutteth heaven against himself, he openeth hell to himself, and from hell nothing but falses of evil can arise, with which he becomes imbued; howbeit no other falses shut heaven, but the falses of evil; for there exist falses of various kinds, viz., falses of ignorance, falses of religion, and falses from not understanding the Word; in short, falses which lead to a life of evil, and which proceed from a life of evil, inasmuch as they are derived from hell, are what shut heaven; from these considerations it is evident, that if anyone kill with a sword, he must be killed with a sword, signifies that they who imbue others with falses will be imbued with falses from hell. The like is signified by the words which the Lord spake to Peter, "All that take to the sword, must perish by the sword," Matt. xxvi. 52. This was said to Peter, because by him was represented the truth of faith, as also the falses of faith; wherefore by taking the sword and perishing by it, was signified to receive the false of faith, and to perish thereby. *A.E.* 812.

Verse 53. *Supposest thou that I cannot now entreat My Father, and He will cause to assist Me more than twelve legions of angels?*—Inasmuch as twelve signify all, therefore by twelve legions of angels is meant the universal heaven, and by more than they, is signified the Divine Omnipotence. *A.E.* 430.

Verses 63, 64. *I adjure Thee by the living God, &c.*—That the Lord Himself understood one thing by the Son of God, and another by the Son of Man, but both in Himself, appears from His answer to the high priest. The high priest said unto Jesus, "I adjure Thee by the living God that Thou tell us whether Thou be the Christ, the Son of God; Jesus saith unto him, Thou hast said: nevertheless, I say unto you, hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi. 63, 64. Here He first confessed that He was the Son of God, and afterwards said that they should see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven; by which is signified that, after the passion of the cross, He should possess the Divine power of opening the Word, and establishing His church; which could not be effected before, because He had not before completed

the conquest of hell and the glorification of His Human. *D.L.* 26. See also *A.R.* 24, 642; and also *A.C.* 9807.

Verse 64. *Henceforth ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.*—The Son of Man is the Lord as to Divine Truth; to sit on the right hand of power, denotes His omnipotence; to come in the clouds of heaven, denotes revelation of Divine Truth concerning Himself in the Word, for He hath revealed Himself, and hath likewise fulfilled all things which are contained in the internal sense, which treat especially concerning the glorification of His Human. *A.E.* 36. See also 298.

To sit on the right hand, and also to come in clouds, are expressions grounded in the idea of place with men, but in the idea of the Lord's power with the angels. *A.C.* 3387.

As to what concerns the signification of hands, it is to be noted that the arms in the grand man correspond to power; hence not only the arms themselves signify power, but also the shoulders, and likewise the hands, even to the fingers; that arms denote power, see n. 878, 4932, 4934, 4935, 7205; that shoulders denote the same, see n. 878, 3387, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189; that fingers also denote the same, see n. 4931 to 4937. The reason why things which are of the arms correspond to power, is because the body exercises its power by them. From these considerations, it may be manifest what is signified in Matthew by sitting on the right hand of power, xxvi. 64. *A.C.* 7518.

Its being predicted that they should see this, means that Divine Truth was in its omnipotence when the Lord in the world had conquered the hells, and reduced to order all things there and in the heavens, and thus that they might be saved who should receive Him in faith and love. *A.E.* 63.

After the advent of the Lord, they manifestly saw the predictions concerning Him in the prophetical parts of the Word, which they did not before; and still more manifestly at this day, when the spiritual sense of the Word is opened, in which, in the supreme sense, the Lord is everywhere treated of, also the subjugation of the hells by Him, and the glorification of His Human [principle]; this sense is what is understood by glory, in which the Lord was to come. *A.E.* 906.

To sit on the right hand of power, signifies the Divine omnipotence of the Lord over the heavens, and over the earth, after that He had subdued the hells and glorified His Humanity; to come in the clouds of heaven, signifies by Divine Truth in the heavens; for after that the Lord united His Human to the Divine Itself, then the Divine Truth proceedeth from Him, and He Himself is with angels and with men in

that truth, because He is in the Word, in which and from which there is the Divine Omnipotence. *A.E.* 687.

The Son of Man denotes the Divine Truth proceeding from the Lord; to sit on the right hand of power, denotes that He has omnipotence, for Divine Good has omnipotence by Divine Truth; by its being said that henceforth they should see this, is signified that the Divine Truth was in its omnipotence, when the Lord in the world had conquered the hells, and had reduced all things there, and in the heavens, into order; and that thus they might be saved who should receive Him by faith and love, see 9715; that to sit on the right hand denotes omnipotence, see 3387, 4592, 4933, 7518, 8281, 9133; that all the power of good is by truth, see 6344, 6413, 8304, 9327, 9410, 9639, 9643; that the Divine Power Itself is the Divine Truth, 6948; that the cloud in which the Son of Man, that is, the Divine Truth, was to come, denotes the Word in the letter, see preface to chap. xviii. Gen., 4060, 4391, 5922, 6343, 6752, 8443, 8781; and that glory is the Divine Truth Itself, see preface to chap. xviii. Gen., 4809, 5922, 8627, 9429. *A.C.* 9807. See also Exposition, chap. xxii. 44.

That the letter of the Word is signified by a cloud, may appear strange to some, since, by those who comprehend all things according to the sense of the letter of the Word, nothing else can be seen but that a cloud signifies a cloud, and not anything spiritual such as the Word is, because this does not appear to have any relation to, or agreement with, a cloud; nevertheless it is the Divine Truth in ultimates; such as the Word is in the letter, which is signified; and the reason is, because in the spiritual world the Divine Truth, flowing down from the superior heavens into the inferior, appears as a cloud; it has also been seen by me, and from it, and its variegation, I could conclude concerning the quality of the truth, which the angels of the superior heaven were discoursing about. By the Son of Man, therefore, coming in the clouds of heaven, in this and other passages, is meant the manifestation of the Lord in the Word, for after His coming they manifestly saw predictions concerning Him in the propheticals of the Word, which they had not seen before; and still more manifestly at this day, when the spiritual sense of the Word is opened, which, in the supreme sense, treats throughout of the Lord, of the subjugation of the hells by Him, and of the glorification of His Humanity; this sense is meant by the glory in which He is about to come. *A.E.* 906.

The power of Divine truth is principally against falses and evils, thus against the hells; against these combat ought to be waged by truths derived from the sense of the letter of the

Word ; by truths appertaining to man also, the Lord has power to save him, for man, by truths derived from the sense of the letter of the Word, is reformed and regenerated, and, in this case, is taken out of hell, and introduced into heaven ; this power the Lord assumed even as to His Divine Humanity, after that He had fulfilled all things of the Word even to its ultimates ; wherefore the Lord said to the high priest, "Henceforth ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." S.S. 49.

Verse 65. *Then the high priest rent his clothes, saying, He hath blasphemed.*—By rending the clothes is signified mourning on account of the destruction of truth ; by the high priest therefore rending his clothes, and saying that the Lord blasphemed, because He confessed that He was the Christ, the Son of God, was signified that he believed no otherwise than that the Lord spake against the Word, and thus against Truth Divine. A.C. 4763.

Verse 67. *Then did they spit in His face, and buffeted Him with fists, &c.*—Hereby was represented and signified that the Jewish nation was in the externals of the Word, of the church, and of worship, without internals ; for all things which are mentioned in the Word concerning the Lord's passion, represent and signify arcana of heaven and of the church, and specifically of what quality the Jews were as to the Word, the church, and worship. A.E. 412.

By the Lord being crucified, in the internal sense, is signified that He was rejected and so treated by the Jews ; for the Lord, when He was in the world, was the Divine Truth Itself, and whereas the Divine Truth was altogether rejected by the Jews, therefore also the Lord, who was that Truth, suffered Himself to be crucified ; such things are signified by all that is related in the Evangelists concerning the Lord's passion ; every thing, even to the most minute particulars, involves that signification ; wherefore where the Lord speaks of His passion, He calls Himself the Son of Man, that is, the Divine Truth. All things, therefore, concerning His passion, signify how the Divine Truth, which was from the Word, was treated by the Jews ; for His being delivered unto the Gentiles, being mocked, being spit upon, being beaten with rods, being slain, denote the wicked methods by which they treated the Divine Truth ; and whereas the Lord was the Divine Truth Itself, because He was the Word, and it was predicted in the prophets that in the end of the church this truth should be so affected, therefore it is said that all things should be accomplished which were predicted by the prophets concerning the Son of Man. A.E. 83.

*General Observations concerning the Lord's Passion.*

THERE are some within the church who believe that the Lord by the passion of the cross, took away sins, and satisfied the Father, and thus did the work of redemption; some also believe that He transferred upon Himself the sins of those who have faith in Him; that He carried them, and cast them into the depth of the sea, that is, into hell. It may be therefore expedient to say, first, what is meant by bearing or carrying iniquities, and afterwards what by taking them away; by bearing or carrying iniquities, nothing else is meant but sustaining grievous temptations, also suffering the Jews to do with Him as they had done with the Word, and to treat Him in like manner, because He was the Word; for the church, which at that time was amongst the Jews, was altogether devastated, and it was devastated by this, that they perverted all things of the Word, insomuch that there was not any truth remaining, wherefore neither did they acknowledge the Lord. This was meant and signified by all things of the Lord's passion. In like manner it was done with the prophets, because they represented the Lord as to the Word, and hence as to the church, and the Lord was THE REAL PROPHET HIMSELF. His being betrayed by Judas signified that He was betrayed by the Jewish nation, amongst whom at that time was the Word, for Judas represented that nation; His being seized and condemned by the chief priests and elders, signified that He was so treated by all that church; His being beat with rods, His face spit upon, being struck with fists, and smitten on His head with a reed, signified that it was so done by them with the Word as to its Divine Truths, which all treat of the Lord; by crowning Him with thorns, was signified that they falsified and adulterated those truths; by dividing His garments, and casting lots upon His coat, was signified that they dispersed all the truths of the Word, but not its spiritual sense, which sense was signified by the Lord's coat; by their crucifying Him, was signified that they destroyed and profaned the whole Word; by their offering Him vinegar to drink, was signified that they offered Him merely things falsified and false, wherefore He did not drink it, and then said, It is finished; by their piercing His side, was signified that they absolutely extinguished all the truth of the Word and all its good; by His being buried was signified the rejection of the residue of the Humanity from the mother; by His rising again on the third day was signified glorification.

Like things are signified by those things in the prophets and in David, where they are predicted. Wherefore after that He was scourged, and led forth carrying the crown of thorns, and the purple garment, put on by the soldiers, He said, "Behold the man!" John xix. 1, 5; this was said, because by *the man* was signified the church, for by the Son of Man is signified the truth of the church, thus the Word. From these considerations it is now evident, that by bearing iniquities is meant to represent and effigy in Himself sins against the Divine Truths of the Word. That the Lord sustained and suffered such things as the Son of Man, and not as the Son of God, will be seen in what follows; for the Son of Man signifies the Lord as to the Word.

It may be expedient now to say something concerning what is meant by *taking away sins*. By taking away sins the like is meant as by redeeming man, and saving him; for the Lord came into the world that man might be saved; without His coming no mortal could have been reformed and regenerated, thus saved; but this can be effected, after that the Lord had taken away all power from the devil, that is, from hell, and had glorified His Humanity, that is, had united it to THE DIVINE of His Father. Unless these things had been effected, no man would have been capable of permanently receiving any Divine Truth, and still less any Divine Good; for the devil, who before had superior power, would have plucked them away from the heart. From these considerations, it is evident that the Lord did not take away sins by the passion of the cross, but that He takes them away, that is, removes them, with those who believe in Him, by living according to His precepts, as also the Lord teacheth in Matthew, "Do not suppose that I came to dissolve the law and the prophets. Whosoever shall loosen the least of these precepts, and teach men so, shall be called least in the kingdom of the heavens; but he who doeth and teacheth shall be called great in the kingdom of the heavens," v. 17, 19. Every one may see from reason alone, if he be in any illustration, that sins cannot be taken away from man except by actual repentance, which consists in man's seeing his sins, and imploring the Lord's aid, and desisting from them. To see, believe, and teach otherwise, is not from the Word, neither is it from sound reason, but from lust and a depraved will, which are the proprium of man, by virtue whereof the understanding is infatuated. *D. Lord, 15—17.*



## TRANSLATOR'S NOTES AND OBSERVATIONS.

## CHAPTER XXVI.

VERSE 18. *I will keep the passover at thy house.*—In the original Greek there is no mention made of *house* in this passage, but it is expressed simply *πρός σε, with thee.*

Verse 20. *He reclined with the twelve.*—It may be proper to observe that the posture used by the Jews in eating the passover, was not *sitting* nor *standing*, but *reclining*, expressed in the original by the term *ἀνέκειτο.*

Verse 26. *Take, eat; this is My body.*—This is another remarkable instance of the Lord's manner of speaking in regard to the heavenly marriage; for to *take* has respect to the *understanding* principled in truth, it being the office of the understanding to *apprehend* or *lay hold of* what is good; and to *eat* has respect to the *will* principled in heavenly love, it being its office to *appropriate* the good which the understanding confirms to be good.

Verse 28. *This is My blood,* the [blood] *of the New Testament.*—What is here called by the Lord *the blood of the New Testament*, is called by Him in Luke xxii. 20, *the New Testament in My blood*: both expressions are of difficult apprehension, and not easily to be reconciled with each other, if they be interpreted only according to the sense of the letter; but when interpreted according to the spiritual sense, they amount to the same thing, and are perfectly intelligible, for the *blood of the New Testament*, as it is here expressed, means the Divine Truth of the Divine Good; *blood* having respect to truth, and *Testament* to good; and *the New Testament in My blood*, as it is expressed in Luke, means the Divine Good in its union with the Divine Truth.

Verse 34. *Jesus said to Him.*—It is remarkable that the term in the original, here rendered *said*, is not derived from *εἶπω*, nor *λέγω*, but from *θῆμι*. See note at chap. xiii. 28.

Verse 37. *He began to be sorrowful, and to be in an agony.*—These words again are expressive of the marriage so often adverted to above; for to *be sorrowful* has respect to the opposition arising from evils against goods; and to *be in an*

*agony*, to the opposition arising from falses against truths. The same observation will extend to the *praying* and *saying*, at verse 39 below, also to *watch and pray*, at verse 41.

Verse 46. *Rise, let us lead [the way]*.—What is here rendered *let us lead [the way]*, in the common version of the New Testament, is rendered *let us be going*; but the original Greek is ἀγωμεν, which properly signifies *let us lead*, from ἄγω, *to lead*. The passage supplies another instance of reference to the heavenly marriage; for to *rise* has respect to an elevation of the will or love out of evil into good; and to *lead* has respect to a like elevation of the understanding out of falses into truths.

Verse 47. *With swords and staves*.—Another remarkable instance here again occurs of reference to marriage, in this case the infernal marriage, for *swords* denote falses destroying truths, and *staves* denote evils destroying goods. See Exposition.

Verse 50. *But Jesus said to him, Companion, &c.*—See note at chap. xx. 13.

Verse 50. *They laid hands on Jesus, and held Him fast*.—The infernal marriage is here again adverted to; for to *lay hands on* has respect to evil in the will, and to *hold fast* has respect to falses in the understanding. The same is true, but in a reversed sense, of what is afterwards said at verse 51, that one of them who were with Jesus *stretched out the hand, and drew his sword*; for to *stretch out the hand* has here respect to good in its opposition to evil; and to *draw the sword* has respect to truth in its opposition to the false.

Verse 55. *With swords and staves*.—See note above, at verse 47.

Verse 61. *He said*.—The original Greek, here rendered *said*, is from the root φημι. See note above, at chap. xiii. 28, and at chap. xxv. 34.

# MATTHEW.

## CHAPTER XXVII.

### CHAPTER XXVII.

### THE INTERNAL SENSE.

1. BUT when it was morning, all the chief priests and the elders of the people took counsel against Jesus to put Him to death :

2. And binding Him, they led [Him] away, and delivered Him to Pontius Pilate the ruler.

3. Then Judas who betrayed Him, seeing that He was condemned, repenting, brought back the thirty pieces of silver to the chief priests and the elders,

4. Saying, I have sinned, in that I have betrayed innocent blood. But they said, What [is it] to us ? See thou [to] it.

5. And casting down the pieces of silver in the temple, he retired, and going away strangled himself.

6. But the chief priest taking the pieces of silver, said, It is not lawful to cast them into the treasury, since it is the price of blood.

7. But taking council, they bought with them the field of the potter, for a sepulchre for sojourners.

THAT the perverse church opposed the LORD's Divine Humanity, and sought to destroy it. Verse 1.

So that Truth Divine was separated from the church, and revealed to those who were in the falses of ignorance. Verse 2.

And they of the perverse church, through falsification of the truth, were deprived of truths, and thereby of all spiritual life. Verses 3—5.

And truths were communicated to those who were desirous to be instructed, that they might thereby attain regeneration. Verses 6—10.

8. Wherefore that field was called the field of blood, unto this day.

9. Then was fulfilled what was declared by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of Him who was estimated, whom they estimated of the Sons of Israel;

10. And gave them for the field of the potter, as the Lord ordained me.

11. But Jesus stood before the ruler; and the ruler asked Him, saying, Art Thou the King of the Jews? But Jesus said to him, Thou sayest.

12. And when He was accused by the chief priests and elders, He answered nothing.

13. Then saith Pilate to Him, Hearest Thou not how many things they witness against Thee?

14. And He did not answer him to one saying, so that the ruler wondered exceedingly.

15. But at the feast the ruler was wont to release one prisoner to the multitude, whom they would.

16. But they had then a remarkable prisoner, called Barabbas.

17. When therefore they were assembled together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus that is called Christ?

18. For he knew that for envy they had delivered Him.

19. But when he was seated on the tribunal, his wife sent

Who are thus led to enquire concerning the LORD's Divine Humanity. Verse 11.

But are perplexed by the falsifications of truth amongst those who are of the perverse church. Verses 12, 13, 14.

And who, by reason of those falsifications, prefer their own self-derived intelligence to the Divine wisdom and life of good. Verses 15—21.

Whilst they who are in the falses of ignorance are influ-

up to him, saying, Have thou nothing to do with that just one, for I have suffered many things to-day in a dream because of Him.

20. But the chief priests and the elders persuaded the multitudes, that they should ask Barabbas, but destroy Jesus.

21. But the ruler answering said to them, Whether of the two will ye that I release to you? But they said, Barabbas.

22. Pilate said to them, What then shall I do with Jesus that is called Christ? They all say to him, Let Him be crucified.

23. But the ruler said, Why, what evil hath He done? But they cried out the more vehemently, saying, Let Him be crucified.

24. But when Pilate saw that he prevailed nothing, but that rather a tumult was made, taking water he washed his hands before the multitude, saying, I am innocent of the blood of this just one, see ye.

25. And all the people answering said, His blood [be] upon us, and upon our children.

26. Then released he Barabbas to them; but delivered Jesus, when he had scourged [Him], to be crucified.

27. Then the soldiers of the ruler, taking Jesus into the prætorium, gathered together to Him the whole band of soldiers.

28. And stripping Him, they put on Him a scarlet robe.

enced from affection to submit their own intelligence to the guidance of truth and good. Verse 19.

But they who are in the falses of evil are urgent to destroy and profane the whole Word. Verses 22, 23.

And thus, notwithstanding the remonstrances of those who are in innocence, proceed to the plenary rejection of Truth Divine, which is from the LORD, and is the LORD. Verses 24, 25, 26.

Treating the Word with all manner of contumely, and thereby through direful evils and falses adulterating all its goods, and falsifying all its truths. Verses 27—31.

29. And plaiting a crown of thorns, they put [it] on His head, and a reed in His right hand; and bowing the knee before Him, mocked Him, saying, Hail, King of the Jews!

30. And spitting upon Him, they took the reed, and smote [Him] on His head.

31. And when they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify.

32. But as they came out, they found a man of Cyrene, Simon by name: him they compelled to take His cross.

33. And when they were come to a place called Golgotha, which is called the place of a skull,

34. They gave Him vinegar to drink, mingled with gall, and when He had tasted, He would not drink.

35. But when they had crucified Him, they parted His garments, casting lots, that it might be fulfilled which was declared by the prophet, They parted My garments among them, and upon My vesture they cast lots.

36. And sitting down they observed Him there;

37. And set over His head His charge written, THIS IS JESUS THE KING OF THE JEWS.

38. Then were two robbers crucified with Him, one on the right hand, and the other on the left.

And thus doing all kinds of violence to the truth of good. Verse 32.

Until they became mere falses of evil, and had dissipated every truth of the Word. Verses 33—36.

Testifying against themselves that they altogether rejected the Divine Truth. Verse 37.

And also all faith and charity. Verse 38.

39. But they that passed by blasphemed Him, shaking their heads,

40. And saying, Thou that dissolvest the temple, and in three days buildest [it], save Thyself. If Thou be the Son of God, descend from the cross.

41. Likewise also the chief priests, mocking with the scribes and elders, said,

42. He saved others, Himself He cannot save. If He be the King of Israel, let Him descend now from the cross, and we will believe Him.

43. He trusted in God: let Him deliver Him now, if He willeth Him; for He said, I am a Son of God.

44. The robbers, also, who were crucified with Him, upbraided Him for the same thing.

45. But from the sixth hour there was darkness over all the earth until the ninth hour.

46. But about the ninth hour Jesus cried out with a great voice, saying, Eli, Eli, lama sabachthani? that is, My God, My God, why hast Thou forsaken Me?

47. But some of them who stood there, when they heard [it], said, This [man] calleth for Elias.

48. And immediately one of them running, and taking a sponge, and filling [it] with vinegar, and putting [it] on a reed, gave Him to drink.

Even to the utmost possible degree of contempt and profanation. Verses 35—44.

Until nothing was left in the universal church but evil and the false thence derived, together with the false and the evil thence derived, to the full. Verse 45.

And all communication was closed between heaven and the church. Verse 46.

And falses prevailed in the extremes. Verses 47, 48, 49.

49. But the rest said, Let be, let us see whether Elias will come to save Him.

50. But Jesus again crying with a great voice, dismissed the Spirit.

51. And, behold, the veil of the temple was rent in twain, from the top to the bottom; and the earth did shake; and the rocks were rent;

52. And the monuments were opened, and many bodies of saints that slept arose;

53. And coming out of the monuments after His resurrection, entered into the holy city, and appeared to many.

54. But the centurion, and they that were with him, observing Jesus, when they saw the earthquake and those things that were done, feared exceedingly, saying, Truly this was the Son of God.

55. But many women were there, beholding from afar, who followed Jesus from Galilee, ministering to Him:

56. Amongst whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57. But when it was evening, there came a rich man from Arimathea, whose name was Joseph, also himself was taught of Jesus:

58. He coming to Pilate, asked the body of Jesus. Then Pilate commanded the body to be delivered.

And the LORD as to His Divine Humanity was totally rejected. Verse 50.

When yet through temptation combats and victories He fully united His Human to the Divine, restored the church, and dissipated all falses. Verse 51.

Giving proof of His Divine power to effect the regeneration and resurrection of the faithful to life. Verses 52, 53.

And convincing those who were in simple good, that His Humanity is Divine. Verse 54.

And that every affection of good in the church is from Him, and His. Verses 55, 56.

And also every truth leading to good. Verses 57, 58.



59. And Joseph taking the body, wrapped it in a clean linen cloth,

60. And laid it in his new monument, which he had hewn in the rock; and rolling a great stone to the door of the monument, he departed.

61. But Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62. But on the morrow, which is [the day] after the preparation, the chief priests and the Pharisees were gathered together to Pilate,

63. Saying, Lord, we remember that that deceiver said, whilst He was yet living, After three days I will arise.

64. Command therefore that the sepulchre be made sure until the third day, lest His disciples coming by night steal Him, and say to the people, He is risen from the dead; and the last error shall be worse than the first.

65. But Pilate said to them, Ye have a guard, go, secure [it] as ye know.

66. But they going away secured the sepulchre, sealing the stone, with the guard.

And conjoined with good. Verse 59.

Whereby the intellectual principle together with the will principle of the natural man is vivified. Verses 60, 61.

Notwithstanding all opposition from those who are in evils and falses. Verses 62—65.

And who by their traditions have falsified the Divine Truth. Verse 66.

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## EXPOSITION.

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### CHAPTER XXVII.

VERSE 9, 10. *They took the thirty pieces of silver, and gave them for the potter's field.*—For what is meant by *thirty*, see Exposition, chap. xxvi. 15. The potter denotes

reformation and regeneration. That all good is from the Lord, and that all truth is from the Lord, is known to the church; the good and truth which is from man is not good and truth; hence it is evident that the price of redemption, with man, is of a value in proportion to the degree of his reception. Inasmuch as the Lord's redemption was so little estimated among the Jews as to be scarcely of any amount, therefore it is said, "They took the thirty pieces of silver, the price of Him that was valued," &c.; but they who believe every good and every truth to be from the Lord, with them the price of redemption is signified by forty, and in a superior degree by four hundred. The price of redemption is the merit and justice of the Lord, by most grievous temptations, by which He united the Human essence to the Divine, and the Divine to the Human, and this from His own proper power, and by that union saved the human race, and especially those who are of the spiritual church. A.C. 2276, 2966.

Verse 11. *Art Thou the King of the Jews?*—Inasmuch as Christ and Messiah are the same, and Christ in the Greek tongue, and Messiah in the Hebrew, signifies anointed, it is hence evident that Christ is the same as anointed, and also the same as King, for kings were called in general the anointed, as appears from the historical parts of the Word in many passages, and likewise from the prophetic parts, as in David, "The kings of the earth stood up, and consulted together upon Jehovah, and upon His anointed," Ps. ii. 2; again, "Now know I that Jehovah saveth His anointed, He will answer Him from the heavens of His holiness, in the virtues of the salvation of His right-hand," Ps. xx. 6; again, "Jehovah is their strength, and the strength of the salvations of His anointed," Ps. xxviii. 8; so in Samuel, "Jehovah will give strength to His King, and will exalt the horn of His anointed," 1 Sam. ii. 10: in these and several other passages, anointed denotes king; in the original tongue it is read Messiah. The subject treated of in these prophetic passages is concerning the Lord; and that He was a King, is also evident from several passages in the New Testament, as in Matthew, "The governor asked Jesus, *Art Thou the King of the Jews?* Jesus said unto him, Thou sayest," xxvii. 11; so in Luke, "Pilate asked Jesus, saying, *Art Thou the King of the Jews?* He answering, said unto him, Thou sayest," xxiii. 3, Mark xv. 2; so in John, "They cried Hosannah, blessed is He who cometh in the name of the Lord, *the King of Israel*," xii. 13; Nathaniel said, "Rabbi, Thou art the Son of God, Thou art *the King of Israel*," i. 40. A.C. 3008. See also Exposition, chap. ii. 5, xxi. 5, 8.

Verse 19. *I have suffered many things to-day in a dream, &c.*—The sight of the eye derives its existence from an interior sight, wherefore also man, after the life of the body, sees equally well, nay, much better than whilst he lived in the body, not indeed worldly and corporeal things, but the things which are in another life: they who were blind in the life of the body, see in another life equally well with those who were quick-sighted; wherefore, also, during sleep, a man sees in his dreams equally well as when he is awake. It is well known that the Lord revealed the secrets of heaven to the prophets, not only by visions, but also by dreams, and that dreams were equally representative and significative as visions, and that they were commonly of one sort; and further, that things to come were discovered by dreams, to others as well as to the prophets, as in the case of Joseph's dreams, and the dreams of those who were with him in prison, and also of Pharaoh's, Nebuchadnezzar's, and others; from which considerations it may appear that dreams of that sort came by influx from heaven, as well as visions, with this difference, that dreams come when the corporeal part of man is asleep, but visions when it is not asleep. *A.C.* 994, 1975.

Prophets were instructed by a living voice from the Lord, and dreamers by representatives exciting to action; these representatives flowed into the affection of the person dreaming, and thence into the sight of the thought; for when man dreams, his natural understanding is laid asleep, and his spiritual sight is opened, which deriveth its all from the affection. *A.E.* 706. See also Exposition, chap. ii. 12.

Verses 24, 25. *Pilate washed his hands before the multitude, saying, I am innocent, &c.*—The washing of hands was a testification of innocence. *A.E.* 475.

The plenary rejection of Truth Divine, which is from the Lord, and which is the Lord, is meant by these words, "Pilate washed his hands before the people, &c.; and the people answered, His blood be on us and on our children." *A.C.* 9127. See also Exposition, chap. xxiii. 35.

Verse 29. *And plaiting a crown of thorns, they put it on His head.*—By the head, in the Word, is signified intelligence and wisdom. By the Jews placing a crown of thorns, &c., was signified that they so contumeliously treated the Divine Truth and Divine Wisdom; for the Word, which is the Divine Truth, and wherein is the Divine Wisdom, they falsified and adulterated by traditions, and by the applications of it which they made to themselves, thus being willing to have a king who should exalt them over all in the whole compass of the earth; and whereas the kingdom of the Lord was not earthly, but

heavenly, therefore they perverted all things of the Word which were said concerning Him, and laughed at the things which were predicted of Him; this was what was represented by their setting a crown of thorns upon His head, and by their smiting His head. *A.E.* 577.

*And a reed in His right hand, &c.*—He who does not know the spiritual sense of the Word, may believe that these and several other things which are related concerning the Lord's passion, involve no more than the vulgar methods of mockery, as that they put a crown of thorns upon His head; that they parted His garments, and not His coat; that they bended the knees before Him for the sake of mocking; and also this, that they put a reed in His right hand, and then smote His head with it; also that they filled a sponge with vinegar or wine mixed with myrrh, and gave it Him to drink: but it is to be noted, that all things which are related concerning the Lord's passion, signify the mockery of Divine Truth, consequently the falsification and adulteration of the Word, inasmuch as the Lord, when He was in the world, was Divine Truth Itself, which, in the church, is the Word; and because the Lord was that Divine Truth in the world, He permitted the Jews to treat Himself as they treated the Divine Truth, or the Word, by the falsification and the adulteration of it; for they applied all things of the Word to favour their own loves, and laughed at all truth which disagreed with their loves, as at the Messiah Himself, because He would not be a king over the whole world according to their explication and religion, and would not exalt them to glory above all people and nations: that all things which are related concerning the Lord's passion have such a signification, see above 64, 83, 195; but by putting a reed into the Lord's hand, and then smiting His head with it, was signified that they-falsified the Divine Truth, or the Word, and that they altogether made a mock at the understanding of Truth and the Divine Wisdom; by a reed is signified the false principle in extremes; and by smiting the head is signified to reject and mock at the understanding of Truth and the Divine Wisdom, signified by the Lord's head; and whereas they gave the Lord vinegar to drink, by which is signified what is falsified, therefore, also, they put a sponge filled with it on a reed, by which is signified the false in extremes, which is the false sustaining. *A.E.* 627.

Verse 34. *They gave Him vinegar to drink, mingled with gall, &c.*—All things, and every particular, which are related in the Evangelist concerning the Lord's passion, in the spiritual sense, signify the state of the church at that time in respect to the Lord and the Word; for the Lord was the

Word, because He was the Divine Truth; and the Jews, as they treated the Word or the Divine Truth, so they treated the Lord, on which subject see above, 64, 195; by their giving the Lord vinegar mixed with gall, which is also called wine mixed with myrrh, was signified the quality of Divine Truth from the Word, such as it was with the Jewish nation, viz., that it was commixed with the false of evil, and thereby altogether falsified and adulterated, wherefore He would not drink it; but by their afterwards giving the Lord vinegar, and encompassing it with hyssop, was signified the false, such as prevailed amongst the well-disposed Gentiles, which was the false grounded in ignorance of truth, wherein there was what is good and useful, therefore He drank that which represented it, inasmuch as this false is accepted by the Lord; by the hyssop, with which they encompassed the vinegar, is signified the purification of this false; by the Lord saying, I thirst, is signified Divine spiritual thirst, which is that of Divine Truth and Good in the church, by which truth and good the salvation of the human race is effected. *A.E.* 519.

Inasmuch as the Jewish church had falsified all the truths of the Word, and the Lord by all things of His passion represented that church, permitting the Jews to treat Him as they had treated the Word, because He was the Word, therefore they gave Him vinegar mixed with gall, but when He had tasted, He would not drink. *A.R.* 410.

Verse 35. *They parted His garments, casting lots, &c.*—He who reads these words, and is unacquainted with the internal sense of the Word, does not know that any arcanum lies concealed in them, when yet in every particular there is a Divine arcanum; the arcanum was, that Divine Truths were dissipated by the Jews, for the Lord was the Divine Truth, whence He is called the Word, John i. 1; the Word is the Divine Truth; His garments represented truths in the external form, and His coat truths in the internal form; the division of the garments represented the dissipation of the truths of faith by the Jews; that garments denote truths in the external form, see 2576, 5248, 5954, 6918, and that a coat denotes truth in the internal form, 4677; truths in the external form are such as are of the Word in the literal sense, but truths in the internal form are such as are of the Word in the spiritual sense; the division of the garments into four parts, John xix. 23, signify total dissipation. *A.C.* 9093. See also *A.C.* 3812.

Verse 37. *This is Jesus the King of the Jews.*—By this inscription on the cross was signified that the Divine Truth, or the Word, was in such an aspect, and so treated by the Jews, with whom was the church. That all things which were done

to the Lord by the Jews when He was crucified, signified states of their church as to the Divine Truth, or the Word, see 9093. *A.C.* 9144.

Verse 38. *Then were two robbers crucified with Him, one on the right hand, and the other on the left.*—By the two robbers, are here meant the same as by the sheep and the goats, *Matt.* xxv. 33; wherefore it was said to the one, who acknowledged the Lord, that he should be with him in paradise. *A.E.* 600.

Verse 40. *If Thou be the Son of God, &c.*—It may be asked, what is the first requisite of a faith directed towards Jesus Christ? I answer, it is an ACKNOWLEDGMENT THAT HE IS THE SON OF GOD. This first requisite of faith was that which the Lord, when He came into the world, revealed and announced; for unless mankind had first acknowledged that HE WAS THE SON OF GOD, and thus GOD OF GOD, in vain would HE Himself, and His apostles after Him, have preached faith in Him. Now the case being similar at this day, so that those who think from their own selfhood, that is, from the external or natural man only, say with themselves, “How can Jehovah God conceive a Son, and how can man be God?” it is necessary that this first requisite of faith be confirmed and established from the Word, as in the following passages: *Luke* i. 31—25, iii. 21, 22; *Matt* iii. 16, 17; *Mark* i. 10, 11; *Matt.* xvii. 5; *Mark* ix. 7; *Matt.* xvi. 13—18. The Lord said that upon this rock He would build His church, namely, on the truth and confession that He is the Son of God; for rock signifies truth, and likewise the Lord with respect to Divine Truth; in whomsoever then the confession of this truth does not abide, that He is the Son of God, there neither does the church abide; and for this reason it was said above, that this is the first requisite of a faith in Jesus Christ, consequently faith in its origin. See also *John* i. 14, 18, 34 40; iii. 16, 18, v. 25, vi. 6—9; *Matt.* xxvi. 63, 64, xxvii. 43; *Mark* xiv. 61, 62; *Acts* viii. 37, ix. 20; *1 John* iv. 15, v. 20, and many other passages. From these authorities, then, we may come to this conclusion, that every one who desires to be a true Christian, ought to believe that JESUS IS THE SON OF THE LIVING GOD: he who does not so believe, and supposes Him only to be the Son of Mary, implants in his mind various ideas concerning Him which are hurtful and destructive of salvation, as may be seen above, 92, 94, 102: of such persons it may be said that they do again what the Jews did of old; they put on His head a crown of thorns, instead of a royal crown, and they give Him vinegar to drink, and cry, “If Thou be the Son of God, come down from the cross;” or, as the tempter, the devil, said, “If

Thou be the Son of God, command that these stones be made bread;" or, "If Thou be the Son of God, cast Thyself down," Matt. iv. 3, 6. Such persons profane His church and His temple, and make it a den of thieves. These are they who make the worship of Christ like that of Mahomet, and confound true Christianity, which is the worship of the Lord, with naturalism. *T.C.R.* 342.

Verse 45. *From the sixth hour there was darkness over all the earth, &c.*—By the darkness over all the earth, was represented that in the universal church there was nothing but evil and the false thence derived, together with the false and the evil thence derived; three hours, also [or from the sixth to the ninth hour] signify what is full and altogether so; for all things, and every particular, which are related concerning the Lord's passion in the Evangelists, contain in them the arcana of heaven, and signify Divine celestial things, which are discoverable only by the internal spiritual sense. *A.E.* 526.

The falsities of the last times were represented and signified by the darkness over all the earth, from the sixth hour even to the ninth, at the Lord's crucifixion. *A.C.* 1839.

Verse 46. *Jesus cried with a great voice, My God, My God, why hast Thou forsaken Me?*—The passion of the cross was the last temptation, which the Lord, as the Grand Prophet, sustained, and was the means of the glorification of His Humanity, that is, of union with THE DIVINE of His Father, and was not redemption. For there are two things for the sake of which the Lord came into the world, and by which He saved men and angels, viz., redemption, and the glorification of His Humanity: these two things are distinct from each other, but still they make one with respect to salvation. What redemption was, has been shewn above, viz., that it was a combat with the hells, the subjugation of them, and afterwards the arrangement of the heavens into order: but glorification is the union of the Humanity of the Lord with THE DIVINE of His Father; this was effected successively and plenarily by the passion of the cross: every man, on his part, ought to draw near unto God, and indeed, so far as man thus approaches, so far God, on His part, enters: the case herein is as with a temple, which must first be built, and this is done by the hands of men, and afterwards it must be consecrated, and, lastly, prayer must be made that God may be present and unite Himself with the church there. The reason why that real union was fully effected by the passion of the cross, is because it was the last temptation which the Lord underwent in the world, and by temptations conjunction is effected; for in temptations man is left apparently to himself alone, although

he is not left, for God is then most present in his inmost principles, and supports him; wherefore when any one conquers in temptation, he is intimately conjoined to God; and the Lord, on this occasion, was intimately united to God His Father. That the Lord, during the passion of the cross, was left to Himself, is manifest from His exclamation at the time, "My God, My God, why hast Thou forsaken Me?" From these considerations it may now be manifest that the Lord did not suffer as to THE DIVINE, but as to the Human, and that on this occasion an intimate, and thereby a plenary, union was effected. This may be illustrated by this consideration, that whilst man suffers as to the body, his soul does not suffer, but only grieves; but God takes away this grief after victory, and wipes it away as a person wipes tears from the eyes. *T.C.R.* 126.

As to what concerns the Lord's temptations in general, they were both exterior and interior, and the more interior they were, so much the more grievous they were; the inmost are described *Matt.* xxvi. 37, 38, 39, 42, 44, chap. xxvii. 46; *Mark* xiv. 33, 34, 35, 36, chap. xv. 34; *Luke* xxii. 42, 43, 44; but see what was said above concerning the Lord's temptations, viz., that the Lord fought from goodnesses and truths, which appeared as goodnesses and truths, n. 1661. That He fought against the evils of self-love and the love of the world, from Love Divine towards the whole human race, n. 1690, 1691, 1789, 1812, 1813, 1820. That He alone fought from Love Divine, n. 1812, 1813. That all the hells fought against the Lord's love, which was the salvation of the whole human race, n. 1820. That the Lord sustained the most grievous temptations, n. 1663, 1668, 1787. That the Lord by temptations, and victories from His own proper power, was made righteousness, n. 1813, 2025. That the union of the Human essence with the Divine was effected of the Lord by temptations and victories, n. 1737, 1813, 1921, 2025, 2026. See also what was said concerning temptations in general, n. 59, 63, 227, 847. *A.C.* 2819.

That the Lord, during His abode in the world, passed through two states, called states of exinanition and glorification, is a truth acknowledged in the church; the former state, or that of exinanition, is described in many passages of the Word, particularly in the Psalms of David, also by the prophets, and more especially by Isaiah, chap liii., where it is said "That He poured out His soul unto death," verse 12. This same state was the state of humiliation before the Father, for He therein prayed to His Father, and speaketh of doing His will, and ascribeth all that He did or said to the Father.



That He prayed to the Father, may be seen Matt. xxvi. 42; Mark i. 35, chap. vi. 46, chap. xiv. 32—39; Luke v. 16, chap. vi. 12, chap. xxii. 41—44; John xvii. 9, 15, 20. That He did the will of the Father, John iv. 34, v. 30. That He ascribed all He did and said to the Father, John viii. 26, 27, 28, chap. xii. 49, 50, chap. xiv. 10; nay, He even cried out on the cross, "My God, My God, why hast Thou forsaken Me?" Matt. xxvii. 46, Mark xv. 34; and unless He had been in this state, He could not have been crucified. *T.C.R.* 104.

Verse 48. *Taking a sponge, and filling it with vinegar, &c.*—See Exposition, chap. xxvi. 67, and the general observations concerning the Lord's Passion.

Verse 51. *And the veil of the temple was rent in twain, &c.*—By the veil of the temple being rent in twain from the top to the bottom, was signified that the Lord made His Humanity Divine, for within the veil was the ark, in which was the testimony, and by the testimony was signified the Lord as to His Divine Humanity, as may be seen above 392; the veil signified the external of the church, which was amongst the Jews and Israelites, and which covered their eyes, that they did not see the Lord, and the Divine Truth, or the Word in its light. *A.E.* 400.

By the veil of the temple being rent, was signified that the Lord entered into THE DIVINE ITSELF, having shaken off all appearances, and that at the same time He opened a passage to the Divine Itself, by [or through] His Humanity made Divine. *A.C.* 2576.

By the veil of the temple being rent in twain, was also signified, that the externals of the ancient church, and also of the Jewish, which were all representative of the Lord, and of the celestial and spiritual things of His kingdom, that is, of love and charity, and thence of faith, were unfolded, and, as it were, unswathed, and that then the Christian church was manifested. *A.C.* 4772.

*And the earth did shake, and the rocks were rent.*—The shaking of the earth [or the earthquake] was to indicate that the state of the church on this occasion was changed, for the Lord, by His last temptation which He sustained in Gethsemane and on the cross, conquered the hells, and set all thing there and in the heavens in order, and also glorified His Humanity, that is, made it Divine; on this account there was an earthquake, and the rocks were rent. By the great earthquake, which took place when the angel descended from heaven, and rolled away the stone from the door of the sepulchre, the like is signified, viz., that the state of the church was altogether changed, for the Lord then rose again,

and, as to His Humanity, assumed all dominion over heaven and earth, as He Himself saith in Matt. xxviii. 18. *A.E.* 400.

The division into two parts, as is written concerning the veil of the temple, Matt. xxvii. 51, Mark xv. 38; the rending of the rocks also on that occasion, Matt. xxvii. 51, represented the dissipation of all things of faith, for the rock denotes the Lord as to faith, and hence denotes faith from the Lord. *A.C.* 9098.

The veil which distinguished between the habitation where the ark of the testimony was, and where the candlestick and table were, on which were the breads of faces, denoted the medium uniting the middle heaven and the inmost heaven; for by the ark, in which was the testimony, was represented the inmost heaven, where the Lord is, n. 9457, 9481, 9485. And by the habitation out of the veil was represented the middle heaven, n. 9594. And whereas the good of love to the Lord makes the inmost heaven, and the good of charity towards the neighbour makes the middle heaven, therefore by the veil also is signified the medium uniting spiritual good and celestial good. \* \* \* The veil of the temple being rent into two parts, when the Lord endured the cross, Matt. xxvii. 51, Mark xv. 38, Luke xxiii. 45, signified the glorification of the Lord; for the Lord, when He was in the world, made His Human [principle] Divine Truth; but when He departed out of the world, He made His Human [principle] Divine Good, from which afterwards proceeded Divine Truth. See what is cited n. 9199, 9315. *A.C.* 9670.

Verses 52, 53. *And the monuments were opened, &c.*—By the monuments being opened; and many bodies of them that slept appearing, the like is signified as in Ezekiel xxxvii. 13, 14, where it is said that Jehovah would open the sepulchres, and cause them to ascend out of the sepulchres, viz., regeneration, and the resurrection of the faithful to life; not that those bodies themselves, which lay in the monuments, rose again, but that they who slept appeared, that both regeneration might be signified, and also resurrection to life by the Lord: moreover, by those same words are meant those who in the Word are said to be bound in a pit, whom the Lord liberated after that He had finished the whole work of redemption, for many of the faithful could not be saved until the Lord had come into the world, and had subdued the hells; in the mean time they were detained in places, which were called pits, even to the coming of the Lord, and were liberated by the Lord immediately after His coming; these pits were also represented by monuments which were opened, and they who were in them, by those who slept, who after the resurrection of the Lord, as it is said,

appeared to many in the holy city; the holy city was Zion and Jerusalem, but by them is meant heaven, whither they were taken up by the Lord, for each of those cities was rather profane than holy: from these considerations it may be manifest what was represented and signified by that miracle, and what by that appearance. *A.E.* 659. See also 899.

Jerusalem was called the holy city, because it signified the church as to the doctrine of truth, and the Divine Truth proceeding from the Lord is what is called holy. That that city, without such representation and consequent signification, was by no means holy, but rather profane, may be manifest from this consideration, that they rejected and crucified the Lord there; wherefore it is also called Sodom and Egypt, *Rev.* xi. 8; but whereas it signified the church as to the doctrine of truth, it was called not only the holy city, but also the city of God, and the city of the Great King. *A.E.* 223.

By the monuments being opened, and many bodies of the saints that slept rising again, and coming forth out of their monuments after the Lord's resurrection, is involved resurrection by virtue of the Lord's resurrection, and in the interior sense, every resurrection. *A.C.* 2916. See also 8018, 9229. *A.R.* 845.

The reason why the angels, prophets, and apostles are called holy, is, because by them, in the spiritual sense, is understood Divine Truth, and the reason why Jerusalem is called the holy city, is because by that city, in the spiritual sense, is understood the church as to the doctrine of truth; that angels are in the Word called holy, may be seen *Matt.* xxv. 31, *Mark* viii. 38, *Luke* ix. 26. That prophets are called holy, may be seen *Mark* vi. 20, *Luke* i. 70, *Rev.* xviii. 20. That the apostles are called holy, may be seen *Rev.* xviii. 20. And that Jerusalem is called the holy city, may be seen *Isa.* xlvi. 2, *Isa.* 22, *Dan.* ix. 24, *Matt.* xxvii. 53. *A.E.* 204.

That the Lord, as THE PROPHET, represented the state of the Jewish church with respect to the Word, is evident from the particulars of His sufferings, as "that He was betrayed by Judas; that He was taken and condemned by the chief priests and elders; that He was buffeted; that He was struck on the head with a reed; that He was crowned with thorns; that they divided His garments, and cast lots upon His vesture; that they crucified Him; that they gave Him vinegar to drink; that they pierced His side; that He was buried; and that He rose again the third day." His being betrayed by Judas, signified that He was betrayed by the Jewish nation, who were in possession of the Word, and who were

represented by Judas; His being taken and condemned by the chief priests and elders, signified that He was dealt with in like manner by the whole Jewish church; His being buffeted and spit upon, scourged, and struck on the head with a reed, signified that the like had been done to the Word with regard to its Divine truths; His being crowned with thorns, signified that the Jewish nation had falsified and adulterated Divine Truths; the division of His garments, and the casting lots upon His vesture, signified that they had dissipated all the truths of the Word, but had not injured its spiritual sense, which the Lord's vesture or tunic represented: His crucifixion signified the destruction and profanation of the whole Word; the offering Him vinegar to drink, signified that the truths of the Word were altogether falsified, wherefore He did not drink it; the piercing His side, signified that they had totally extinguished all the truth and all the good of the Word; His burial signified the rejection of what remained from the mother; His rising again on the third day, signified His glorification, or the union of His Humanity with the Divinity of the Father. *T.C.R.* 130.

Verse 66. *They secured the sepulchre, sealing the stone, &c.*—By the stone, here spoken of, is signified the Divine Truth, which was falsified by the Jews, by their traditions. *A.E.* 400.

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## TRANSLATOR'S NOTES AND OBSERVATIONS.

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### CHAPTER XXVII.

VERSE 3. *Repenting, &c.*—The original expression, here rendered *repenting*, is μεταμεληθεῖς, from μεταμέλομαι. See note at chap iii. 2.

Verse 9. *What was declared by Jeremiah the prophet, &c.*—This passage is a proof, amongst many others, that the Scriptures are written with a view to the internal sense, for the prophecy here alluded to is not to be found, as to the letter, in Jeremiah, but in Zechariah, and therefore can be ascribed to the former prophet only as to the spiritual sense, in which it is descriptive of the Lord's temptations, agreeably to what is characteristic of that prophet.

Verse 11. *But Jesus said, &c.*—What is here rendered *said*, is from the Greek *φημι*. See notes, chap. xiii. 28, xxv. 34.

Verse 43. *If He willeth Him.*—In the common version of the New Testament, what is here rendered *willeth Him*, is expressed *will have Him*, but the original Greek is *θἔλει αὐτόν*, which literally means *willeth Him*. See note, chap. ix. 13.

Verse 50. *Dismissed the Spirit.*—This is a literal translation from the original Greek *ἀφῆκε τὸ πνεῦμα*.

Verse 60. *And laid it in his new monument, &c.*—What is here called *monument*, and in the original Greek *μνημεῖον*, at verses 64 and 66 is called *sepulchre*, from the Greek *τάφος*. This distinction has not been attended to by the translators of the New Testament, in the common version, for they sometimes render *μνημεῖον* by the English *tomb*, and sometimes by *sepulchre*, as if no distinction at all was intended. What the distinction is, it may not perhaps be so easy to ascertain; but certain it is that a distinction exists, and that it must needs have reference to the internal sense.

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# MATTHEW.

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## CHAPTER XXVIII.

### CHAPTER XXVIII.

### THE INTERNAL SENSE.

1. BUT in the evening of the sabbath, as it dawned to one of the sabbaths, came Mary Magdalene, and the other Mary, to view the sepulchre.

2. And, behold, there was a great earthquake: for the angel of the Lord descending from heaven, [and] coming, rolled away the stone from the door, and sat upon it.

3. But his countenance was as lightning, and his raiment white as snow:

4. But for fear of him the keepers did shake, and became as dead.

5. But the angel answering said to the women, Fear not ye: for I know that ye seek Jesus the crucified.

6. He is not here: for He is risen, as He said, Come, see the place where the Lord lay.

7. And departing quickly, say to His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye behold Him: lo, I have told you.

THAT at the end of the old church and the beginning of the new, they who are in the affections of good and truth seek knowledges concerning regeneration and resurrection to life. Verse 1.

For on this occasion there is a change in the state of the church, through the glorification of the LORD's Humanity, and the dispersion thereby of falses of doctrine. Verse 2.

So that Good Divine and Truth Divine are made manifest and appear. Verse 3.

To the consternation of those who are in evils and falses, but for strength and consolation to those who are in goods and truths. Verses 4, 5.

Because these latter are instructed that the LORD by temptation-combats fully glorified His Humanity, and by it continually guides them, and renders Himself visible to them. Verses 6, 7.

8. And going away quickly from the monument with fear and great joy, they ran to tell the message to His disciples.

This doctrine therefore is taught with affection in the church. Verse 8.

9. But as they went to tell the message to His disciples, behold, Jesus met them, saying, Hail. But they coming laid hold of His feet, and worshiped Him.

And by it conjunction of life is effected with the Lord's Divine Natural [principle], and true worship thereby excited. Verse 9.

10. Then saith Jesus to them, Be not afraid: go report to My brethren, that they go into Galilee; there shall they see Me.

And the natural principle of those who are in charity is rendered admmissive of Divine Truth. Verse 10.

11. But as they were going, behold, some of the guard, coming into the city, reported to the chief priests all things that were done.

12. And being gathered together with the elders, and taking counsel, they gave money sufficient to the soldiers.

Nevertheless this doctrine is offensive to those who are in evils and falses, who therefore attempted by every method to falsify and destroy it. Verses 12—16.

13. Saying, Say ye that His disciples, coming by night, stole Him whilst we slept.

Teaching that the Lord's Humanity is like that of other men, and that it is ignorance to think otherwise. Verse 13.

14. And if this shall be heard by the ruler, we will persuade him, and will make you secure.

And that all may be saved who so believe. Verse 14.

15. But they, receiving the money, did as they were taught: and this saying was commonly reported amongst the Jews unto this day.

Which false persuasion is gladly admitted by those who exalt external things above internal. Verse 15.

16. But the eleven disciples went into Galilee, into the mountain where Jesus had appointed them.

But they who exalt internal things in external, abide in love and charity through faith in the Lord's Divine Humanity. Verse 16.

17. And when they saw Him, they worshiped Him: but some doubted.

18. And Jesus coming spake to them, saying, All power is given to Me in heaven and on earth.

19. Going forth, therefore, make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.

20. Teaching them to observe all things whatsoever I have commanded you: and, behold, I am with you all the days until the consummation of the age. AMEN.

And through this faith and love have conjunction of life with the Lord, though not without temptations. Verse 17.

Until they are further instructed that the Lord, even as to His Humanity, is God of heaven and of the church, and hath omnipotence. Verse 18.

And that in His Divine Person is contained a Divine Trinity, consisting of the Divine Itself, the Divine Human, and the Divine Proceeding. Verse 19.

And that all things of His Word are holy and to be loved, because from Him, and that in and by His Divine Humanity He is continually present with His church in all states of good and truth. AMEN.

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## EXPOSITION.

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### CHAPTER XXVIII.

VERSE 1. *As it dawned to one of the Sabbaths.*—For the signification of the *day-dawn*, and *morning*, see A.C. 2405, 8211; and for the signification of the *sabbath*, see Exposition, chap. xii. 1—8.

Verse 2. *And, behold, there was a great earthquake, &c.*—By the great earthquake, which took place when the angel descended from heaven, and rolled away the stone from the door of the sepulchre, is signified that the state of the church was altogether changed, for the Lord then rose again; and as to His Humanity, took upon Him all dominion over heaven and earth, as He Himself saith in Matthew xxviii. 18; by the angel rolling away the stone from the door, and sitting upon it, is signified that the Lord removed every false principle, which



had obstructed the passage to Himself, and that He opened the Divine Truth; for stone signifies the Divine Truth, which was falsified by the traditions of the Jews. *A.E.* 400.

*The angel rolled away the stone from the sepulchre and sat upon it.*—To sit is an expression significative of essence and of permanence in the state of a thing and of life, as may be manifest from the passages in the Word where mention is made of sitting before Jehovah, of standing before Him, and of walking before Him; by sitting before Jehovah is signified to be with Him, thus also to will and to act from Him; and by standing before Him is signified to have respect to, and to understand, what He wills; and by walking before Him is signified to live according to His precepts, thus to live from Him. Inasmuch as such things are involved in sitting, therefore the same expression, in the Hebrew tongue, signifies to be permanent and to dwell. It is by reason of this signification of sitting, that "the angel of the Lord was seen to sit on the stone which he had rolled away from the door of the monument;" and for the same reason "the angels seen in the monument sat one at the head and the other at the feet, John xx. 12, Mark xvi. 5; those sights were representative of the glorification of the Lord, and of introduction into heaven by Him; for by the stone, which was placed before the monument, and which was rolled away by the angel, is signified the Divine Truth, thus the Word, which was closed by the Jews, but opened by the Lord; and whereas by a sepulchre, in the spiritual sense, is signified resurrection and also regeneration, and eminently by the sepulchre where the Lord was, and by angels, in the Word, is signified Divine Truth, therefore the angels were seen, one sitting at the head, and the other at the feet; and by the angel at the head, was signified the Divine Truth in first [principles], and by the angel at the feet, the Divine Truth in ultimates, each proceeding from the Lord, by which, when it is received, regeneration is effected and there is resurrection. *A.E.* 687.

Verse 3. *His countenance was as lightning.*—By lightning, is signified the sparkling and splendour of the Divine Truth; the countenance therefore being as lightning, denotes the love of truth, for truth which is from love brings with it a flaming principle derived from fire, which principle is lightning. *A.C.* 8813.

With the angels there is a flaming beam of light in the midst, derived from the good of celestial and spiritual love, and hence there is a brightness or whiteness round about; they who so appear are likenesses of the Lord; for the Lord Himself, when He shewed His Divine to Peter, James, and John, shone as the sun in His countenance, and His garments became as the

light, Matt. xvii. 2. That the angels, who are likenesses, appear in a flaming beam of light, and thence in white, is evident from the angel who descended from heaven, and rolled away the stone from the door of the sepulchre. *A.C.* 5530.

*And his raiment white as snow.*—Raiment signifies truths, because the light of heaven is the Divine truth proceeding from the Lord as the Sun there, and all things that exist in the heavens exist from the light there, in like manner also the garments with which the angels appear clothed; hence it is that the angels sitting at the Lord's sepulchre *had raiment white as snow*, Matt. xxviii. 3; and that *their raiment was shining*, Luke xxiv. 4. That the garments, with which the angels appear clothed, correspond to their intelligence, and that they have intelligence according to the reception of the Divine Truth from the Lord, see the *Treatise on Heaven and Hell*, 177, 182. *A.E.* 195. See also 395 and *A.C.* 8459.

The reason why by garments, in the Word, are signified truths, is because truths clothe good almost as vessels do the blood, and as fibres the animal spirit. The reason, further, why a garment is significative of truths, is because spirits and also angels appear clothed in garments, and each according to truths appertaining to them; they appear in white garments who are in the truths of faith by which good is acquired, but they are in bright shining garments who are in the truths of faith which are derived from good, for good is translucent by or through truth, whence comes splendour. That spirits and angels appear in garments, may also be manifest from the Word, where mention is made of the angels being seen, as in Matthew xxviii. 3, Rev. iv. 4, xix. 11, 13, 14. *A.C.* 5954.

Verses 4, 5. *But for fear of him, &c.*—Holy fear, which is sometimes joined with a sacred tremor of the interiors of the mind, and sometimes horripilation (erection of the hair caused by terror), supervenes when life enters from the Lord in place of man's proper life; the proper life of man is to look from himself to the Lord, but life from the Lord is to look from the Lord to the Lord, and yet as if from himself; when man is in this latter life, he sees that he himself is not anything, but only the Lord. Daniel was in this holy fear when he saw the man clothed in linen, whose loins were girded with fine gold of Uphaz, his body like the beryl, his face like lightning, his eyes like lamps of fire, and his arms and feet as the shining of polished brass, upon seeing whom Daniel also became as dead, and a hand touched him, and a voice said, *Fear not*, Daniel, x. 5—12. Something similar appeared to Peter, James, and John, when the Lord was transfigured, and appeared as to His face like the sun, and His garments as the

light, upon which they also fell upon their faces, and were sore afraid, and then Jesus came and touched them, saying, *Be not afraid*, Matt. xvii. 5, 6, 7. The Lord also said unto the woman who saw Him at the sepulchre, *Fear not*, Matt. xxviii. 10. Likewise the angel, whose face was like lightning, and his garments as snow, said unto those women, *Fear not ye*, Matt. xxviii. 3, 4, 5. These passages are adduced that it may be known that by fear is denoted resuscitation, and thence adoration from the most profound humiliation. *A.R.* 56.

"Fear not," signifies re-creation; for all who come suddenly from their own proper life into a life somewhat spiritual, are at first afraid, but are re-created by the Lord: re-creation is effected by this, that the Divine presence, and fear on that account, is accommodated to reception: the Lord is indeed present with all in the universe, but nearer, and more remotely, according to the reception of good by truths appertaining to them from Him; it is good in which the Lord is present with angel, spirit, and man; hence, according to the quantity and quality of good with them from the Lord, so in the degree and quality of His presence with them; if the presence exceedeth, it causeth anguish and tremor, whereas by accommodation to the state of reception, it causeth recreation, as may appear from what has been said above, n. 78; this re-creation is what is signified by *fear not*, in Rev. i. 17, Dan. x. 12, 19, Luke i. 12, 12, chap. ii. 8, 9, 10, Matt. xxviii. 5, 9, 10. *A.E.* 80.

Verses 5, 9. *But the angel answering, said to the women, &c.—Jesus met them, saying, Hail. But they coming laid hold of His feet and worshipped Him.*—That man after death is as much a man as he was before, although he is not then apparent to the eyes of the material body, may be concluded from the angels that appeared to Abraham, Hagar, Gideon, Daniel, and some of the prophets, and also from those that were seen in the Lord's sepulchre, and afterwards frequently by John, as He relateth in the REVELATION. But it may appear still more evidently from the Lord Himself, for He proved Himself to be a man, both by the touch and by eating before His disciples, and yet He became invisible to their sight: who can be so extravagantly absurd as not to acknowledge that, notwithstanding His being invisible, He was still a Man as before? The reason why the disciples saw Him, was because their spiritual eyes were at that time opened, and when this is the case the objects of the spiritual world appear as distinctly as the objects of the natural world. There is this difference between a man in the natural world and a man in the spiritual world, that the latter is clothed with a substantial body, but the

former with a material body, within which is his substantial body, and a substantial man seeth a substantial man as clearly and distinctly as a material man seeth a material man; a substantial man however cannot see a material man, nor can a material man see a substantial man, in consequence of the difference between material and substantial, the nature of which difference may be described, but not in a few words. *T.C.R.* 793.

Verse 10. *Then said Jesus unto them, Be not afraid; go tell My brethren.*—By His brethren, are signified those who are in the good of charity from Him; by sisters those who are in truth from that good; and by mother is signified the church from them. Jesus said to Mary Magdalene, and the other Mary, “Be not afraid; go ye, tell My brethren to go into Galilee, and there they shall see Me,” *Matt.* xxviii. 10; where also by brethren are meant the disciples, by whom are signified all of the church who are in the good of charity. *A.E.* 746.

Verse 16. *Into a mountain where Jesus had appointed them.*—See Exposition, chap. xiv. 23, xvii. 1, xxiv. 3, 15—18.

Verse 18. *All power is given unto Me in heaven and on earth.*—That the kingdom in the heavens, and on the earth, is given to the Lord, is manifest from the Word throughout, as in Isaiah, “To us a child is born, to us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace, ix. 5; and in Daniel, “I saw in the visions of the night, and, behold, with the clouds of the heavens, was [one] coming as the Son of Man; and He came even to the ancient of days, and they made Him to approach before Him. And there was given to Him dominion, and glory, and a kingdom, and all people, and nations, and tongues, shall serve Him; His dominion is an eternal dominion, and His kingdom that which shall not perish,” vii. 13, 14. The Lord Himself also declares this truth in Matthew, “All things are delivered to Me from My Father,” xi. 27, and in Luke x. 22; and in Matthew, in another place, “All power is given to Me in heaven and on earth,” xxviii. 18; and in John, “Thou hast given to the Son the power of all flesh, that He may give eternal life to those whom Thou hast given Him,” xvii. 2, 3; which is also signified by sitting on the right hand, as in Luke, “Henceforth shall the Son of Man sit on the right hand of the virtue of God,” xxii. 69. In regard to all power in the heavens and on the earth being given to the Son of Man, it is to be noted that the Lord had power over all things in the heavens and on the earth before He came into the world, for He was God from eternity, and Jehovah,

as He Himself clearly saith in John, "O Father, glorify Me with Thyself, with the glory which I had with Thee before the world was," xvii. 5; and again, "Verily, verily, I say unto you, before Abraham was I am," viii. 58; for He was Jehovah and the God of the most ancient church which was before the flood, and was seen by them; He was also Jehovah and the God of the ancient church which was after the flood; and He was the Being whom all the rites of the Jewish church represented, and whom they worshipped; but the reason why He saith all power was given to Him in heaven and on the earth, as if it was then first given, is because by the Son of Man is meant His Human Essence, which, when it was united to the Divine, was also Jehovah; and He at the same time had power, which could not be effected before He was glorified, that is, before His Human Essence, by union with the Divine, had also life in Itself, and thus in like manner was made Divine and Jehovah, as He Himself saith in John, "As the Father hath life in Himself, He hath also given to the Son to have life in Himself," v. 27. His Human Essence, or external man, is what also in Daniel, in the passage above quoted, is called the Son of Man; and in Isaiah, in the passage above quoted, is called the Child born and the Son given. That to Him was given the heavenly kingdom, and all power in the heavens and on the earth, is signified by these words to Abraham, "All the land which thou seest I will give it to thee, and to thy seed after thee for ever," which was before His Human Essence was united to His Divine, and it was united when He overcame the devil and hell, viz., when by His own proper power and His own proper strength, He expelled all evil, which alone disunites. A.C. 1607.

By Divine Order is meant that order which was in heaven from the time when the Lord, from His Divine Humanity, began to arrange all things in heaven and in earth, which was immediately after the resurrection, Matt. xxviii. 18; according to that order, they who were of the spiritual church could then be elevated into heaven and enjoy eternal blessedness, but not according to the former order, for the Lord before arranged all things by or through heaven, but afterwards by or through His Humanity, which He glorified and made Divine in the world; by which there was such an accession of strength, that they were elevated into heaven who could not be elevated before, also that the evil on all sides receded, and were shut up in their hells. A.C. 7931.

That the Lord is the God of heaven, cannot be doubted by those who are of the church, for He Himself taught "That all things of the Father are His, Matt. xi. 27, John xvi. 15,

xvii. 2; "And that He hath all power in heaven and in earth," Matt. xxviii. 18. He saith in heaven and in earth, since He who ruleth heaven ruleth also the earth, for one depends on the other. To rule heaven and earth signifies to receive from Him every good which is of love, and every truth which is of faith, thus all intelligence and wisdom, and thereby all happiness, in fine, eternal life; this also the Lord taught, saying, "He who believeth in the Son hath eternal life; but he who believeth not the Son, shall not see life," John iii. 36. And in another place, "I am the resurrection and the life; he that believeth in Me, although he dies, shall live: and every one who liveth and believeth in Me shall not die to eternity," John xi. 25, 26. And in another place, "I am the way, the truth, and the life," John xiv. 6. *H.H.* 5.

By the keys of the kingdom of the heavens, which are, that whatsoever that rock [petra] which denotes the Lord, bound in earth shall be bound in the heavens, and whatsoever he loosed in the earth shall be loosed in the heavens, is meant that the Lord has power over heaven and earth, as He also saith, Matt. xxviii. 18, thus the power of saving men, who are in that confession of Peter from faith of the heart. *A.R.* 798. See also *A.C.* 8769.

Verse 19. *Going forth, therefore, make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.*—That baptism was an introduction into the Christian church, is manifest from many considerations, as from these. I. That baptism was instituted in the place of circumcision, and that as circumcision was a sign that they who were circumcised were of the Israelitish church, so baptism is a sign that they who are baptized are of the Christian church. II. That it is only a sign of introduction into the church, is manifest from the baptizing of infants, who are not at all partakers of any reason, nor yet qualified to receive anything of faith, any more than new sprouts are in any tree. III. That not only infants are baptized, but also all proselyte strangers who are converted to the Christian religion, both small and great, and this before they are instructed, if they are only willing by confession to embrace Christianity, to which they are inaugurated by baptism, which also the apostles did, according to the Lord's words, "That they should make disciples of all nations, and baptize them." In the heavens, infants by baptism are introduced into the Christian heaven, and have angels assigned to them there by the Lord, who exercise care over them; wherefore as soon as infants are baptized, angels are set over them, by whom they are kept in a state of

receiving faith in the Lord; but as they grow up, and begin to exercise their own freedom and rationality, the tutor angels leave them, and they attract to themselves such spirits as make one with their life and faith; from which considerations it is evident that baptism is an insertion amongst Christians also in the spiritual world. *T.C.R.* 677.

In the same work from which the above extract is taken, the following general propositions concerning baptism are explained and confirmed. I. That without knowledge concerning the spiritual sense of the Word, no one can know what the two sacraments, baptism and the holy supper, involve and effect. II. That by washing, which is called baptism, is meant spiritual washing, which is purification from evils and falses, and thereby regeneration. III. That baptism was instituted in the place of circumcision, because by the circumcision of the foreskin was represented the circumcision of the heart, to the intent that the internal church might succeed the external church, which in all things, and in every particular, figured the internal church. IV. That the first use of baptism is introduction into the Christian Church, and, at the same time, insertion amongst Christians in the spiritual world. V. That the second use of baptism is, that the Christian may know and acknowledge the Lord Jesus Christ, the Redeemer and Saviour, and may follow Him. VI. That the third use of baptism, which is the final use, is that man may be regenerated. VII. That by the baptism of John the way was prepared that the Lord Jehovah might descend into the world, and accomplish redemption. *T.C.R.* 667—691.

The reason why the Lord said that they should baptise into the name of the Father, of the Son, and of the Holy Ghost, is because the Trine or Trinity is in the Lord, for He is the Divine which is called the Father, and the Divine Humanity which is called the Son, and the Divine Proceeding which is called the Holy Spirit. THE DIVINE which is the Father, and THE DIVINE which is the Son, is the Divine *from* which are all things; and the Divine Proceeding, which is called the Holy Spirit, is the Divine *by* which are all things. That THE DIVINE which proceeds from the Lord is no other than the Divine which is HIMSELF, may be seen in a small work *Concerning the Divine Providence, Omnipotence, Omnipresence, and Omniscience*, for it is a subject of deep investigation. That there is a Trine [or threefold principle] in the Lord, may be illustrated by comparison with an angel; for an angel has a soul and a body, and also what proceeds from him; what proceeds from him is himself out of him. Concerning this

proceeding [principle] it has been given to know many things, but this is not the place to mention them. Every man who has respect to God, after death is first taught by the angels that the Holy Spirit is not another separate from the Lord, and that to *go forth* and to *proceed* is nothing else than to illustrate and to teach by presence, which is according to the reception of the Lord; whence several after death put off the idea which they had conceived in the world concerning the Holy Spirit, and receive the idea that it is the presence of the Lord with man by angels and spirits, from, and according to which presence, man is illustrated and taught. That it is the Lord alone who is meant by the Father, Son, and Holy Spirit, Matt. xxviii, 19, is evident from what goes before, and from what follows in that chapter; for in the preceding verse the Lord saith, "All power is given to Me in heaven and on earth;" and in the following verse the Lord saith, "Behold, I am with you all days, even to the consummation of the age; thus He speaks of Himself alone; wherefore He saith this that the disciples might know that in Him is the Trinity. *D. Lord*, 46. See also *B.E.* 32 and 120.

That the whole Divine Trinity is in the person of the Lord God the Saviour Jesus Christ, may be seen confirmed in the following general propositions concerning the Divine Trinity, as they are explained at large in the *True Christian Religion*. I. That there is a Divine Trinity, consisting of Father, Son, and Holy Spirit. II. That those three, Father, Son, and Holy Spirit, are the three essentials of one God, which make one, as soul, body, and operation with man. III. That before the world was created, there was not this Trinity, but that it was provided and made after the world was created, when God became incarnate, and on this occasion was in the Lord God the Redeemer and Saviour Jesus Christ. IV. That a trinity of Divine Persons from Eternity, or before the world was created, is, in the ideas of thought, a trinity of Gods, and that this cannot be abolished by the oral confession of one God. V. That a trinity of Persons was unknown in the apostolic church, but that it was hatched by the council of Nice, and was thence introduced into the Roman Catholic church, and from this into the churches separated from it. VI. That from the Nicene, and, at the same time, the Athanasian trinity, has arisen a faith which has perverted the whole Christian church. VII. That hence is that abomination of desolation and affliction, such as was not, nor is about to be, which the Lord predicted in Daniel, and in the Evangelists, and in the Apocalypse. VIII. Also, hence it is come to pass, that unless a new heaven



and a new church be established by the Lord, no flesh would be saved. IX. That from a trinity of Persons, of which each singly is God, according to the Athanasian creed, several unmeaning and heterogeneous ideas have existed concerning God, which are phantasies and abortions. *T.C.R.* 163—184. See also *D.P.* 262. *A.C.* 9818. The Father is the Divine [principle] Itself, the Son is the Divine Human, and the Holy Ghost is the Divine proceeding, which is Divine Truth, thus it is one Divine, and yet a Trinity. *A.E.* 183.

Verse 20. *Teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all the days until the consummation of the age.*—In the Word, frequent mention is made of observing and keeping the precepts and commandments, the words and the law, and by observing and keeping is there meant to understand, to will and to do, as in Matthew xxviii. 20. *A.E.* 15. To the consummation of the age, denotes even to the end of the church; see Exposition, chap. xxiv. 3; and then if men do not approach to the Lord Himself, and live according to His precepts, they are left by the Lord, and being left by the Lord, they become as pagans who have no religion; and in this case, the Lord is only with those who shall be of His New Church: these things are signified by *until the consummation of the age.* *A.R.* 750.

That the Lord is present with all, He Himself teaches in Matthew chap. xxviii. 20; and that He makes His abode with those who love Him, in John xiv. 21. *D.L.W.* 111. See also *T.C.R.* 761.

It is said by the Lord that He would be with His disciples even to the consummation of the age, because by the Lord's twelve disciples are signified like things as by the twelve tribes of Israel, viz., all things of love and faith, consequently all things of the church. See n. 3354, 3488, 3858; that these things are signified by the twelve tribes, see n. 3858, 3926, 3939, 4060. That the consummation of the church is when there is no longer therein any charity, and in consequence thereof no longer any faith, hath been occasionally shewn above. That in this church, which is called Christian, there is scarcely anything of charity, and consequently of faith remaining, thus that the consummation of the age is now at hand, by the Divine mercy of the Lord will be shown in the following pages. *A.C.* 4535.

By age, is here meant the duration of the church from beginning to end. *A.C.* 10248.

Unto the consummation of the age, means unto the end of the church, and the establishment of a new church, with which the Lord will then be. *A.R.* 658.

*All the days.*—That days denote states, see *A.C.* 4901.

*Amen.*—Signifies Divine confirmation from truth, consequently from the Lord Himself. *A.R.* 23, 292. See also Exposition, chap. vi. 13.

## TRANSLATOR'S NOTES AND OBSERVATIONS.

### CHAPTER XXVIII.

VERSE 1. *As it dawned to one of the sabbaths.*—What is here rendered *to one of the sabbaths*, is expressed in the common version of the New Testament by the *first day of the week*, but the original Greek is *ἐς μίαν σαββάτον*, which literally means *to one of the sabbaths*, and is most probably so expressed with a view to the internal or spiritual sense.

Verse 3. *His countenance was as lightning, and his raiment white as snow.*—*Countenance*, in this passage, has respect more to the good of love in the will, and *raiment* more to the truths of faith in the understanding, thus both expressions united have reference to the heavenly marriage so continually pointed at in the Sacred Scriptures.

Verse 4. *The keepers did shake, and became as dead.*—Two expressions are here again used to mark the effect of fear, the first having relation to the *understanding*, and the second to the *will*, thus both to the marriage of those two principles.

Verse 9. *But they coming laid hold of His feet, and worshiped Him.*—Another remarkable instance here occurs of the peculiar manner in which the Sacred Scriptures are written, both with respect to the heavenly marriage, and also to the connexion of ideas in the internal sense, where they appear scattered in the sense of the letter; for *coming* to Jesus has relation to the affection of love in the will, *laying hold of His feet*, to the knowledge of truth in the understanding, especially to faith in the Lord's Divine Natural [principle], and *worshiping* to the result of both.

Verse 20. *I am with you all the days unto the consummation of the age.*—This is a literal translation from the original Greek.



# INDEX

OF VARIOUS

## TERMS, SUBJECTS, AND CORRESPONDENCES,

WHICH ARE MORE OR LESS EXPLAINED IN THE FOREGOING EXPOSITION

OF THE GOSPEL OF MATTHEW.

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